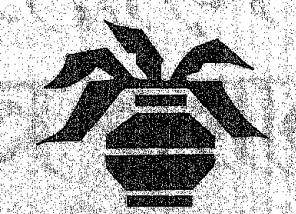


बौधायनश्रौतसूत्रम्

VOLUME - I



INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS

The Baudhāyana Śrautasūtra together with an English translation is being presented here in four volumes. There will be other volumes also presenting Bhavasvāmin's bhāṣya and the word-index of the sūtra-text. The Baudhāyana Śrautasūtra belongs to the Kṛṣṇa Yajurveda Taittirīya recension. It represents the oral lectures delivered by the teacher Baudhāyana, hence is the oldest śrauta-text. The text is revised here in the light of the variant readings recorded by W. Caland in his first edition (Calcutta 1906), and is presented in a readable form. The *mantras* forming part of the *sūtras* have been fully rendered into English. The translation is supplied with notes giving reference to the *mantras* and explanations of the ritual. The work is expected to serve as an advancement of Taittirīya ritualistic studies.

बौधायनश्रौतसूत्रम्

THE BAUDHĀYANA ŚRAUTASŪTRA

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बौधायनश्रौतसूत्रम्

THE BAUDHĀYANA ŚRAUTASŪTRA

CRITICALLY EDITED AND TRANSLATED

BY

C.G. KASHIKAR

VOLUME ONE



INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS
NEW DELHI

AND

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PREFACE

I am extremely happy to present to the world of scholars the text of the *Baudhāyana Śrautasūtra* together with an English translation and notes. The first critical edition of this Śrautasūtra was prepared by W. Caland and was published in three volumes by the Asiatic Society of Bengal, Calcutta (1904-13). Its second edition—a reprint—was published at New Delhi in 1982. My translation is of course based on Caland's edition. A faithful translation of any ancient text, particularly a Vedic text, involves a thorough understanding of the text. Consequently I have paid close attention to the rich treasure of variant readings recorded by Caland in his Footnotes. As a result of my close study of the text in all aspects and the numerous variant readings, I have improved the text at numerous places. Sometimes I have had to resort to emendation of certain readings. In my notes to the translation I have noted all such places where I have chosen a reading different from that of Caland's printed text. The text printed herein is thus, the *Baudhāyana Śrautasūtra* text in a revised form. I have excluded the Śulbasūtra (Praśna XXX) and the Pravara-praśna for reasons mentioned in the Introduction.

A new critical edition of the *Baudhāyana Śrautasūtra* needs to be undertaken. Caland had utilised a number of manuscripts of the text for his edition. He has, however, left numerous doubtful places, particularly in Praśnas X-XIX. The Mackenzie Collection manuscript No. xxviii (new number 92), a *Descriptive Catalogue of the Oriental MSS collected by Lt. Col. Mackenzie* edited by H.H. Wilson Vol. I, p.6 rendered him valuable help in defining the text and also the order of the text. Numerous textual difficulties still exist, and these require to be solved. Many more manuscripts of the *Baudhāyana Śrautasūtra* which were not available to Caland have fortunately been discovered and stored in manuscript-libraries. These manuscripts are indeed a great treasure which needs to be exploited. One may perhaps find among them manuscripts representing the tradition of Mackenzie manuscripts or even a better preserved tradition. The study of Śrautasūtras is far advanced since Caland published his edition. Consequently a new critical edition undertaken by an expert brain will be welcome. Since the text presented herein is only a revision of Caland's text, I have not found it necessary to reproduce the variant readings recorded by Caland in his Footnotes.

The Vedic texts by their very nature were not fully comprehensible by themselves to a student of literature and religion. Hence, the various means like the Bhāṣyas, Tīkās, Paddhatis and Prayogas came to be produced from time to time. The old commentators among them were rather brief because in their view only a few hints were sufficient for the elucidation of the text in hand. The later

commentators, on the other hand, wrote in rather a liberal manner because they thought the reader of their time was in need of detailed explanations. In modern times when modern dialects have become the vehicle of all communication and when visions of understanding have considerably widened, it became imperative to explain all old texts, particularly the Vedic, through translation and notes in modern languages.

Many of the Kalpasūtras have been translated into English, German, Dutch, French and other languages. The *Baudhāyana Śrautasūtra* holds a prominent position among the Kalpasūtras for various reasons. It is extensive and dilates upon the sacrificial religion in a comprehensive manner. Full understanding of this text is essential for the scientific knowledge of the Vedic religion and culture. No complete translation of this significant text has been attempted so far in any language. Some portions of it have been rendered into English in detached manner in the various parts of the *Śrautakośa* published by the Vaidika Samshodhana Mandala at Pune. Herein the mantras have not been translated. Yasuke Ikari has translated in English the tenth chapter of this text laying down the piling up of the Fire-altar (*Agnicayana*) in the Volume of *Agni* (Berkley, 1983) again without the translation of the mantras.

A complete English translation of the *Baudhāyana Śrautasūtra* was therefore a desideratum, and it is my privilege to fill in the gap. In my translation I have mostly translated the mantra side by side with the injunctive part of a sūtra. The Taittirīya-texts comprise both the mantra-portions and the Brāhmaṇa-portions. There is definite correlation between the mantra and the Brāhmaṇa. One cannot be fully understood without the other. This is true of the prose formulas and also of the verses. Such verses as are common to the Ṛgveda may bear loose relation to the ritual. I have not translated the Puroṇuvākya and Yājñya verses which may hardly be said to have close relation to the ritual. While translating a mantra I have kept in view the relation of the mantra to the corresponding Brāhmaṇa. In this behalf I have consulted the commentaries by Bhaṭṭa Bhāskara and Sāyaṇa on the Taittirīya texts, who I believe, even though remote in time from the Taittirīya texts, were mostly conversant with that relation through their intimate knowledge of the continued ritual tradition. Even then I have not ignored the principles of Philology in translating the mantras.

In translating the Sūtra-text I have consulted Bhavasvāmin's Bhāṣya and also the commentary *Subodhinī* as far as it is available. Even then certain points have remained obscure to me. Footnotes are added to the translation. References to the original sources of the mantra and Brāhmaṇa passages are given in the Footnotes.

The Dvaidhasūtra always goes in concurrence with the main text. Caland has, in his edition of the text, tried to give the references to the main text while presenting the Dvaidhasūtra. In some cases references have not been given by him.

I have tried my best to give at such places the references to the main text. The same thing applies to the Karmāntasūtra also. I have tried to make the translation as literal as possible. Words essential for clear understanding have been put in parenthesis.

Bhavasvāmin's *vivarāṇa* on a major portion of the *Baudhāyana Śrautasūtra* is available in manuscripts. Caland had intended to edit this *vivarāṇa* which is a veritable source for good understanding of Baudhāyana's text. He however abandoned his design since the manuscript-material available to him was utterly insufficient. He has stated, "Perhaps I may in later times fulfil also this promise." (Preface to Vol. II p. xi). He however could not do so. T.N. Dharmadhikari has prepared a critical edition of the *vivarāṇa* after a careful study of the available defective manuscripts. He has tried his best to present a readable text of the *vivarāṇa* and has recorded the variants in Foot-notes. The *vivarāṇa* is appended. A Glossary is also appended. The index of words prepared by my student Smt. Leena Sabnis will be found useful for a scientific study of the text.

I am grateful to the authorities of the Indira Gandhi National Centre for the Arts, New Delhi, for assigning the project to me. I have tried to complete it to the best of my ability. The Centre granted me all facilities for the carrying out of the project. I am glad to acknowledge the help which I have received in completing the project. Caland's scholarly monograph *Über das rituelle Sūtra des Baudhāyana* was a constant help to me. Many decades have passed since Caland published his monumental work. Knowledge of the ritualistic religion has considerably advanced during this time, and it has become possible to add to our knowledge of Baudhāyana's text. I have also consulted Caland's voluminous work on other Vedic texts and the scholarly work of Indian and western scholars including J. Gonda's *History of Indian Literature*. I thank Kumari Saroj Deshpande for neatly preparing the typescript of the translation.

When in 1903 he published his important monograph *Über das rituelle Sūtra des Baudhāyana*, W. Caland concluded by saying, "Möchte es mir gelingen sein, ein Interesse für diesen Text zu wecken" (p. 65). By simultaneously publishing his important edition of the Baudhāyana Śrautasūtra, he may be said to have laid the foundation not only of the all-round study of this oldest Śrautasūtra but also of the Śrauta texts in general. Since then significant research work has been done in the field of the ritual Sūtras. I hope this edition of the revised text together with translation and Bhavasvāmin's *vivarāṇa* will give a new impetus to the study of the Vedic ritualistic religion.

Pune, October 2, 2001

C.G. KASHIKAR

Gandhi Jayanti

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ABBREVIATIONS

App	Apparently
ĀpŚS	Āpastamba Śrautasūtra
ĀśvŚS	Āśvalāyana Śrautasūtra
AV	Atharvaveda Samhitā
BaudhŚS	Baudhāyana Śrautasūtra
BhārŚS	Bhāradvāja Śrautasūtra
DhS	Dharma Sūtra
GS	Gṛhya Sūtra
JAOS	Journal of American Oriental Society
JBr	Jaiminīya Brāhmaṇa
JBRAS	Journal of Bombay Royal Asiatic Society
KauśBr	Kauśītaki Brāhmaṇa
KāthŚS	Kāthaka Śrautasūtra
KātyŚS	Kātyāyana Śrautasūtra
KS	Kāthaka Samhitā
MānŚS	Mānava Śrautasūtra
MS	Maitrāyaṇī Samhitā
MSS	Manuscripts
RV	Ṛgveda Samhitā
ṢadBr	Ṣaḍviṃśa Brāhmaṇa
ŚāṅkhGS	Śāṅkhāyana Gṛhya Sūtra
ŚBr	Śatapatha Brāhmaṇa
ŚS	Śāṅkhāyana Sūtra
ŚuS	Śulba Sūtra
TĀ	Taittirīya Āraṇyaka
TāṇḍBr	Tāṇḍya Brāhmaṇa
TBr	Taittirīya Brāhmaṇa
TS	Taittirīya Samhitā
VādhŚS	Vādhūla Śrautasūtra
VS	Vājasaneyi Samhitā
VSK	Vājasaneyi Samhitā Kāṇva

INTRODUCTION

1. *The Baudhāyana Corpus*

The Baudhāyana Śrautasūtra forms the initial and prominent part of the Baudhāyana corpus.¹ This corpus comprises the Śrauta, Prāyaścitta, Śulba, Gṛhya, Pitṛmedha, Pravara and Dharma Sūtras. Tradition ascribes all these Sūtras to Baudhāyana. While preparing his critical edition of the Baudhāyana Śrautasūtra (BaudhŚS), W. Caland examined all available manuscripts of the above-mentioned types of the Sūtra-texts ascribed to Baudhāyana, and formulated the order of the Baudhāyana corpus.² In the printed edition of the Śrautasūtra the Śulbasūtra forms the Praśna XXX. The Pravarasūtra printed at the end is without the consecutive Praśna number.

Subsequent to the Śrautasūtra there is the Gṛhyasūtra³ comprising four Praśnas including the Prāyaścitta. "This Sūtra the greater part of which is no doubt comparatively old, is composed in the Baudhāyana style; discussions, motivations and even implicit polemics are not absent."⁴ The Gṛhyasūtra proper is followed by the so-called Gṛhya-Paribhāṣāsūtra which consists of two Praśnas. Being generally speaking a collection of additions and enlargements, it seems to owe its curious title to the desire of the compiler, not only to add some more definitions and general rules of interpretation but also, following the example of the Karmāntasūtra of the Śrauta manual, to collect these in separate chapters annexed to the discussions of the Gṛhya rites.

This collection may in the course of time have become the nucleus of the present two Praśnas. That this text has been recast and greatly enlarged is beyond all doubt.⁴ There is yet another Gṛhya part, namely, the Gṛhyapariśiṣṭa—or Gṛhyaśeṣasūtra which comprises four Praśnas consisting of older and later material. Rites which occur also in other works of this class and create the impression of being Vedic—for instance the Yamayajña in 1.21 and the Vṛṣotsarga in 3.16—existed in all probability long before the compilation of these paralipomena. This collection has, on the other hand, received considerable additions many of which are much later than the composition of the proper Gṛhyasūtra. The latest additions do not belong to the Vedic, but to the post-Vedic Hindu (so-called Purāṇic) rituals, and

concern the cult of typically Hinduist deities viz. Śiva, Durgā, and Skanda. Parallels, if any, occur only in other doubtless late specimens of this literature and further in works of the Purāṇic and Āgamic genres.⁵

The Baudhāyana Pitr̥medhasūtra⁶ comprises three Praśnas; the Baudhāyana Pravaraśūtra consists of only one Praśna.⁷ The last portion of the Baudhāyana corpus, namely, the Dharmasūtra⁸ comprises four Praśnas; Praśna IV is an interpolation. This Dharmasūtra is later than the Gautama Dharmasūtra which is referred to in the Baudhāyana Dharmasūtra.

2. Baudhāyana—the Pravacanakāra

Mahādeva, at the beginning of his commentary on the Satyāśādha Kalpasūtra, pays homage to the Sūtrakāras of the Taittirīya recension where Baudhāyana is mentioned first. This denotes that among the followers of the Taittirīya recension Baudhāyana was taken to be the seniormost teacher. In the *Utsarjana*-rite to be performed by a boy who has undergone the Upanayana rite the gods, Ṛṣis, Ācāryas and the Pitr̥ṣ are beseeched to be present and receive honour. Here the list of the Ācāryas of the Taittirīya recension begins with Baudhāyana who is called as a *pravacanakāra*.⁹ Āpastamba is called as a *sūtrakāra*. In other Taittirīya Sūtra-texts also the list begins with Baudhāyana. Thus the entire Taittirīya tradition respects Baudhāyana as the seniormost ācārya. It calls Baudhāyana's text as a *pravacana* and each of the other texts as a *Sūtra*. There is a difference in a *pravacana* and a *Sūtra*. A *pravacana* is a discourse which is orally delivered. A *Sūtra* is not so; it is a collection of sūtras which are composed. Naturally a *pravacana* is extensive; *sūtra* is brief. Brevity is a comparative term. While in the texts like Pāṇini's Aṣṭādhyāyī the author would try his utmost to attain brevity in his expression even by saving half a *mātrā*, it cannot be so in the other types of Sūtra-texts like the Kalpasūtras.

The Kalpasūtras came to be composed with a specific purpose. It was difficult to perform any ritual simply by studying the mantra and the Brāhmaṇa concerned. A guide laying down the ritual following a particular Veda in a regular order was a necessity. Such manuals had to be studied closely side by side with the actual Veda. In order that the strain on the memory of the person concerned should be minimum, the manual had to be as short as possible. Consequently the manuals came to be composed in sūtra-form. At the same time the concise sūtra-form left certain ambiguities; so that Bhāṣyas and Paddhatis were composed in order to fill in the vacuum. The case of a *pravacana* was different; a detailed running exposition

afforded much facility to the priest in performing his part of the ritual. Even then by its very nature the ritual is such a thing that a full understanding of the on-going rite was next to impossible. One therefore finds that even a *pravacana* was provided with a Bhāṣya and a Prayoga.

That the BaudhŚS is a *pravacana* is shown also by the use of demonstrative pronouns with deictic force, i.e. *imām diśaṃ nīrasyati* I.6; *athe'mām abhimṛśati* I.19; *imām diśaṃ nītvā* II.8; *imām diśaṃ nīrasya* IV.6; *iyaty agre haraty athe'yaty athe'yati* II.17; *ittham aśvaṃ viśāsate'tthā* XV.30. Baudhāyana has in his lectures prescribed the mantras generally *in extenso*. There are of course exceptions. Looseness in uniformity may also point out the character of oral discourses. In Praśna X (Cayana) and also in Praśna XI (Vājapeya) the rule of *sakalapāṭha* has exceptions. In connection with the duties at the Full-moon and the New-moon sacrifices the BaudhŚS prescribes sipping of water with the verse *payasvatīroṣadhayaḥ* ... at two places (III.15,22) which indicates looseness. The formula *tayā devatayā* ... and the verse *tā asya sūdadohasaḥ* ... are very frequently prescribed in the Praśna (X) for Cayana. Once they are given (X.21) there is no need to repeat them in subsequent occurrences. Therefore Baudhāyana very often simply says *tayādevatām kṛtvā sūdadohasam karoti*. But in X.36 where he has referred simply to *tayādevata* and *sūdadohasa* a few times, at one place he has repeated the formula and the verse which is probably due to oral transmission. The general practice of Baudhāyana is that once he has prescribed a mantra *in extenso*, he mentions it by *pratīka* at a subsequent occurrence or occurrences. There are certain exceptions to this rule. The verse *mano jyotiḥ* ... is given *in extenso* in BaudhŚS III.18 and again in III.29. The formula *vedo'si vittir asi* is given in III.30 *in extenso* and also immediately afterwards with a small change. All this points to the fact that Baudhāyana orally transmitted the discourses to his disciples. Probably he was the first ācārya who set the ritual of the Taittirīya recension in order for the facility in performance, and orally explained it to his pupils.¹⁰

3. Authorship of the Baudhāyana Śrautasūtra

Tradition assigns the authorship of the entire Baudhāyana Kalpasūtra to Baudhāyana. Before tackling the wider problem, it will be proper to confine the discussion to the authorship of the BaudhŚS alone. Leaving out the Śulba, Gṛhya, Piṭṛmedha, Pravara and Dharma Sūtras, the Śrautasūtra itself covers Praśnas I-XXIX. Its broad divisions are: the main Sūtra I-XIX, Dvaidha XX-XXIII, Karmānta XXIV-XXVI, and Prāyaścitta XXVII-XXIX.

Can we attribute the authorship of these four broad divisions of this Sūtra-text to a single ācārya Baudhāyana? *Prima facie* it may be taken that Baudhāyana himself composed all the four divisions. The claim will have, however, to be substantiated by strong evidence. The character of a *pravacana* would be one of the points to be considered. Keeping aside for the time being the main Sūtra, the Dvaidha may be examined first. The Dvaidhasūtra presupposes the main text. It records the different views of the ācāryas of the Baudhāyana school on the various rites, and while doing so, it always refers to the main text. The names of the following ācāryas are mentioned therein: Āṅjigavi, Ātreya, Ādya or Ājya, Ārtabhāgiputra, Aupamanyava, Aupamanyavīputra, Kātya, Jyāyān Kātyāyana, Kauṇapatantri, Gautama, Dīrghavātsya, Baudhāyana, Maṅgala, Maitreya, Maudgalya, Dakṣiṇākāra Rāthītara, Rāthītara and Śālīki. It is to be noted that this list of the ācāryas includes the name of Baudhāyana himself. The Dvaidhasūtra therefore cannot be said to have been composed by Baudhāyana himself. At the same time it has to be conceded that the different views on the various rites prevailed at the time of the composition of the main text itself. It may, therefore, be said that the Dvaidhasūtra was composed by some pupil of Baudhāyana or pupil's pupil at a time not very distant from the date of the composition of the main text.

Generally there is correspondence between the main text and the Dvaidhasūtra. There is however no Dvaidhasūtra for the Pravargya (Praśna IX), the Aśvamedha (Praśna XV), Samāvartana (XVII.39-44), Naiṣṭyayana (XVII.45-46), Vrātyastoma (XVIII.24-26), Bhāllavistoma (XVIII.27-30) and the Ekāhas (XVIII.37-52). In the Dvaidhasūtra each topic is introduced by saying *vyākhyāsyāmaḥ* e.g. *athāto'gnikalpam vyākhyāsyāmaḥ* (XXII.1). This shows that the Dvaidhasūtra was equally understood as an authority for the prescription of the ritual. A comparison of the views recorded in the Dvaidha with the original injunctions recorded in the main text shows that corresponding injunctions are sometimes wanting in the main text.¹¹

Generally a unit of the Dvaidhasūtra first reproduces the *pratīka* referring to a point for discussion from the main text, and then records the different views on that point held by the Ācāryas of the Baudhāyana school. The different views may be two in minimum and any number—five or six—in maximum. In most cases the injunction recorded in the main text is the view of some Ācārya, in many cases, of Baudhāyana. In such cases the unit begins with the remark that the *sūtra*, that is, the view reproduced therein is the view of such and such teacher, and then records the views held in that

behalf by Ācāryas. Sometimes the injunction recorded in the main text is an optional one. In such a case the Dvaidhasūtra mentions the names of the Ācāryas advocating those respective views. Obviously the occasion for the variety of views arises out of the absence of a direct injunction in the Brāhmaṇa concerned. There is no source to understand the practice in respect of the omitted item which Brāhmaṇakāra himself intended. It was natural that in course of time different practices were introduced in the various geographical areas. These became known to the ritual-world when the priestly class had occasions to come together and undertake ritualistic performances in coordination. Among the various Ācāryas two names occur prominently—Baudhāyana and Śālīki. It is observed that Baudhāyana generally represents the conservative view while Śālīki lays stress on simplicity and convenience.¹² It is interesting to note that whatever divergent view on some topic might have been expressed by any of the other Śrautasūtras, it is almost found advocated by some Ācārya belonging to the Baudhāyana school. It seems that during the period of the ritualistic activities of the Baudhāyana school which immediately succeeded the Brāhmaṇa period, the ritual-tradition was strong and that the lively interest in practices gave rise to different views in regard to the topics not prescribed or discussed in the Brāhmaṇas.

The Karmāntasūtra which covers Praśnas XXIV-XXVI provides the explications of sacrificial rituals. It supplements or clarifies the rituals laid down in the main text. At the opening it makes certain general observations. It also lays down the objectives of certain rituals and rites. While the main text employs the present tense in all its prescriptions, the Karmāntasūtra employs the present tense and the potential mood in a mixed manner. Like the main text it also speaks in details so much so that sometimes the detailed description becomes monotonous. In this respect the Khaṇḍikās 14 and 15 of Praśna XXV are worthy of note. The topic is the rites to be performed by the Adhvaryu at early dawn on the pressing day of the Agniṣṭoma. Khaṇḍikā 14 lays down Baudhāyana's view while the Khaṇḍikā 15 lays down Śālīki's view. Both the Khaṇḍikās are identical. The difference is that while according to Baudhāyana the ladles filled with clarified butter are to be carried directly to the Uttaravedi, according to Śālīki they are first to be carried towards the Āgnīdhriya chamber and then towards the Uttaravedi.

Sometimes the Karmāntasūtra provides an optional injunction. While BaudhŚS II.18 prescribes the offering of the Pūrṇāhuti with the verse *sapta*

te agne... the Karmānta XXIV.17 mentions a prose formula, *agnaye pṛthivyai vāyave 'ntarikṣāya sūryāya dive varuṇāyā'dbhyaḥ svāhā*. The commentary *subodhinī* on II.18 treats this formula as an option. While II.18 prescribes milk as the oblation for the Agnihotra, Karmānta XXIV.17 mentions the clarified butter. While II.18 prescribes the wiping of the Agnihotra-ladle first in the upward and then in the downward direction, Karmānta XXIV.17 prescribes the reverse order. Sometimes one comes across in the Karmānta a mere repetition of a rite prescribed in the main text, e.g. the formulas to be recited for the drawing out and the depositing of the Āhavanīya fire are prescribed in the main text (III.4); they are repeated in the Karmānta (XXIV.30). Karmānta XXIV.30 is an exact copy of III.4 prescribing the Agnihotra-rite. The Karmānta has taken cognisance of one who has not set up the sacred fires; XXIV. 32 speaks about the Piṇḍapitṛyajña and XXIV.33 about the Āgrayaṇa to be performed by one who has not set up the fires.

The Rājasūya is prescribed in BaudhŚS XII. The Karmānta XXVI.3 lays down also a variety of the Rājasūya called *Añjāsava* according to Baudhāyana and another variety of the same according to Śāliki. It also lays down a different kind of the Rājasūya, namely, the Patantaka. The Vādhūla Śrautasūtra (X) has not mentioned any variety of the Rājasūya. As regards the setting up of the fires, BaudhŚS II.12 mentions a piece of wood of a tree struck by lightning among the substances to be put into the fire-places before the setting of fires. As substitute for such a tree, the Karmānta (XXIV.14) has mentioned a tree dried up by cold or by wind. Neither the Vādhūla nor any other Śrautasūtra has mentioned these substitutes.

The characteristics mentioned above point to the conclusion that the Karmāntasūtra was composed not by Baudhāyana but by somebody belonging to the Baudhāyana school at a late date. The traditional position of the Karmānta subsequent to the Dvaidha supports the conclusion.

Praśnas XXVII-XXIX are called the Prāyaścittasūtra. They deal with the expiation-rites in respect of ritual-deficiencies in the Agnihotra, Darśa-Pūrṇamāsa, Cāturmāsya, Nirūdhapaśu, Agniṣṭoma, Agnicayana, Ekāha and Satras. Besides the expiation-rites the section includes the incidental rites, the so-called Anugrahas and certain other topics befitting the character of the Karmānta. Most of the Śrautasūtras have allotted only one chapter for the expiation-rites.

It needs to be observed that we find in the main text expiation-rites laid down side by side with the Ādhvaryava at different places. No expiation-rite

is mentioned for the Agnyādheya. We find expiation-rites prescribed in regard to the deficiencies in the Agnihotra-rite at the following places: nine in Praśna XIV (Aupānuvākya), four in Praśna XIII (Iṣṭikalpa), one in the Dvaidha (XX.19) and two in the Karmānta (XXIV 23;31). For the Darśa-Pūrṇamāsa: three in Praśna III. 15-22 (Yājamāna), four in Praśna XIII (Iṣṭikalpa), one in Praśna XVII.50 (Kāmya Darśa-Pūrṇamāsa). For the Nirūdhapaśu: one in Praśna XIV (Aupānuvākya). For Agniṣṭoma: sixteen in Praśna XIV (Aupānuvākya). In regard to the Pravargya, all expiation-rites have been laid down in Praśna IX (Pravargya) together with the main rite. These facts show that Baudhāyana intended to lay down the expiation-rites side by side with the Ādhvaryava; he did not intend to collect the expiation-rites separately in any Praśna. Some follower of the Baudhāyana school felt it necessary to devote special space to the expiation-rites in the Sūtra-text following the practice of the other Śrautasūtras. While doing so, he took care not to touch the expiation-rites already dealt with in the Sūtra-text following the Taittirīya texts. He recorded such expiation-rites as had become established in his time. For example, BaudhŚS XXIX. 3 has prescribed an incidental rite in case the moon does not become visible at night. the Sūtrakāra has prescribed the offering of two spoonfuls with the verses *navonavo bhavati jāyamānaḥ...* and *yam ādityā amśum āpyāyanti...* (TS.II.4.14). Here is a secondary employment of these two verses which are originally prescribed as the puronuvākya and the yājyā to be recited by the Hotṛ in an Iṣṭi to be performed by one who is suffering from a chronic disease (TSII.3.5).

It is difficult to believe that all the three Praśnas were composed by one and the same person. We do not know whether the incidental rites, the Anugrahas and the Karmāntalike portion were added by the Ācārya who composed the additional Prāyaścitta-portion. There are clear indications which show that there was still another hand at work who newly added, particularly in the form of Kārikā, more expiation-rites in regard to the Agnihotra, Darśa-Pūrṇamāsa and other routine rites. It may thus be taken for certain that the Prāyaścittasūtra (Praśnas XXVII-XXIX) was composed not by Baudhāyana but by one or more Ācāryas of the school some time later. We also do not know about the time when the present order of the three Praśnas of the Prāyaścittasūtra was fixed.¹³

Now the main text, Praśnas I-XIX, may be examined from two viewpoints. Firstly, whether it contains any portion whose authorship normally

attributed to Baudhāyana may be doubtful, and secondly whether the order of the text fixed by the tradition and adopted in the printed edition was fixed by Baudhāyana himself. There is evidence to show that in the main text certain portions were misplaced at a very early period.

In this connection Praśna II laying down the ritual of the setting of fires may be cited as an important case. A close study of the ritual and the text-portion describing it shows¹⁴ that the original order of the various Khaṇḍikās and other portions must have been different from what it is at present. Praśna II laying down the Agnyādheya comprises twentyone Khaṇḍikās. Dvaidha (XX.16-18) and Karmānta (XXIV.12-17) also deal with this rite. In the main text BaudhŚS II.12 must have been the first Khaṇḍikā; Khaṇḍikā 1 speaking about the pronouncement the second; Khaṇḍikās 3-4 dilating upon the choosing of the priests the third and the fourth; the Khaṇḍikā 2 prescribing the begging of the sacrificial place the fifth; Khaṇḍikās 13-14 speaking about the offering of the Brahmaudana the sixth and the seventh; Khaṇḍikās 8-11 laying down the Gopitryajña eighth to eleventh; and Khaṇḍikās 15-21 prescribing the rites beginning with the heating of the kindling woods and ending with the ancillary Iṣtis twelfth to the nineteenth. Out of the remaining three Khaṇḍikās (5-7) Khaṇḍikā 5 records the formulas beginning with *simhe me manyuḥ* etc. called *pāpmano vinidhayaḥ* which do not belong to the Taittirīya recension. Hence they were reproduced by somebody for ready use.¹⁵ Khaṇḍikās 6-7 are of the nature of the Karmāntasūtra. They, however, do not fit in with the present Karmāntasūtra.

The basic Soma-sacrifice, namely, the Agniṣṭoma is prescribed in Praśnas VI-VIII, and the Pravargya rite is prescribed in Praśna IX. Even though the position of the Pravargya as Praśna IX was already fixed in the period of Bhavasvāmin (eighth century A.D.) who in his Bhāṣya explains the Pravargya subsequent to the Agniṣṭoma, it cannot be the original order. The Pravargya Praśna covers the preparation of the Mahāvīras and other implements, the preparation and the offering of the Gharma, the disposal of the Pravargya-implements, the expiation-rites, and the Avāntaradikṣā to be observed in connection with the learning of the Pravargya-mantras forming part of the Taittirīya Āraṇyaka - all in a single Praśna. Because the Pravargya rite involves the mantras contained in the Taittirīya Āraṇyaka, Baudhāyana must have assigned to it a position at the end of the entire *pravacana*.¹⁶ It is very important to observe that the Dvaidha and the Karmānta Sūtras have not taken note of the Pravargya; from the Agniṣṭoma they have proceeded

to Agnicayana. Even though the order of the Pravargya was changed for convenience, the ritual was undoubtedly laid down by Baudhāyana.

Some portion of the Sūtra-text was lost in tradition. There are two types of the Sautrāmaṇī sacrifice in the Taittirīya-tradition—Caraka and Kaukili. While the Sautrāmaṇī in the Caraka tradition is preserved,¹⁷ that in the Kaukili tradition is lost. That it originally existed is clear from Bhavasvāmin's statement in his Bhāṣya that the Baudhāyanasūtra for the Kaukili Sautrāmaṇī is lost. There is an internal evidence which supports this fact. There is a sūtra in the Karmānta (XXIV 11) *dvau sautrāmaṇyām*, meaning that there are two (offerings to Aditi) in the Sautrāmaṇī. In the Caraka Sautrāmaṇī prescribed in the BaudhŚS there is no offering to Aditi. In the Kaukili Sautrāmaṇī two pots of cooked rice are to be offered to Aditi.¹⁸ Thus the reference to Sautrāmaṇī in the Karmāntasūtra points to the Kaukili Sautrāmaṇī which Baudhāyana must have prescribed, and which was lost.

In the Taittirīya tradition the duties to be performed by the Hotṛ priest in the pre-Soma rites have been prescribed. In BaudhŚS III.27-31 one comes across the duties to be performed by the Hotṛ in the Full-moon and the New-moon sacrifices and also a few hints for those in the Animal-sacrifice. In Sāyaṇa's commentary on BaudhŚS Praśna I¹⁹ there are citations from Baudhāyana's *Hautraśeṣa* Praśna which probably lays down the hautra for the Nirūḍhapaśu and the Cāturmāsya following the Taittirīya Brāhmaṇa. This *Hautraśeṣa* Praśna may have been the composition of some scholar of the Baudhāyana school.

The Kāthaka Citis have been prescribed in BaudhŚS XIX. Neither the Dvaidhasūtra nor the Karmāntasūtra has taken account of the Kāthaka Praśna. In this Praśna mantras have been cited *in extenso* even in the case of repetition. While BaudhŚS X. 48 has used the word *carameṣṭakā*, BaudhŚS XIX. 10 employs the word *antyeṣṭakā*. Bhavasvāmin has not written commentary on this Praśna. Probably Praśna XIX was added by some follower of the Baudhāyana school.

4. The Baudhāyana Śrautasūtra and the Taittirīya- texts

There is ample evidence to show that the redaction of the Taittirīya recension was complete and fixed when Baudhāyana delivered his discourses on the sacrificial religion. In his sūtras Baudhāyana first gives the full mantra and then lays down the injunctive part. Not only does he cite the mantras in the order as they are found in the Taittirīya Saṁhitā, most parts

of the Taittirīya Brāhmaṇa and also the Taittirīya Āraṇyaka, but also cites relevant Brāhmaṇa passages introducing them with *atha vai bhavati*.²⁰ Even though Baudhāyana generally cites mantras from the Taittirīya texts *in extenso*, he cites by *pratīka* the Puroṇuvākya - Yājñya verses collected in the concluding Anuvākas of many Prapāṭhakas of many of the Kāṇḍas of the Saṁhitā and also some other verses. He also cites the mantras to be recited by the Adhvaryu or the sacrificer by saying *anucchandasaṁ* or by referring to the specific Anuvāka; e.g. while prescribing the Viṣṇu-strides to be taken by the sacrificer at the Full-moon or the New-moon sacrifice, he records the first formula and further says *iti caturbhir anucchandasaṁ*.²¹ In the Agnicayana while prescribing the pouring down of she-goat's milk in a continuous stream over the leaf of *Calotropis gigantea* placed on the north-western uppermost brick, he says (X.48) *tat pratipadyate namas te rudra manyava ity ā'ntam etam anuvākam nigadya dvitīyam tritīyam*.²² He continues to refer to the Taittirīya text in similar terms. Further while speaking about the offering of the *vasordhārā*, he instructs *tat pratipadyate'gnāviṣṇu sajoṣase'ti sarvām ā'ntam vasordhārām* (X.54).

There is another piece of evidence which is equally strong. In the Taittirīya Saṁhitā comprising seven kāṇḍas the third Kāṇḍa is traditionally known as the *upānuvākya*.²³ Bhaṭṭa Bhāskara and Sāyaṇa have taken note of the designation *upānuvākya* in their commentaries on Kāṇḍa III. *Upānuvākya* means the supplementary scripture. It supplements the mantra and brāhmaṇa recorded in the original sections. Bhaṭṭa Bhāskara and Sāyaṇa have elucidated the mantra - and brāhmaṇa-portions of this Kāṇḍa with reference to the relevant topics contained in the original sections. Baudhāyana has devoted an entire independent Praśna, namely, the fourteenth, to the explanations of the mantra-brāhmaṇa contained in Kāṇḍa III. This indicates that the Taittirīya texts in the Sārasvatapāṭha stood in the established tradition in Baudhāyana's time. Among the Sūtrakāras belonging to the Taittirīya recension, Baudhāyana alone has remained true to the tradition of recognising the independent position of the *upānuvākya*. The other Sūtrakāras have deemed all the Taittirīya texts as one entity, and have laid down the rituals by exploiting the entire material as a whole. Even the Vādhūla Śrautasūtra has followed the same procedure. The *upānuvākya* Kāṇḍa (III) comprises five Prapāṭhakas, and the BaudhŚS XIV serially deals with their contents in Khaṇḍikās 1-22 of that Praśna. In the remaining eight Khaṇḍikās (23-30) it lays down injunctions following TBr I.4.1-5.3.

Baudhāyana thus expanded the extent of his *aupānuvākya* Praśna because, even though the TBr-portion is really *anārabhyādhīta*, it is related to the portions dealing with the Soma-rites prescribed in the TS Kāṇḍa III. The Baudhāyana Dvaidhasūtra presupposes the entire *aupānuvākya* Praśna XIV.

As already observed, the tradition of the Taittirīya Brāhmaṇa was established before Baudhāyana delivered his discourses. It is, however, to be noted that Baudhāyana has scarcely employed verses from the *Acchidrakāṇḍa* (TBr III.7) and the *Upahomas* (TBr II.4,5). The other Sūtrakaras of the Taittirīya recension from Bhāradvāja downwards have, on the other hand, fully employed verses from these portions.²⁴

5. The Baudhāyana Śrautasūtra and other Vedic Recensions

By their very nature, ritual-practices in the Vedic and the post-Vedic periods were in a rather dynamic condition. The ritualistic religion was a collective activity which was bound to be influenced by the ritual-traditions being maintained within the surrounding areas. There is therefore no wonder that even in the BaudhŚS we come across certain borrowings from the Vedic recensions.

In the Agniṣṭoma sacrifice fire from the Āhavanīya in the Prāgvarṇśa shed and Soma are carried over to the Mahāvedi on the Upavasatha day (BaudhŚS VI 30). The Adhvaryu carries forward the fire with the verse *ud agne tiṣṭhā 'nu mām* etc. which is not traced to the Taittirīya texts. This verse is found in the Vādhūlasūtra (VādhŚS VI.19.21) with a little variation and a small modification in the employment. According to BaudhŚS VII.8 the Adhvaryu hands over two darbha-blades to the Udgātṛ or to the Prastotṛ with the formula *ṛksāmāyora upastaraṇam asi mithunatvāya prajātyai* or silently. This formula which is not traced to the Taittirīya texts is employed in VādhŚS VII.7.13. This shows Baudhāyana's close association with the Vādhūla tradition. The Agnyādheya prescribed by Baudhāyana includes, among others, two rites, namely, the reciting of the formulas called *pāpmano vinidhyah* and the Gopitṛyajña which are absent in the other Taittirīya Sūtra-texts. The VādhŚS has recorded in the Prapāthaka XV (*Parīṣeṣa*) the formulas *pāpmano vinidhyah* with certain variations; the Sūtra has also referred (I.1.8) to the cooking of a cow as a part of the Agnyādheya.

We find some Kāthaka element in Baudhāyana's prescriptions. BaudhŚS X. 24 prescribes the laying of a stump of darbha-grass on the site chosen for the Citi either with the formula *vāk tvā samudra upadadhātu* etc. or silently.

This formula which is reproduced as a *pratīka* is borrowed from KS XXXVIII 13. ĀpŚS XIX.11.11 has prescribed this formula with a little modification in the Sāvitra Kāthaka Cayana. In BaudhŚS X.44 the Vibhakti brick is prescribed to be piled up with the verse *agne stomam manāmahe* cited by *pratīka*. The verse is not traced to the Taittirīya texts even though the Brāhmaṇa from the TS (V.5.6.1) says *agne stomam manāmahe ity āha*. The verse is found in KS XX.14; MS IV.10.2; RV V.13.2 Most probably it was borrowed from the KS. In the Agnyādheya Praśna Baudhāyana (II.12) has prescribed the setting of the Āhavanīya at a distance of twelve steps (*vikrāma*) following TBr I.1.2. The Karmāntasūtra (XXIV.1) however thought it advisable to mention the different numbers of steps (*prakrama*) for a brāhmaṇa, a Rājanya and a Vaiśya following in essence KS VIII.13.

Baudhāyana (VII.9) has prescribed the formula *agnir ha daiivīnām viśām* etc. in connection with the choosing of the sacrificer at the Savanīya animal-sacrifice in Agniṣṭoma. It is not found in the Taittirīya texts; it is traced in part to MS III.9.8. It is found also in ŚBr III.7.4.10 where the choosing takes place at the Agniṣomīya animal-sacrifice. It is difficult to locate the exact source of the Baudhāyana citation.

W. Caland has, in the introduction to his edition of the Śatapatha Brāhmaṇa in the Kāṇvīya recension²⁵ discussed the relationship of the Kāṇvīya Śatapatha Brāhmaṇa with the Śrautasūtras of the Kṛṣṇa Yajurveda, particularly with the BaudhŚS. He has drawn attention to the similarities in linguistic features and also certain ritual features. If a few features are found to be similar in these two texts in the ocean of linguistic and ritualistic details, they cannot lead one to any drastic conclusion. But Caland has found a few instances where a reference made in the Vājasaneyya Brāhmaṇas to the Carakādhvaryus is not traced to any of the available Brāhmaṇas of the Kṛṣṇa Yajurveda, but is traced to the BaudhŚS. From this fact he hastens to conclude as follows: "The ritual of Baudhāyana must have been known to the authors of the Vājasaneyya Brāhmaṇas, that his Sūtra is prior to it How then are we to account for the agreement of Baudhāyana with the white Yajurveda ? It is not without hesitation that I venture to offer a conjecture on this point. From the researches of Bühler regarding the texts of Baudhāyana we know that the name of this author probably was Kāṇva Baudhāyana. Now could not Baudhāyana originally have been a Kāṇva i.e. a follower of the Kāṇva school of the White Yajurveda and subsequently gone over to the Black Yajurveda refining many reminiscences of his former Śākhā? This renunciation of

school might then have taken place before the final redaction of the two Vājasaneyā Brāhmaṇas the authors of which may have known his ritual but could not but regard him as a renegade. In this way alone, it seems to me, can we account for the hostility which the texts of the white Yajurveda show towards a Kāṇva to whom it is prohibited to offer any sacrificial fee if they are among the *Prasarpakas*. Now it is very remarkable that while Āpastamba, Bhāradvāja and Hiranyakeśin exclude the Kāṇvas from the receipt of Dakṣiṇās, this prohibition is not made by Baudhāyana though it could be natural enough if my conjecture were right and Baudhāyana had once been a Kāṇva." (pp. 99-101)

This strange conjecture of Caland needs serious consideration. Firstly, Caland has inferred that since the view of 'some' teachers expressed in the Vājasaneyā Brāhmaṇas is not traced to any of the Kṛṣṇa Yajurveda recensions, but is found in the BaudhŚS, the latter must be taken to have been known by both the Vājasaneyā Brāhmaṇas. These Brāhmaṇas often mention a different ritualistic view belonging to the Carakādhvaryus or 'some' teachers. At present we know only three or four recensions of the Carakādhvaryus i.e. Kṛṣṇa Yajurveda. Patañjali has mentioned in his Mahābhāṣya one hundred and one recensions of Yajurveda out of which eightysix belonged to the Kṛṣṇa Yajurveda. It is not impossible that the Brāhmaṇakāras were aware of such a recension, not known to us, representing the ritualistic view which might have been mentioned in that Brāhmaṇa and which is found also in the BaudhŚS. Moreover, it is certainly to be borne in mind that, barring the numerous so-called Sāmveda Brāhmaṇas, no Brāhmaṇa text was composed subsequent to any Śrautasūtra. Traditionally the mantra-brāhmaṇa are *apauruṣeya*, and Śrautasūtras are *pauruṣeya*. These two types of literature must be chronologically distinguished. Therefore the BaudhāŚS cannot be taken to have been composed before the Vājasaneyā Brāhmaṇas.

Secondly, in the Baudhāyana texts (GS III.9.6; DhS II.6) the author is mentioned as Kāṇva Baudhāyana, that is, Baudhāyana belonging to the Kāṇva gotra. This gotra is mentioned in the Baudhāyana Pravaraśūtra (21 and 54; also ĀpPravaraS XXIV 8.2-3). This Kāṇva was of course different from the Vājasaneyā Kāṇva. Caland's conjecture on the basis of the identical name Kāṇva that Baudhāyana first was a follower of Kāṇva recension and later adopted the Taittirīya recension is therefore absurd. Caland has taken the support of one more fact: Dakṣiṇās are to be given away to the visitors (*prasarpaka*) at a Soma sacrifice. Bhāradvāja, Āpastamba and Satyāśādhā

Hiraṇyakeśin (also Vaikhānasa) have said that one should not give Dakṣiṇās to those belonging to the Kaṇva and Kaśyapa gotras. Caland has also noted a similar statement from KāthS XXVIII.4. Such a prohibition is however not found in the BaudhŚS. This was natural, Caland says, because Baudhāyana was primarily a Kānva. In this connection it may be noted that the absence of such prohibition is found in many other Śrautasūtras also, e.g. Vādihūla, Mānava, Āśvalāyana, Śāṅkhāyana, Lāṭyāyana, Drāhyāyana and Vaitāna. So there is nothing special about Baudhāyana. The non-Baudhāyana Taittirīya Sūtras observed the prohibition probably under the influence of the Kāthakas. It is important to note that the KātyŚS (X.2.32) itself belonging to the Vājasaneyas prohibits the giving away of Dakṣiṇās to those belonging to the Kaṇva and Kaśyapa gotras. It is therefore evident that the prohibition of giving away Dakṣiṇās to the followers of the Kaṇva gotra has nothing to do with the alleged relation between Kaṇva and Baudhāyana. Caland's conjecture regarding the Kaṇva-Baudhāyana relationship is therefore groundless.

The Śāmaveda claims great significance in the characterisation of a Soma-sacrifice. The individuality of a Soma-sacrifice mostly depends upon the specifications given in the Śāmaveda-brāhmaṇas. Even then the Sūtra-texts of Yajurveda have something to prescribe in respect of the Adhvaryu's duties. Baudhāyana generally follows the Tāṇḍya Mahābrāhmaṇa in dealing with the Ekāhas and the Ahīnas. Even then he has maintained his individuality in that behalf on the authority of the Taittirīya Brāhmaṇa. The Vrātyastoma prescribed in the TāṇḍBr. and in BaudhŚS XVIII.24-26 is not laid down in the TBr. Bhāllavistoma prescribed in BaudhŚS XVIII.27 is not traced to the TāṇḍBr nor to the TBr. In the Dvaidhasūtra (XXIII.13) is prescribed the Gobala Daśarātra sacrifice which is not found in the TāṇḍBr.

The Dvaidha, the Karmānta and the Prāyaścitta Sūtras seem to have come under the influence of the Ṛgveda. BaudhŚS XXVIII.2 has prescribed the Pavitreṣṭi which may be performed as an incidental or optional rite. The puronuvākya and yājyā verses prescribed herein for the Ājyabhāga offering to Soma are from the Ṛgveda, namely, *yo dhārayā pāvakayā* (IX.101.2; ĀśvŚS II.12.3) and *ā kalaśeṣu dhāvati* (IX.17.4, ĀśvŚS II.12.4). In the Agniṣṭoma sacrifice the Pātnīvata draught is taken from the Āgrayana vessel (BaudhŚS VIII.14). The Karmāntasūtra (XXV.23) wanted to explicate that rite. It says, "This (Pātnīvata draught) drawn from the Āgrayana vessel is taken for thirtythree divinities. Where are they involved in the offering? In the Pātnīvata draught. It is said in the scripture, 'Do thou (O Agni) carry over

the thirtythree gods together with their wives for the sacrificial drink, and be exhilarated.'” (RV III.6.9). This half verse is the latter part of the verse which is recited as the yājyā for the Pātnīvata offering. cf. ĀśvŚS V.19. Here is an indication of the deep insight of the ritualists and of the rationale of the rite. Baudhāyana has employed a verse even from the Atharvaveda. He has prescribed the laying of Dūrvā grass as a brick in Agnicayana (X.24). The verse is *āyane te parāyaṇe* etc. (AV VI.106.1)

6. Linguistic peculiarities of the Baudhāyana Śrautasūtra

W. Caland has in his critical study of the BaudhŚS recorded information on grammar (morphology and syntax), style and lexicography of the BaudhŚS.²⁶ This oldest Śrautasūtra is obviously under the influence of the Vedic language; it has retained many peculiarities of the Vedic language. Caland has already brought out the linguistic peculiarities of the BaudhŚS. Any further attempt on this account would indeed be superfluous. Even then, with a view to making this Introduction complete, I would like to present here some select examples even though it would be a mere repetition. A word-index appended to this edition would supply valuable information to a conscientious reader for his ritualistic and critical study of the text.

Morphology:

Nominal inflection: locatives in -an: *sve dhāman* X. 59; XI.13; XVII.1 *carman* VI.28; XV.17; *śiṛṣan* I.2; V.7; XXI.12; *antar ātman* X.24

Hetero. Loc. Plu.: *avāntaradiśāsu* XV. 19

abl: *antataḥ* IV.10; IX,13; *śiṛṣataḥ* X.57; *śirastah* XV.29; *chandogataḥ* XIV.4; *hotṛtaḥ* XIV.4

Conjugation. pres. du. *śinaṣtaḥ* V. 7; *pratyanaktaḥ* V.8; opta. *praṇauyāt* XIV.10; *prasauyāt* XXV.7; *prayauyāt* XXVII.35; opta. in -īta: *kāmayīta* II.1; *dhārayīta*. IX.19; *anumantrayīta* XII.10; *anuññāpayīta* XXVI.12; pres. 3rd per. *parisere* VII.15; IX.4; *śaye* VI.7 *duhe* XXI.1

Conjunctives of the present system: *smayāsai*, *kaṇḍūyāsai* VI.6; *anuparivartayādhuai* XI.7; *pūrayādhuai* XX.28

Aorist. root - aorist: *aparivṛthāḥ* VII.5; *abhinimruktāt* VII.5; *guh* VI.10; a - aorist: *apārādhvam* XX.28; redupli. aorist: *adīdṛśam* XXI.13; s - aorist: *ahaṣīt*; III.14; *udasrākṣit* XV.31; *anuprahārṣiḥ* VI.11; iṣ - aorist: *smayīsthāḥ* VI.5; *saṁcārīt* VI.17; siṣ - aorist: *ajyāsi* XXVI.12; sa - aorist: *akṛṣi* XXVI 12; pass. aorist: *apūri*, *adarṣi* XX.1.

Absolutives ending with - am: *abhiṣekam* II.9; *viparyāsam* II.10; *apratīkṣam* IV.11; *pratīlepam* IX.3; *vyatiṣaṅgam* IX.7; *avacchedam* XXII.12; *pratyākhyāyam* XXV.15; *pratisaṁkhyāyam* XXIX.13; with nominal base: *hastagrāham*, *nāmagrāham* XIV.17

Intensive: *maṁmṛjyate* X.2; XI.6; desiderative: *ditset*, *nidhitseta* III.29; *līpsante*, *līpseta* V.16; *pupūṣamāṇaḥ* XIV.13; *ārtset* XIV.16; *siṣādhayiṣet* XXI.14; *cikalpayiṣet* XXVI.1

Dvandva comp. with neut. ending: *svaruraśanam* IV.4; *rajjudāma* IX.5; *yugalāṅgalam* X.25; *ṛṇavamśam* XXVII.4; plu. *śamīparṇakarīrasaktūn* V.5

Syntax:

Genitive with dative function: *athā'sya vratopetasya śākhām ācchaiti* 1.1; *athā'syai'ṣā pūrvedyur eva pāśubandhikī vedir vimitā bhavati* IV.1; *evam asya pradakṣiṇam haviṣām avattam bhavati* XXII.13; with ablative function: *atha pratihitasya dhanur ādāya* XII.12

Words ending with dative -ai of feminine stems ending in -ā to denote ablative-genitive sense: *etasyai māmsam* II.11; *dviguṇāyai ca triguṇāyai cā'ntau saṁdadhātī* IV.5; *chāyāyai cā* "tapataś ca saṁdhau" XIV.3; *śvetāyai śvetavatsāyai payaḥ* XII.5; dative for ablative: -ā *saṁsthāyai* VI.6; *uttarāyai śroneḥ*; dative for instrumental: *uttānāyai jāghanyai devānām patnīr yajati nīcyā agnim* IV.10; *na caturthāya prakrāmati* III.20

Relative clause beginning with the pronoun *sa*: *sa yo balavāṁs tam āha* V.15; *sa yaḥ same bhūmyai svād yoner rūḍhaḥ ... tam upatiṣṭhate* IV. 1; *sa yady u hai'ko dīksate'hīno bhavati* XXVIII.12; Sometimes this *sa* is superfluous. *sa ye ha ke cai'tasyai māmsam labhante* II.11; *sa yāvanla ṛtvijas ta enat samavamśanti* VI.19

Use of neu. *tad* in the sense of *tatra*: *yatrā "pas tad yanti* V.9, X.18

Verb. Active used for passive: *praṇītāsu praṇeṣyatsu* XXII.1

Present tense with *ha sma* to denote past tense: *tad dha smai'tat pūrve saṁvatsaram samavasāyā "sate* XVI.13; *atro ha smā"ha baudhāyanah, iti ha smā"ha śālīkiḥ* often in the Dvaidhasūtra.

Tmesis. Just as in the Brāhmaṇa-texts, so in the BaudhŚS also one comes across a large number of cases of tmesis. e.g. *uc ca mārṣṭy ava ca mārṣṭi* II.18; *āvā hayaty ā vā hārayati* IV.1; *saṁ hai'va rohati* IX.4; *abhy enam āhvayate hotā* VII.17; *pari samidham śinaṣṭi* I.15; *ati tam sṛjati* XII.18; *upai'tena graheṇa rama* VII.20 etc.

Prepositions: *tiraḥ* with locative: *tiraś carman* VI.28; *agreṇa* with accu.: *uttaram śālākhaṇḍam agreṇa* IX.1; *adhi* with abl.: *vasatīvarībhyo'dhy apo niḥśicya* VIII.1: *ito'dhi* X.22.; *abhi* with accu.: *sado'bhi* VIII.2; *yūpam abhi* X.11

Particles. *nu* and *nvai* preceded by *iti*. A sentence beginning with *iti nu* forms a proposition followed by another which is different e.g. *iti nu yadi samnayati, yadyu vai na samnayati* I.1; *iti nu ekam athā' param* XXVIII.20. A sentence beginning with *iti nvai* (= *nu vai*) indicates a conclusion. e.g. *iti nvai imā iṣṭayo vyākhyātāḥ* XIII.1; XXV.4. The particles *ha* and *vai* often occur following the style of the Brāhmaṇas. Many times they are preceded by *u* (*u ha, u vai*). Then they form a proposition followed by another. e.g. *sa yady u hā'gado bhavati punar aiti* XIV.27. The particle *vāva* denoting assertion. e.g. *eṣa vāva svargyaḥ panthā yad vaṣaṭkārāpatha iti* XVI.9.

Adverbs, *u*: *tā u cet..... sa u cet* XVI.4. Sometimes it is preceded by *katham, api*.

Style :

Since the BaudŚS is a *pravacana*, one comes across in it certain distinctive marks which are rather absent in the Sūtra-texts, or at least are rather keenly felt. A teacher orally giving a discourse would have in his discourse a reflection of depicting a picture of the ritual which he might be visualising at the time. Speaking about the time-span, he says *dvādaśyām vyuṣṭāyām* II.20; *tisṛṣu vyuṣṭāsu* XVII.6; *srucā pañcamīm juhōti* VI.4. When he has to employ a lengthy mantra-portion, he would say something like *iti pratipadya ... ity ātaḥ* III.18 etc. Sometimes one meets with a natural alliteration: *susambhṛtān sambhārān punar eva sambharati* II.6; *susambhṛtān sambharanyām sambhṛtya* VII.6. The prefix *su-* is joined to a past participle to denote abundance: *susambhṛta* (above); *sūpanibaddha* VI.25; *susamrṛpta* I.18; *suvicita* VI.14; *sudhūpita* IX.3. The use of the verbal form *āste, āsate* with a present participle is typical: *ramayanto jāgarayanta āsate* XV.3; *dhūnvanta āsate* IX.8; *tām te pibanto ramamānā mahīyamānā āsate* IX.11; *gopāyann āste* X.1. Similarly the form *eti* or *yanti*: *strīnann eti* III.30; *utkhidann eti* XI.5; *hotur vaśam yanti* IV.2. The use of the past participle *prajñāta* is typical: *prajñātaṁ nidadhāti* X.54; *prajñāte barhiṣi nidhāya* IV.5 explained by Bhavasvāmin as *yathā na samsṛjyete pratyabhijñāte tathā nidhāya*.

Ellipse:

ubhau jājyām patnī ca (that is, husband and wife) V.8; *ubhau samīkṣata āhavanīyaṁ ca* (Āhavanīya and Gārhapatya) III.28; *atithīnām upasthām eti*

VI.6 = *upasthānam eti*. Bhavasvāmin explains *taiḥ saha saṁgacchata ity arthaḥ*. *Payāmsi vísāsti* VI.34 “(The Adhvaryu) gives directions as regards the management of the milk.” When any action is to be done by somebody, not by a specific person, plural verbal form is used: *athā' smai madhuparkam ca gām ca prāhuḥ* VI.17; *hvayanti patnīm hvayanti hotāram* IV.7. When various views are to be expressed, the pronouns *eka* and *apara* are used e.g. *tasmād yajñavāstu nā 'bhyavetyam iti, ahorātrāv ity ekam, yāvad agnayaḥ sītāḥ syur ity etad ekam, yāvad enam abhivarṣed ity etad aparam* XXVI.7.

Because a ritual is to be carried on with the collaboration of a number of persons, it becomes essential for the Adhvaryu, the chief executive priest, to give directions (*sampraiṣa*) to different persons at one and the same time. This is customary to all Yajurveda-Sūtrakāras. In the BaudhŚS however the occasions are more frequent, and the calls indeed are beautiful compositions. e.g. *brahman pravargyeṇa pracariṣyāmo hotar gharmaṁ abhiṣṭuhy agnīd rauhiṇau purodāśāv adhiśraya pratiprasthātāḥ pravargyam vihara prastotāḥ sāmāni gāya* IX.6. “O Brahman, we shall proceed with the Pravargya-rite; O Hotṛ, do you recite verses in praise of the Gharma; O Agnīdh, do thou put on fire the two Rauhiṇa cakes; O Pratiprasthātṛ, do you arrange the Pravargya - implements; O Prastotṛ, do you chant the (relevant) Sāmans”. One of the peculiarities of Baudhāyana is that his Adhvaryu has many occasions to call upon the sacrificer to do his duties, and he does so by addressing him with the words *ehi yajamāna* “Come on, O sacrificer.”²⁷

When there is an occasion for the Hotṛ or for the Udgātṛ to perform his part of the ritual, the Sūtrakāra refers to it by the expression *yathā sa veda, yathā te viduḥ, yathā vedam* (VI.27; VII.1; 14). When there is an occasion for a discussion of a certain topic, Baudhāyana has used the term *mīmāṁsā* following the practice of the Brāhmaṇa-texts; e.g. *athā'ta āprīṇām eva mīmāṁsā* X.11; *athā'taḥ prayāṇasyai'va mīmāṁsā* VI.9; X.17; *athā'to bhasmana evā'tivṛddhasya mīmāṁsā* X.18; *athā'taḥ sarpaṇasyai'va mīmāṁsā* XVI.9; *athā'ta utthānānām eva mīmāṁsā* XIX.5. When Baudhāyana has to refer to a view of some teachers in respect of some ritualistic item, he does so by saying *iti vadantāḥ* following the Brāhmaṇa style, e.g. *anu hai'ke saṁyanti paśava ide'ti vadantāḥ* VII.12. The next sūtra in such an instance is negative, and it begins with *tad u tathā na kuryāt*.

The linguistic peculiarities recorded above cover all the four divisions of the BaudhŚS. It cannot however, be claimed on the basis of these peculiarities that one and the same author composed the entire BaudhŚS. It was quite natural that the immediate descendants of Baudhāyana who

fulfilled the mission of their teacher naturally imitated his style while doing their job.

7. Literature on the Baudhāyana Śrautasūtra

Generally the Śrautasūtras are provided with means of comprehension such as the Bhāṣya, Tīkā, Paddhati, Kārikā and Prayoga. Bhavasvāmin composed a Bhāṣya called *vivarāṇa* on the BaudhŚS. The Bhāṣya on Praśnas I-XVIII; XX-XXVI is available in manuscript-form.²⁸ The Bhāṣya on Praśna I (Darśa-Pūrṇamāsa) is published.²⁹ The manuscripts of the Bhāṣya are broken and have a corrupt text. W. Caland had thought of editing this Bhāṣya, but he abandoned the idea on account of defective manuscript-material. The Bhāṣya is short. Bhavasvāmin aimed at elucidating only such points as were abstruse in his opinion.³⁰ He lived in the eighth century A.D. Bhaṭṭa Bhāskara the commentator of the Taittirīya texts who lived before Sāyaṇa speaks respectfully about Bhavasvāmin. Personal names ending with -*svāmin* probably belonged to a specific period, e.g. Bhavasvāmin, Bharatasvāmin, Skandasvāmin, Kṣīrasvāmin etc. Most of them were Mīmāṃsakas. An inscription dated Śaka 627 mentions a cluster of brāhmaṇa-names ending with -*svāmin* (cf. JBBRAS III 208, Bombay 1851). An undated inscription also gives such names (JAOS VI.589. cf. A. Weber, *History of Indian Literature* p. 79 and note). Burnell (p.26) has placed Bhavasvāmin in the eighth century A.D. Bhavasvāmin's bhāṣya, the oldest on the oldest Śrautasūtra, needs to be published in the interest of the history of the ritualistic religion. The attempts towards that direction are therefore welcome.

Sāyaṇa has written a commentary on Praśna I (Darśa-Pūrṇamāsa).²⁹ He was a follower of the Baudhāyana school; therefore he cited the BaudhŚS in his commentary on the TS at the beginning; subsequently he shifted to the ĀpŚS. Vāsudeva Dīkṣita of Thanjavur wrote a commentary called *mahāgnisarvasva* on the tenth Praśna (Agnicayana) of the BaudhŚS and also on XVII.11-16 (Ekādaśinī). Both are in manuscript-form. Venkaṭeśvara wrote a commentary on the Karmāntasūtra (XXIV-XXVI). Dvārakānāthayajvan wrote a commentary on the Prāyaścittasūtra (XXVII-XXIX) and also on the Śulbasūtra (Praśna XXX in Caland's edition).

Mahādeva Vājapeyin of Thanjavur has written a commentary called *subodhinī* on Praśnas I-VIII.³¹ It is extensive and is based on the *vivarāṇa* of Bhavasvāmin. It reproduces relevant portions from the Dvaidha and the Karmānta while elucidating the main Sūtra, and renders great help in

understanding the text. At the beginning of his commentary Mahādeva Vājapeyin has given his geneology and has also given information about his patron, the Maratha King of Thanjavur. Other members of his family also composed works pertaining to the Baudhāyana rituals.³² This family was resident of Shahajirājapuram—modern Tiruvisanalloor near Kumbakonam (Thanjavur district). Shahajirājapuram was donated by Shahaji the ruler of Thanjavur as an *agrahāra* to fortysix learned Pandits well-versed in the different branches of Sanskrit learning. Mahādeva Vājapeyin who lived in the seventeenth century A.D. was the Adhvaryu of Tryambakarāya Makhin, Minister of Thanjavur. Tryambakarāya was the younger brother of Narasimharāya, father of Ānandarāya Makhin who wrote, among other works, the *Āśvalāyanasūtravṛtti*.

Sometimes the *subhodhinī* gives readings of the Sūtra-text which are different from those in the printed text. Since it closely follows the *vivarāṇa* of Bhavasvāmin, its different renderings may be said to have the same value as that of the *vivarāṇa*, because many times Bhavasvāmin who is too short in his explanations is silent on the elucidation of certain words from the Sūtra-text. Mahādeva Vājapeyin often cites passages from several Śrautasūtras. Being a South Indian, he quotes, among others, the Drāhyāyaṇa Śrautasūtra of Sāmaveda which was followed in Tamil Nadu. He never quotes the Lāṭyāyana Śrautasūtra which was followed in Gujarat and Varanasi. The late and detailed production of the *subodhinī* suffers at the same time from a draw-back, namely, that sometimes it is not definite about the old tradition of the Sūtra; at certain places it gives optional renderings.

Coming to the Prayoga literature, we meet with the oldest Prayogakāra, namely, Keśavasvāmin who wrote his *prayogasāra* presenting the manuals of all the major sacrifices.³³ Keśavasvāmin is referred to by Rāmāgnicit in his Vṛtti on Dhūrtasvāmin's bhāṣya on the ĀpŚŚ. Rudradatta, the commentator of the ĀpŚŚ often cites Keśavasvāmin. Besides the commentary on BaudhŚŚ I (Darśa-Pūrṇamāsa) Sāyaṇa composed manuals called *yajñatantrasudhānidhi* of several rituals.³⁴ Anantadeva wrote several works on Dharmaśāstra. In his *saṁskārakaustubha* he has given the pedigree of his patron family. His patron, named Bājbahadur, was reigning in Himalayan territories. Anantadeva's literary career may be assigned to the third quarter of the seventeenth century (1645-75). There are Prayogas written by persons belonging to the family of Śeṣa which, originally resident of Nanded on the bank of river Godavari in Marathawada (Mahārashtra) migrated to Varanasi in the six-

teenth century A.D. and won great honour among the Pandits of Varanasi. A member of the Navahasta family is also credited with the composition of Prayogas following the BaudhŚS. Gopala wrote a manual known as *Gopālakārikā* dilating upon the Darśa-Pūrṇamāsa and Agnicayana.

8. *The Chronology of the Baudhāyana Śrautasūtra*

The chronology of the BaudhŚS, indeed of any Śrautasūtra, is a vexed problem. As we have already seen, there are the Śrauta, Gṛhya and Dharma Sūtras which are ascribed to Baudhāyana. There are also the Śulba, the Pravara, the Gṛhyaparibhāṣā and the Gṛhyaśeṣa Sūtras with which Baudhāyana's name is associated. W. Caland³⁵ has enumerated all these Sūtra-texts and has also made an attempt to fix their order in the tradition. It cannot be said that all these works were compiled by one and the same person. The *pravacanastyle* of the BaudhŚS is absent in the other Sūtra-texts. Even in regard to the BaudhŚS we have seen that the Dvaidha, the Karmānta and the Prāyaścitta sections were the compositions of the descendants of Baudhāyana. Therefore while speaking about the chronology of the BaudhŚS, I have in view Praśnas I-XVIII (excluding the Kāthaka Praśna XIX) of the BaudhŚS which are before us in the literary form given to Baudhāyana's lectures by his disciples.

It is appropriate first to fix the relative chronology before attempting to fix the date. Mahādeva has paid homage to the Taittirīya Sūtrakāras at the beginning of his commentary *vaijayantī* on the SatyāśāḍhaŚS. Here he has begun with the name of Baudhāyana, and his order of the Sūtrakāras is mostly acceptable also as a chronological one. From the linguistic peculiarities of the BaudhŚS as already recorded, it becomes obvious that Baudhāyana was very much under the influence of the idiom of the Taittirīya mantra and Brāhmaṇa which formed the basis of his ritual discourses. It was natural that all the nuances of the Vedic language should flow down in his composition.

One of the points helping fixation of relative chronology of the Śrautasūtras is the position of *paribhāṣā* among them. In most of the Śrautasūtras one comes across the *paribhāṣā*, long or short, laid down at the beginning or in the middle, recorded collectively or in a scattered manner. The Karmānta section of the BaudhŚS has at its beginning eleven Khaṇḍikās which bear some similarity with the *paribhāṣā*. The Prāyaścitta section contains a Khaṇḍikā (XXVII. 14) of a similar nature. The main Sūtra includes nothing like the *paribhāṣā*. This is in full consonance with its *pravacana* character.

The Pūrva Mīmāṃsā character of discussion is another point in consideration of chronology. Certain Śrautasūtras bear the character of discussion as found in the Pūrva Mīmāṃsā sūtras. They can therefore be said to have been composed subsequent to the Pūrva Mīmāṃsā sūtras. The BaudhŚS does not possess any Pūrva Mīmāṃsā element. It can therefore be easily taken to have been composed prior to the composition of the Pūrva Mīmāṃsā sūtras.

The Taittirīya Śrautasūtras are of course closely related to the Samhitā, Brāhmaṇa and Āraṇyaka of the Taittirīyas. Almost all Śrautasūtras of this recension presuppose all the Taittirīya texts as have come down in tradition. The BaudhŚS has, however, not cited any verses from the *Upahoma* and *Acchidrakāṇḍa* sections of the TBr (II.4,5; III.7) as we have already seen. This indicates that in Baudhāyana's time certain parts of the TBr had not attained full recognition. This points to the high antiquity of the BaudhŚS.

The other Śrautasūtras belonging to the Taittirīya recension are: Bhāradvāja, Āpastamba, Satyāśāḍha Hiraṇyakeśin, Vaikhānasa and Vādhūla. The first four out of these are also in the chronological order. The common feature is that all of them are composed in sūtra-style. The time-span between the Bhāradvāja—the first and the Vaikhānasa—the last covers a few hundreds of years. Barring minor differences, the ritualistic pattern of all of them is almost the same. While the BaudhŚS often quotes brāhmaṇa-passages from the Taittirīya recension, the BhārŚS quotes only a few, and refers to them by saying *iti vijñāyate; brāhmaṇavyākhyātam* or *yathāsamāmnātam*. While the BaudhŚS is silent about the *Upahomas* and the *Acchidrakāṇḍa* of the TBr, the BhārŚS has cited a few verses from them.

An important difference between the BaudhŚS and the other Taittirīya Sūtras concerns the close relationship between the mantra and its ritualistic employment. In some cases it is observed that while the BaudhŚS is particular in maintaining that relationship, the other Sūtra-texts bear a rather loose relation. In BaudhŚS III.21 there is a bunch of four formulas to be recited by the sacrificer as a part of the prayers pertaining to the performance of the Full-moon and the New-moon sacrifices. They are to be recited after the Viṣṇukrama formulas. With the first *aganma suvaḥ* etc. the sacrificer prays to the Āhavanīya. With *subhūr asi śreṣṭho* etc. he prays to Āditya. With *idam aham amum* etc. he drives away his enemies. With *saṁ jyotiṣā bhūvam* he touches himself. According to BhārŚS IV.20.8, the sacrificer prays to Āditya with all the four formulas. ĀpŚS IV.14.11 says that the sacrificer prays to Āditya with

the verse *aganma suvaḥ* etc. The Sūtra is silent about the subsequent three formulas which however may be presumed. The relevant Brāhmaṇa (TS I.7.6) enlightens the rite. It is remarkable that the Baudhāśś, rather than the other Sūtras, faithfully follows the intent of the Brāhmaṇa, and may be said to be recording the tradition prevalent in the period of the Brāhmaṇa.

There are numerous other points in the Taittirīya ritualistic tradition where the Baudhāśś differs from others. After the Anūyāja offerings in the Avabhṛtha in the Agniṣṭoma (VIII.20) the Adhvaryu holds the ladle upon the water with *samudre te hṛdayam apsu antaḥ* ... He fills it with water with *saṁ tvā viśantu oṣadhīr utā*” *paḥ*. He offers water into water with *yajñasya tvā yajñāpate* ... *vidhema svāhā*. Now the Avabhṛtha-material whichever is besmeared with Soma is scattered upon the water with the verse *avabhṛtha nicaṅkuna* ... He takes water into folded palms with *sumitrā na āpa oṣadhayaḥ santu*; he throws it towards that direction where his enemy lies with *durmitrās tasmai* Touching water, he floats (or they float) the residue of Soma together with the skin of black antelope with *devīr āpa eṣa vo garbhas* ... (TS I.4.45). He touches the drops, does not consume them. Bhārāśś XIV 22.14-17 prescribes as follows: with *samudre te*.... the Adhvaryu strikes into water the ladle filled with the residue of Soma. Wherever a drop of Soma appears, he consumes it with *apsu dhautasya*... (TS III.2.5.6). According to some teachers he should merely touch them. They pray to the Avabhṛtha-material with *devīr āpa*... Āpāśś XIV.20.10-21.1 prescribes similarly. Here it will be observed that Baudhāyana's prescriptions are more closely in association with the TS-formulas. There is also difference in the marking of the formulas. Bhaṭṭa Bhāskara and Sāyaṇa on TS I.4.45 have followed Baudhāyana. A typical case is the employment of the formula *apsu dhautasya*... (TS III.2.5.7). Baudhāyana (VIII.17) has employed it at its proper place after the offering of the Hāriyojana goblet, so also Bhārāśś (XIV.19.3) and Āpāśś (XIII.17.9). As seen above, Bhārāśś and Āpāśś have reemployed that formula in relation to the Avabhṛtha. Here is an enlargement of the ritual.

Sometimes it is observed that while the Baudhāśś has marked the distinction between the Adhvaryu and the sacrificer in regard to the utterance of the formula, the Bhārāśś and the Āpāśś have ignored it. According to Baudhāśś VI.5 the Adhvaryu hands over to the sacrificer the horn of black antelope on the occasion of his initiation for the Agniṣṭoma. The Adhvaryu hands it over with *indrasya yonir asī*; the sacrificer receives it with *mā mā hīṁsīḥ*. The Bhārāśś (X.6.13) and the Āpāśś (X.9.17) ask the

Adhvaryu to hand it over with the combined formula *indrasya yonir asi mā mā himsīh*. The propriety of Baudhāyana's prescription is obvious. Another passage may be looked into. TS I.3.11.1 reads *adbhyas tvau 'śadhībhyo mano me hārdi yaccha tanūm tvacam naptāram aśīya*. TS VI.4.1 provides a Brāhmaṇa-explanation only for *mano me hārdi yaccha*. Baudhāyana (IV.10) divides the above-mentioned mantra-portion into two and explains, "with *adbhyas tvau 'śadhībhyo mano me hārdi yaccha* the sub-offerer wipes out his hands on the sacrificial grass; with *tanūm tvacam putram naptāram aśīya* (the sacrificer) gazes at the smoke (issuing out of the cooked cuttings of the anus of the animal in the animal-sacrifice)." Bhaṭṭa Bhāskara on TS I.3.11 agrees to this. BhārṣṢ VII.21.13-14 lays down, "with *adbhyas tvau 'śadhībhyah* the Pratiprasthātr wipes out the smearing on the sacrificial grass; with *mano me hārdi yaccha* (etc.) he touches himself." Here the remaining formula *tanūm tvacam putram naptāram aśīya* may be understood. By 'he' it is proper to understand the Pratiprasthātr in consideration of the Brāhmaṇa - explanation in TS VI 4.1 Bharadvāja's prescription for *mano me hārdi yaccha* is acceptable; but the subsequent portion, if presumed, cannot be applicable. ApṠṢ VII.26.12 generally agrees with Bharadvāja. Baudhāyana's employment of *tanūm tvacam putram naptāram aśīya* which is distinct from Bharadvāja and Āpastamba is the reasonable one. Numerous other cases of this nature can be found out.

The instances cited above are adequate to indicate the partial artificiality of the prescription of Bharadvāja and Āpastamba and their consequent posteriority. The Satyāśādha Kalpasūtra and the Vaikhānasa Śrautasūtra are admittedly later than the BhārṣṢ and the ApṠṢ.

The Vādhūla Śrautasūtra (VādhṢṢ) deserves consideration for ascertaining the comparative chronology of Śrautasūtras. VādhṢṢ first became known to the scholarly world when W. Caland published a few parts of it in four instalments (*Acta orientalia* Vols. I-VI, Lugduni Batavorum 1924-28). After a long time M. Witzel shed some light on the extent and character of that text.³⁶ In 1993 B.B. Chaube³⁷ published a critical edition of this Sūtra based on the manuscripts and other material available to him. Yasuke Ikari of the Kyoto University in Japan has now undertaken the project of publishing in Roman script yet another critical edition of this Sūtra-text.³⁸ He has succeeded in securing the original manuscript of that text from Kerala. It will be published in instalments, and will probably be an improvement over the edition published earlier. This is not the place to go into the merits of the printed editions. My remarks will be confined to the contribution of the VādhṢṢ towards the comparative chronology of the BaudhṢṢ.

As already observed, Mahādeva, the author of commentary *vaijayantī* on the Satyāśāḍha Kalpasūtra has mentioned VādhŚS as the last one among the Taittirīya Sūtras. There must be some reason behind it. An examination of the mantras employed in the VādhŚS shows that the text of those mantras is at variation in many places from those in the Taittirīya texts. These variations cannot be set aside as modifications occurred in oral transmission or as scribal errors. The VādhŚS probably belonged to some branch of the Taittirīyas other than the Khāṇḍīkeya to which the other Taittirīya Sūtras belong.

The character of the VādhŚS is close to that of the BaudhŚS; there is even literal agreement in many cases. Vādhūla is extensive in his prescriptions. He cites the mantras *in extenso* in his specific style. He often quotes Brāhmaṇa-passages from the Taittirīya recension—perhaps to a larger extent than Baudhāyana. The Vādhūla manuscript even contains numerous Brāhmaṇa-passages, not exhaustive, which are known as *anvākhyāna*. One comes across deictic use of pronouns. The language is archaic. The so-called sūtra-marking is not of a uniform character. There is no clear division of Praśna, Prapāṭhaka and Anuvāka. There is also a Paṭala division. The beginning sūtra of the next Paṭala is often employed as the end of the present Paṭala. All these features lead to the conclusion that the VādhŚS is a *pravacana* like the BaudhŚS.

A comparison of the contents of the BaudhŚS with those of the VādhŚS shows that the two texts go parallel to a certain extent. The available VādhŚS-text has not laid down the Ekāhas, the Ahīnas and the Satras. It is remarkable that the fourteenth Prapāṭhaka, a short one, records the duties of the sacrificer in those rituals and also the incidental rites. In Chaube's edition of the VādhŚS the Agnyādheya forms the first Prapāṭhaka. All other recensions, except the Vaikhānasa Śrautasūtra, begin with the Darśa-Pūrṇamāsa in consonance with the general Yajurveda tradition. From the information supplied by Ikari about the Kerala MSS of VādhŚS it appears that the VādhŚS also began with the Darśa-Pūrṇamāsa.

Caland has acknowledged the close relationship between the BaudhŚS and the VādhŚS. From the larger number of Brāhmaṇa-citations in the VādhŚS he had expressed the possibility of the anteriority of Vādhūla to Baudhāyana. The VādhŚS was known to the author or authors of the Dvaiddha, the Karmānta and the Prāyaścitta Sūtras. There is no evidence to infer that Vādhūla was known to Baudhāyana the author of the main Sūtra-

text.³⁹ Like Baudhāyana, Vādhūla gives at the outset a list of things required for the performance of the ritual under discussion. A comparison of these things with those mentioned by Baudhāyana shows a little difference here and there. A clear indication of Baudhāyana's anteriority over Vādhūla is the treatment of third Kāṇḍa of the TS known as *Aupānuvākya*. That Kāṇḍa has recorded such mantras and the Brāhmaṇa-portions as support mainly the mantra- and Brāhmaṇa-portions laying down the Soma-sacrifice. Baudhāyana has independently dealt with the *Aupānuvākya* Kāṇḍa in Praśna XIV; he has not at all touched it while prescribing the Soma-sacrifice on the basis of the principal portion of TS. This is not so with Vādhūla who, even though he is aware of the *Aupānuvākya* Kāṇḍa, has suitably exploited the provisions made in this Kāṇḍa side by side with the main portions.

The Agnyādheya is prescribed in Praśna II of the BaudhŚS. As already observed, the Khaṇḍikās of this Praśna are not in the proper order. The regular procedure is given in Khaṇḍikās 12-21. It is remarkable that the VādhŚS has nothing parallel to Khaṇḍikās 1-11 of the BaudhŚS except that the formulas called *pāpmano vinidhayaḥ* are recorded in the *Parīṣeṣa*. The Karmānta (BaudhŚS XXIV.15) has mentioned different periods at which the rite of setting the fires should commence, namely, one year before or twelve days or thirteen days or one day before, which agree with Kath. VII. 15. These options are absent in the VādhŚS. According to Baudhāyana the formal choosing of all seventeen priests takes place at the setting up of fires. The other Taittirīya Sūtrakāras ask the sacrificer to choose them at the Agniṣṭoma - the proper occasion for the functioning of all of them. It is striking that the choosing of priests is not met with in any part of the available VādhŚS.

In Prapāṭhaka III of the VādhŚS Khaṇḍikās 1-10 are assigned as the *yājamāna* wherein we find certain expiation-rites in respect of the Agnihotra and the Darśa-Pūrnāmāsa which are apparently to be performed by the sacrificer. In Prapāṭhaka XIV there are certain expiation-rites to be observed by the sacrificer initiated for a Soma-sacrifice. Nowhere does one come across the expiation-rites to be performed by the Adhvaryu.

Prapāṭhaka XIII of the VādhŚS is devoted to the Pravargya-rite. In all Taittirīya Sūtra-texts the expiation-rites pertaining to the Pravargya and the Avāntaradikṣā to be undergone by the sacrificer for learning by heart the Pravargya-mantras contained in the Taittirīya Āraṇyaka are prescribed side by side with the Pravargya-rite and the disposal of the Pravargya-implements.

These are absent in this Prapāthaka. Prapāthakas VI and VII prescribe the Agniṣṭoma. While laying down the procedure of the Agniṣṭoma and while speaking about the subsequent Soma-sacrifices, Vādhūla refers to the Ukthya, Ṣoḍaśin and Atirātra sacrifices. A barren cow is to be offered to Mitra-Varuṇa as the Anūbandhyā animal-sacrifice after the performance of the Udayaniyeṣṭi in a Soma-sacrifice. Baudhāyana (ŚS VIII.21) has mentioned the offering of Āmikṣā as a substitute to the animal. Vādhūla (VII.22.55) has not allowed this substitute.

BaudhŚS XV.24 prescribes the wholesale employment of the fourteen verses towards the armouring of the royal sacrificer. The verses are recorded in TS IV. 6.6 and the Brāhmaṇa is given in TBr III.9.4. It would be interesting to have a look on the employment of the relevant TS-verses - twenty in all. BaudhŚS XV.24 prescribes:

अथ यजमानं वर्मसंहनीयाभिः संनहति जीमूतस्येव भवति प्रतीकमिति चतुर्दशभिर्वथारूपम् । अथ रथमुपतिष्ठते वनस्पते वीड्वङ्गो हि भूया इति तिसृभिरनुच्छन्दसम् । अथ दुन्दुभिमपश्वासयत्युपश्वासय पृथिवीमुत छामिति तिसृभिरनुच्छन्दसम् ।

Thus Baudhāyana asks the Adhvaryu to equip the sacrificer with the various implements and weapons while reciting the fourteen verses one by one, and then in triads. He presumes the proper understanding on the part of the Adhvaryu. VādhŚS XI. 15.56-16.14 prescribes:

वर्मसंहनीयेनानुवाकेन यजमानं संनहति ॥ जीमूतस्येव भवति प्रतीकमिति ॥

He further gives instructions to be carried out reciting each subsequent verse (*ekayā*) and then in triads. Thus Vādhūla prescribes the equipment of the sacrificer as prescribed in the Anuvāka; he furthermore thinks it desirable to give several directions to be carried out with the several verses. Āpastamba (XX 16.4-14) does not refer to the Anuvāka in laying down the injunctions; he mentions each verse and lays down the action to be carried out with it. A comparison of the instructions given in these three Sūtra-texts shows that their attitude towards explanation is gradually modified. Vādhūla was inclined to give detailed instructions as compared to Baudhāyana. A thorough comparison of the BaudhŚS and the VādhŚS will shed welcome light on their mutual relationship.

I have given these details of the VādhŚS because of its close affinity with the BaudhŚS and also because the study of the VādhŚS is still in its infancy. From this comparative study it may be concluded that Vādhūla was posterior to Baudhāyana the author of the main Baudhāyana text. The VādhŚS was

composed before the composition of the Dvaidha, Karmānta and Prāyaścitta sections of the BaudhŚS. Not much time passed between Baudhāyana and the composer or composers of the Dvaidha and Karmānta. Consequently the chronological difference between Baudhāyana and Vādhūla could be very little. If a definite chronology is to be attempted, I am inclined to assign the period 800 B.C. to 600 B.C. to the BaudhŚS. This span covers three steps : (i) composition of the main text of the BaudhŚS, (ii) composition of the VādhŚS, and (iii) the composition of the Dvaidha, Karmānta and Prāyaścitta sections. The main part of the BaudhŚS is thus the oldest among the Kalpasūtras belonging to the Taittirīya recension.

The chronological relationship of the BaudhŚS with the Śrautasūtras belonging to the other existing recensions of the Kṛṣṇa Yajurveda, namely the Kāthaka, Kapiṣṭhala-Kaṭha and the Maitrāyaṇī is a point to be considered. Two Śrautasūtras, the Mānava and the Vārāha, belong to the Maitrāyaṇī recension; the Mānava is senior to the Vārāha. The MānŚS is a Sūtra-text, not a *pravacana*. It therefore cannot be older than the BaudhŚS; it is junior to the latter. The Maitrāyaṇī recension was of course in need of a Śrautasūtra. Even though the Maitrāyaṇīya ritualists must have found some device for setting their ritual in order, it seems the actual Sūtra-composition was undertaken at a rather late date.

The Kāthaka Śrautasūtra (KāthŚS) is unfortunately lost. It comprised thirtynine Adhyāyas, vide Devapāla's commentary on the Laugākṣi (Kāthaka) Gṛhyasūtra.⁴⁰ Sūryakānta has published in his *Kāthakasamkalana*⁴¹ extracts from the Kāthaka Brāhmaṇa collected from manuscript-collections preserved in Lahore, and from Devapāla's commentary on the Laugākṣi Gṛhyasūtra; those from the KāthŚS—one collected from a manuscript and many others from the commentaries by Karka and Devayājñika on the KātyŚS (edited by A. Weber, Berlin 1859), and a few quotations from the Gṛhyasūtra of the Kāthakas collected from various sources. The first among the Śrautasūtra-passages lays down the group of Divaḥ Śyenī and Apāghā Iṣṭis. The passage is said to have formed the fourth Paṭala (that is, Kaṇḍikā forming part of some Adhyāya). It is striking that citations from the KāthŚS composed in north-western India have been reproduced by the commentators of the KātyŚS which was composed in the north-eastern part. Probably some followers of the Kāthaka school had migrated towards the north-east with whom the Vājasaneyins came into contact. Sometimes Kaṭha and Maitra (=Maitrāyaṇīya) passages are cited together. The Kāthaka Śrautasūtra is so

called because it belongs to the Kāthaka recension. The author of the Kāthaka Gṛhyasūtra was Laugākṣi. Even though Karka and Devayājñika have cited in their commentaries passages from the KāthŚS mostly under the designation 'Kātha' or 'Kāthaka', at about a dozen places⁴² they have quoted under the name 'Laugakṣi'. It may therefore be said that Laugākṣi was the name of the author of the KāthŚS also.

It would rather be hasty to assess the character of the KāthŚS as a whole on the basis of only a few available extracts. The TBr together with the TĀ deals with the Kāthaka citis, and the mantra and Brāhmaṇa for the Divah Śyenī and Apāghā Iṣṭis are recorded in TBr III.12.1-4. The Taittirīya Śrautasūtras have referred to these Iṣṭis. Thus the Taittirīyas have from the very beginning borrowed certain ritual - elements from the Kāthakas. A study of all the KāthŚS - passages so laboriously collected by Sūryakānta shows that the Sūtrakāra has described the ritualistic items in a detailed manner. He has not adopted the sūtra - style; he is a *pravacanakāra*. Hence the Śrautasūtra must have been composed in very old days. There are certain indications showing the archaic language and archaic ritualistic elements. There is deictic use of demonstrative pronouns. An interesting point arises out of the definition of *prakrama*. A long KāthŚS - passage is cited in the commentary on the KātyŚS while prescribing the measuring of the Mahāvedi for the Agniṣṭoma. The measuring of the Mahāvedi is prescribed in detail, and while doing so the Sūtrakāra gives the definition of *prakrama* and *pada*: *tripadaḥ prakramo'rdhacaturthapado vā padam pañcadaśāṅgulam dvādaśāṅgulam vā* (Kāthakasamkalana p.16, KātyŚS edn. p. 687). Here two things are worthy of attention: firstly, the Sūtrakāra, while prescribing the measuring also gives the definition of *prakrama* and of *pada*. Here is the *pravacana* style of speaking all things together. While prescribing the measuring of the Mahāvedi (VI.22) Baudhāyana has not given the definition of *prakrama*; he simply uses that word. In Baudh. ŚulbaS (I.5) he has given the definition. Here Kāthaka's *pravacana* style seems to be more prominent than that of Baudhāyana. Secondly, while Baudhāyana defines a *prakrama* as *dvipada*, Kāthaka defines it as *tripada* and even *ardhacaturthapada* i.e. three and half *padas*. It may be observed that the longer *prakrama* of Kāthaka points to an older period. According to Baudhāyana (ŚuS.1.9) a *pada* consists of fifteen *āṅgulas* while Kāthaka allows the option of fifteen or twelve.

A few other points may be noted: the Cāturmāsya sacrifices to be completed consecutively in five days as an option are attributed to Kātha

(p.12, KātyŚS edn p. 554). These are not mentioned in the BaudhŚS main text nor in the Karmānta. The Anugrāhika (Parīṣiṣṭa) of the MānŚS has mentioned it. In the sūtra for Divaḥ Śyenī the Sūtrakāra has given two Ślokas, and in that for the Apāghā one Śloka. Parallel construction is found in BaudhŚS Prāyaścitta. Such features pointing to a late date may perhaps be the additions made by some follower of the Kāthaka school in course of time. This should however not speak against the conclusion of the Kāthaka main Sūtra-text being a *pravacana* and therefore being as old as, if not earlier than, the BaudhŚS. Just as Baudhāyana may be said to have been the first teacher setting the Taittirīya rituals in order immediately after the Brāhmaṇa period, similarly Kāthaka (Laugākṣi) may be said to have been the first teacher setting the Kāthaka rituals in order.

The comparative chronology of the BaudhŚS, the VādhŚS, the MānŚS and the KāthŚS is noteworthy.

The Kapiṣṭhala-Kāṭha sub-recension does not seem to possess an independent Śrautasūtra.

9. The Home of the Baudhāyanīyas

Since the last few centuries the followers of the Baudhāyana school have been the inhabitants of Karnataka and Keraḷa. These regions should however not be understood as their original home. Baudhāyana who may be regarded as the first teacher who, immediately after the Brāhmaṇa-period, set the Taittirīya rituals to order in the *pravacana* form, must have lived in the north-western parts of India where the Taittirīya and all other recensions of the Kṛṣṇa Yajurveda took their root and flourished. We find the following geographical references in the BaudhŚS⁴³: *āratta* VIII.13; *Karaskara* XVIII.13; *Kaliṅga* II.3; XVIII.13; *Kāśīvideha* XVIII.44; *Kurukṣetra* XVIII.45; *kurupañcāla* XVIII.44; *Kurubrahman* XVIII.26; *khāṇḍavaprastha* XVII.18; *gāndhāra* XVIII.13; 44; *pañcāla* XVIII.25; *plākṣa prasaravaṇa* XVI.29; 30; *bisavati* (pl) XVIII.45; *mahāvarṣa* II.3; *mūjavat* II.3 VI.14; *varṣiṣṭhīya prastha* XVIII.49; *videha* II.3; *śaphāla* XVIII.13; *sarasvati* (river) XII.8; XVI.29; XXII.18; *suvarṇasavanī* XVIII.45; *sauvīra* XVIII.13.

Some of these localities and places were most probably intimately known to Baudhāyana or his descendants; the others were known merely by hearsay. There was close contact of the Taittirīyas and therefore of Baudhāyana with the followers of the Kāthaka⁴⁴ and the Maitrāyaṇī recensions which flourished in the Panjāb and the other north-western parts. There is also

evidence (e.g. the Kāṭhaka citis) which shows that Baudhāyana was in the neighbourhood of the Kāṭhakas. The river Sarasvatī which was flowing in his neighbourhood was held in respect (BaudhŚS XII.8) as we find also in TBr (I.7.5). It would therefore be proper to hold that Baudhāyana was living in the Panjāb. It is not possible to restrict the region any more.

Suryakanta⁴⁵ has expressed his displeasure over the dominant position assigned by scholars of cultural history of ancient India to the Āpastambas and Baudhāyanas setting aside the rightful claim of the Kāṭhaka recension as representing the oldest Yajurvedic ritual-tradition. He has further deemed the so-called dominant position of the Āpastambas and Baudhāyanas as "a deliberate attempt at misrepresentation." It may, however, be observed that recent researches have proved that the original home of the Āpastambas and Baudhāyanas was in northern India, not in southern India. Therefore there is no question of any dominance. The Kāṭhas, even though they established colonies in eastern and central India as the epigraphical evidence shows, maintained their position in the Panjāb and Kashmir. Due to frequent political unrest they received a severe setback in their main land and their colonies outside also vanished. The Baudhāyanas and the Āpastambas could maintain their traditions because they migrated towards south India—the area which was politically peaceful. Anyway the disappearance of the KāṭhŚS is a great loss to the Vedic literature and to the history of the ritualistic religion.

The Vādhūlas may have been living on the eastern border of the regions occupied by the Baudhāyanins. Since a very long historical period the Baudhāyanins left their land. Why they left, when they left, under which conditions they left—all these questions remain without any answer under the present state of our knowledge of the economic and cultural conditions of northern India in ancient times. Those of the Baudhāyanīyas who chose to stick to their places possibly adopted a different Vedic school—Kāṭhaka or Maitrāyaṇī.

Baudhāyanins have been living in Karnāṭaka at least for the last six centuries. Sāyaṇa the well-known commentator of several Vedic texts lived at Vijayanagar in Karnataka in the fourteenth century A.D. He was a follower of the Baudhāyana school. In the entire northern India no follower of the Taittirīya recension has been living since the last few centuries. The ritualistic tradition indicates the association of certain Vedic schools in the various regions. The performance of a Soma-sacrifice—the principal ritual—necessitates the collaboration of a Baudhāyanin, an Aśvalāyanin and a Kauthumin.

The tradition was that a R̥gvedin of the Āśvalāyana school should have as the Adhvaryu a follower of the Baudhāyana school. In several religious tracts composed in the medieval period the prominence of the Baudhāyana school in the field of religious life is keenly felt. The supremacy of the Baudhāyanins was maintained in Maharashtra where the Āśvalāyanins lived in large numbers for many centuries. Later on the Āpastambins from Karnataka and Andhra Pradesh came in contact with the Maharashtrians. The result was that an Āśvalāyanin was allowed to have an Āpastambin as his Adhvaryu provided a matrimonial relationship had been established.

Followers of the various Vedic schools have been living in different parts of India. The prevalence of the different Vedic schools in historical period has been traced; and this history has been helpful in compiling the history of the Vedic literature and culture. The efforts need to be continued further. The history of each Vedic school prevailing at present in the specific region should be traced to the place where it took its roots with the help of the literary and historical records and the tradition which is fortunately maintained even to a small extent in spite of the social and economic revolution. Such a history, if compiled, will be a veritable source for the social and cultural history of India.

FOOTNOTES

1. The name Baudhāyana is spelt in two ways. In some manuscripts it is written as *Baudhāyanaw* while in many others, particularly written in Karnataka and the adjoining regions where the Baudhāyana school flourished in the historical period, it is written as *Bodhāyana*. I had therefore resorted to that spelling so far. Grammatically, however, the suffix *ayana* affixed to the word *budha* with the meaning of *gotrāpatya* would involve the *vrddhi* of the initial vowel. Hence it is reasonable to read the word as *Baudhāyana*.
2. cf. W. Caland, "Über das rituelle Sūtra des Baudhāyana", *Abhandlungen für die Kunde des Morgenlandes* Band XII No. 1, Leipzig 1903, pp. 12-13. It is further to be noted that *Bodhāyana* is Prakṛtisation of *Baudhāyana*.
3. *Baudhāyana Gr̥hyasūtra* together with the *Gr̥hyaparibhāṣāsūtra* and the *Gr̥hyasāhasūtra* edited by R. Samasastry, Mysore 1920
4. cf. J. Gonda, "A History of Indian Literature", *The Ritual Sūtras*, Wiesbaden 1977, p. 584
5. J. Gonda, *op. cit.* p. 586
6. cf. W. Caland, *Pitṛmedhasūtrāṇi*, Leipzig 1896 (Praśna I only), C.H. Raabe, *Bijdrage tot de Kennis van het Hindoesche Dooden ritueel*, Leyden 1911 Praśnas I-II; R. Samasastry, *Baudhāyana Gr̥hyasūtra* Mysore 1920 Praśna I-III.
7. cf. W. Caland, *Baudhāyana Śrautasūtra*, Vols. I-III, Calcutta 1904-13; The *Pravarapraśna* is printed at the end without consecutive numbering.

8. Edited by Umeshchandra Pandya, Chowkhamba Sanskrit Series, Varanasi 1972
9. Baudhāyana Gṛhyasūtra III.9.6; *Kāṇvāya bodhāyanāya pravacanakārāya*.
10. The other Śrautasūtras which claim the character of a *pravacana* are the Vādhūla Śrautasūtra belonging to the Taittirīya recension, the Jaiminiya Śrautasūtra belonging to the Jaiminiya recension of the Sāmaveda, and the Kāthaka Śrautasūtra.
11. e.g. XX.19; *Dvayor homa iti* cf. III.4; XX.10: *patnyām avidyamānāyām*; XX.8: *carumukheṣu iti*, XX.13; *abhikrāmaṃ juhoti'ti*; XX.13: *pañcamasyā'vadānasyā'bhivṛddhyā iti* etc. The first three items of Dvaidha in the Paśūbandha section do not speak about the Nirūdhapaśu; they deal with the optional animal-sacrifices. The topic *sphyenā'gnīdhro nighnann anveti hotuḥ padānī'ti* XX.26 is not traced to the original Sūtra. The topic *āśiḥṣu iti* XXIII.8 is not traced to the main text. Dvaidha XXIII. 19 the last Khandikā of the Dvaidhasūtra lays down the Dvaidhasūtra for the Sarvatomukha sacrifice; it is found in some manuscripts as a separate folio. The main text has not prescribed this sacrifice. Its position even in the Dvaidha is insecure. Keśavasvāmin has reproduced this Khandikā in his *prayogasāra in extenso*. The Dvaidha on the Sarvatomukha has recorded the views of Baudhāyana, Śāliki, Aupamanyava, Gautama, Maudgalya and Āñjigavi. When there is no main text for the Sarvatomukha, what was the source for the various topics selected for the Dvaidha? And how should one trust the genuineness of the different views attributed to the Ācāryas?
12. Sāvitra offerings are prescribed in the Vājapeya sacrifice vide TBr I.3.5.1: *sāvitrānī juhoti karmaṇaḥ karmaṇaḥ purastāt*. While Baudhāyana enumerates seventeen occasions for Sāvitra offerings—fourteen prior to the pressing day and three on the pressing day, Śāliki prescribes only three offerings on the pressing day.
13. One reads in XXVIII.8 *ā'māvāsyaśya kālād iti vyākhyātāḥ*. This refers to *ā'māvāsyaśya kālāt paurṇamāsasya kālo nā'tīyāt* etc. XXVIII.12. It is difficult to explain the disturbed order of the text.
14. cf. C.G. Kashikar, "The text-problem of the Baudhāyana Ādhāna-sūtra" *ABORI* XXIX parts i-iv 1949, pp. 107-117; "Baudhāyana Śrautasūtra II—A Fresh Study", *Journal of the Gaṅgānāth Jha Research Institute*, Allahabad, Vol. XV parts 3-4, pp. 155-159; cf. also Caland, *op. cit* p.7. Incidentally it may be noted that a few lines in BaudhŚS VI.8 read like the Karmānta and those in BaudhŚS VII.4 read like Dvaidha.
15. The formulas *pāpmano vinidhayaḥ* recorded in the Prapāthaka XV (*Parīṣeṣa*) of the Vādhūla Śrautasūtra (pp. 367-368) are rather different. The *Parīṣeṣa* also records the formulas to be recited by the sacrificer at the various rituals.
16. In the Kātyāyana Śrautasūtra the Pravargya chapter is the last one (XXVI). In the Satyāśāḍha Kalpasūtra the Pravargya comes at the end of the Śrauta portion (XXIV). Similarly in the Vādhūla Śrautasūtra (Prapāthaka XIII). In the Bhāradvāja Śrautasūtra it is conveniently inserted as Praśna XI into the Praśnas laying down the Agniṣṭoma (cf. Intro. p. Ixxvi). Āpastamba and Vaikhāṇasa have attached the Pravargya to the Agniṣṭoma for convenience. The Mānava Śrautasūtra (new edn., Delhi 2001) has not attached the Pravargya to the Agniṣṭoma.
17. BaudhŚS XVII. 31-38
18. cf. ĀpŚS XVII 5.5; 10.10.
19. Baudhāyana Śrautasūtra with the commentaries by Bhavasvāmin and Sāyaṇa, Praśna I (Darśapūrṇamāsa) Sonapat, Bahalgadh 1982

20. BaudhŚS XIV. 1 etc
21. cf. BaudhŚS III.21
22. cf. also VI.9;12; VII.8; IX.8.12; XIII.32;40 etc
23. cf. Jaimini's Pūrva Mīmāṃsāsūtra V.3.25
24. cf. C.G. Kashikar, "Taittirīya Brāhmaṇa in relation to the Sūtrakaras", *Pratidānam*, F. B.J. Kuiper Felicitation Volume, The Hague-Paris, 1968 pp. 398-408
25. Kāṇḍas I-VII, Lahore 1926, Delhi 1983, pp. 96-101
26. W. Caland, *op. cit.* pp. 41 ff.
27. The VādhūlaŚS is also replete with Praiṣas.
28. Bhavasvāmin has not commented upon the Avāntaradikṣā—a section of the Pravargya rite (IX. 19-20)
29. Sonapat, Bahalgadh 1982
30. e.g. II.6
 चित्रियस्य ग्रामादेश्चिह्नीभूतस्य; ॥ ८ पुञ्जीलं विशाखो दर्भः ॥ ८ इमामिति नैऋतीं दिशमिति केचित्; ॥ १० पिण्डपितृयज्ञस्थान आधानस्योपवसथगवीति स्थापनार्थं लोहितोपप्रवर्तनं तण्डुलप्रक्षालनेन कार्यम् ॥ १० केवलस्य लोहितस्य विशिष्टदेशप्रवर्तनासंभवात् सामर्थ्यादुदगग्रे प्रवर्तयितव्या इति; ॥ १२ अपि वा इत्यनुकल्पः पूर्वत्र वाशब्दाभावात् ॥ १२ जलान्तर्मुत् सूदः । x.१८. ' भयेडकः रक्तहृष्टरोमा मेष "उञ्जेर" इति प्रसिद्धः
31. See the Catalogues of the TMSSM Library, Thanjavur; Oriental Institute, Baroda; Bhandarkar Oriental Research Institute, Pune; Bharat Itihas Samshodhak Mandal, Pune; Vaidika Samsodhana Mandala, Pune; Govt. Oriental Manuscripts Library, Madras (Chennai); Scindia Oriental Institute, Ujjain
32. For detailed information about the Thanjavur rulers and their contribution to the advancement of learning, see Introduction to *Sāhendraivilāsa* edited by V. Raghavan, and also *Jīvanandanam* edited by Duraiswami Iyer, pp. 9-12 Madras
33. His Prayogas are available in manuscript form on the following sacrifices : Agnyādheya, Agnihotra, Darśa-Pūrṇamāsa, Cāturmāsya, Nirūdhapaśu, Agniṣṭoma, Ukthya, Śoḍaśin, Atirātra, Aptoryāma, Sarvatomukha, Bṛhaspatisava, Dvādaśāha, Pauṇḍarika, Mahāvratā and Agnicayana.
34. cf. TMSSM Library, Thanjavur, MSS Nos. 2599, 2603
35. W. Caland, *op. cit.* pp. 12-13
36. Michael Witzel, "Eine fünfte Mitteilung über das Vādhūlasūtra." *Studien zur Indologie und Iranistik*, Reinbek (Germany). 1975
37. B.B. Chaube, *Vādhūlaśrautasūtram*, Hoshiarpur 1993
38. Yasuke Ikari, Vādhūla Śrautasūtra I.1-1.4 (Agnyādheya, Punarādheya) A New Critical edition of the Vādhūla Śrautasūtra I, *Zinbun* (Annals of the Institute for Research in Humanity). Kagaku, Kyoto University, No. 30 (1995)
39. Besides the direct reference to Vādhūlaka in BaudhŚS XXIX.1, one may refer to the Iṣṭi to be performed in connection with the Animal-sacrifice (BaudhŚS XX.25; VādhŚS V.1.17-18) and the optional offerings to Rākā and Sinivālī in the Darśa-Pūrṇamāsa (BaudhŚS XXIV.29; VādhŚS II.12.44-48). B.B. Chaube has attempted (Intro. pp. 60-61) to show the anteriority of Vādhūla to Baudhāyana: There are two cases where Vādhūla has used words which may be said to have been comparatively older. Vādhūla is one of the Pravara-names mentioned in the Baudhāyana Pravaraśūtra.

In two places the views expressed by Baudhāyana under the designation *eke* are found in the VādhŚS. This much is the basis for his claim.

40. *Kāthaka Gṛhyasūtra* edited by W. Caland, Lahore 1922, *Laugākṣi Gṛhyasūtra* edited by Madhusudana Kaul, Shrinagar 1928; 1934
41. Suryakanta, *Kāthakasamkalana*, Lahore 1943; Delhi 1983. Earlier Raghu Vira had published the citations selected from Devayājñika's Paddhati on the KātyŚS in the *Journal of Vedic Studies*, Vols. I-II, Lahore 1932, 1934. Suryakanta's valuable work was partially utilised in the compilation of the *Śrautakośa* (Vol. I cf. Sanskrit Section Preface p. 27; English Section, Part 1, Intro. p. 16) published by the Vaidika Samsodhana Maṇḍala, Pune. cf. also C.G. Kashikar, *A Survey of the Śrautasūtras*, Journal of the University of Bombay, September 1966, Vol. XXXV (New Series) Part 2, Arts Number (No. 41) 1968, p. 76. A subsequent contribution to the study of the Kāthaka recension was made by A. Witzel when he critically edited the *Kātha Āraṇyaka* together with a German translation (Nepal Research Publication No. 2) Kathmandu (1979). Suryakanta's scholarly work deserves still closer attention. A study of even the stray passages is likely to shed welcome light on the character of the Kāthaka recension in particular and the Yajurveda literature in general.
42. pp. 55, 92, 208, 355, 393, 399 (twice), 669, 834, 836 (twice)
43. cf. W. Caland, *Baudhāyana Śrautasūtra*, Vol. III Index of Proper Names, p. 4, New Delhi 1982.
44. Suryakanta has made an attempt in his Introduction to the *Kāthakasamkalana* to equate the Kāthas with the Hattis or Hittites, the Khaṭa or Kheta of the Egyptian monuments, Khatta or Khate of the Assyrians and Kheta or Khitti of the Hebrews. His equations are however too fanciful, based on very meagre evidence. It is indeed hard to believe that the name of one of the Vedic schools, namely, Kātha, was accepted for the entire community of the original region of the Kāthas and that the people of that region migrated to several other parts of the world.
45. Suryakanta, *op. cit.* Intro. p. XXVI.

TEXT
AND
TRANSLATION

बौधायनश्रौतसूत्रम्

आमावास्येन वा पौर्णमासेन वा हविषा यक्ष्यमाणो भवति । स पुरस्तादेव हविरातञ्चनमुपकल्पयते । एकाहेन वा द्व्यहेन वा यथर्तु । अथ वै ब्राह्मणं भवति दध्नातनक्ति सेन्द्रत्वायाग्निहोत्रोच्छेषणमभ्यातनक्ति यज्ञस्य संतत्या इति । चन्द्रमसं वानिर्ज्ञाय संपूर्णं वा विज्ञायाग्रीनन्वादधाति । त्रीणि काष्ठानि गार्हपत्ये ऽभ्यादधाति त्रीण्यन्वाहार्यपचने त्रीण्याहवनीये । परिसमूहन्ति । उपवसथस्य रूपं कुर्वन्ति । अथास्य व्रतोपेतस्य पर्णशाखामाच्छैति प्राङ् वोदङ् वा वाचंयमो यत्र वा वेत्स्यन्मन्यते । सा या प्राची वोदीची वा बहुपर्णा बहुशाखाप्रतिशुष्काग्रा भवति तामाच्छिनत्तीषे त्वोर्जे त्वेति । तया वत्सानपाकरोति वायव स्थोपायव स्थेति । अथैषां मातृः प्रेरयति देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण आप्यायध्वमघ्निया देवभागमूर्जस्वतीः पयस्वतीः प्रजावतीरनमीवा अयक्ष्मा मा व स्तेन ईशत माघशंसो रुद्रस्य हेतिः परि वो वृणक्त्विति । ध्रुवा अस्मिन्नोपतौ स्यात बह्वीरिति यजमानमीक्षते । अथैतां शाखामग्रेणाहवनीयं पर्याहत्य पूर्वया द्वारा प्रपाद्य जघनेन गार्हपत्यमग्निष्ठे ऽनस्युत्तरार्धे वाग्न्यगारस्योद्गृहति यजमानस्य पशून्पाहि इति नु यदि संनयति । यद्यु वै न संनयति बर्हिः प्रतिपदेव भवति ॥ १ ॥ प्रथमः ॥

BAUDHĀYANA ŚRAUTASŪTRA

CHAPTER - I

FULL-MOON AND NEW-MOON SACRIFICES

I.1

(One who) is going to perform a sacrifice with the oblation pertaining to the new-moon or full-moon, should arrange for the curdling agent beforehand—one day or two days according to the season. Now indeed the Brāhmaṇa goes: "He curdles it with curds in order to characterise it with Indra; he further curdles it with the remnants of Agnihotra-oblation for the continuity of sacrifice."¹ (The sacrificer) adds fuel to the sacred fires after ascertaining the disappearance of the moon or after having known it to be full. He puts three sticks on the Gārhapatya fire, three on the Anvāhāryapacana fire and three on the Āhavanīya fire. They cleanse around (the fire-places) and effect the form (of the Vihāra suitable) to the (day) preceding the principal day.

Now for this (sacrificer) who has adopted vow (the Adhvaryu) restraining his speech goes towards the east or north for (bringing) a twig of *Butea frondosa*;² or (he may go) towards that direction where he thinks he may get at it. With the formula "For food thee, for strength thee,"³ he cuts that twig which lies towards the east or north, which has many leaves, many smaller twigs and whose tip is not dried up. With the formula, "You are movers; you are approachers,"⁴ he drives away the calves. Then he impels their mothers with the formula, "May god Savitr lead you for the highest deed. O (cows who are) not to be killed, do you swell the share of gods, O strong ones, full of milk, having offspring, free from sickness, from disease. Let not the thief, the evil-doer have control over you; let Rudra's dart avoid you."⁵ He gazes at the sacrificer with the formula, "Be firm and numerous with this lord of cattle." With the formula, "Do thou guard the sacrificer's cattle," he moves around the twig along the front of the Āhavanīya, brings in by the eastern door and fixes it on the cart standing to the rear of the Gārhapatya fire or in the northern half of the (Gārhapatya) fire-chamber. This is if the sacrificer is going to offer the Sāmnāya. If he is not going to offer Sāmnāya (the fetching of) sacrificial grass follows immediately.

1. TS II. 5.3. 5-6
2. For the mythical origin of *Parṇa* see TBr III 2.1.1
3. TS I, 1.1.1
4. TS I. 1.1.1 For the meaning of *vāyavaḥ* and *upāyavaḥ* see TBr III 2.1.3-4
5. TS I, 1.1.1

अथ जघनेन गार्हपत्यं तिष्ठन्नसिदं वाश्वपर्शुं वादत्ते देवस्य त्वा
सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादद इति । आदायाभिमन्त्रयते
यज्ञस्य घोषदसीति । गार्हपत्ये प्रतितपति प्रत्युष्टः रक्षः प्रत्युष्टा अरातय
इति त्रिः । अथाहवनीयमभिप्रैति प्रेयमगाद्धिषणा बर्हिर्च्छ मनुना कृता
स्वधया वितष्टा त आवहन्ति कवयः पुरस्ताद्देवेभ्यो जुष्टमिति । इह
बर्हिरासद इति वेदिं प्रत्यवेक्षते । अथ तां दिशमेति यत्र बर्हिर्वेतस्य-
न्मन्यते । दर्भस्तम्बं परिगृह्णाति यावन्तमलं प्रस्तराय मन्यते देवानां
परिषूतमसीति । अथैनमूर्ध्वमुन्मार्ष्टि वर्षवृद्धमसीति । असिदेनोपयच्छति
देवबर्हिर्मा त्वान्वङ्मा तिर्यक् पर्व ते राध्यासमिति । आच्छिनत्याच्छेत्ता
ते मा रिषमिति । आच्छेदनान्यभिमृशति देवबर्हिः शतवल्शं वि रोहेति ।
सहस्रवल्शा वि वयः रुहेमेत्यात्मानं प्रत्यभिमृशते । सर्वश एवैनः स्तम्बं
लुनोति । कृत्वा प्रस्तरं निदधाति पृथिव्याः संपृचः पाहीति । तूष्णीमत
ऊर्ध्वमयुजो मुष्टीन्लुनोति । त्रीन्वा पञ्च वा सप्त वा नव वैकादश वा यावतो
वालं मन्यते । अथ त्रिरन्वाहितः शुल्बं कृत्वापसलैरावेष्टयत्यदित्यै
रास्त्रासीति । तदुदीचीनाग्रं निधाय । तस्मिन् प्रस्तरमभिसंभरति सुसंभृता

I.2

Now standing to the rear of the Gārhapatya, (the Adhvaryu) takes up either a sickle or a horse-rib with the formula, "I take up thee in the impulse of god Savitr with the arms of Aśvins, with the hands of Pūṣan."¹ After having taken it, he recites over it the formula, "Thou art the procurer of cows through the sacrifice."² He heats it on the Gārhapatya with the formula, "Rakṣas is burnt, enemies are burnt"³ recited thrice. Then he goes towards the Āhavanīya with the formula, "this wise"⁴ (sickle) has gone towards the sacrificial grass (made by Manu chisled with food). The wise fetch from in front the delightful (sacrificial grass) for the gods." With the formula, "For depositing the sacrificial grass here" he gazes at the Vēdi. Then he proceeds towards that direction towards which he may think he would procure sacrificial grass. With the formula, "You are measured out for gods"⁵ he catches hold of darbha-cluster which he thinks adequate for the Prastara. He cleanses it upwards with the formula, "Thou are grown-up with rains."⁶ He applies the sickle (to the cluster) with the formula, "O divine sacrificial grass, may I not hit thee along nor across; may I hit thy joint."⁷ He cuts them with the formula, "May I, thy cutter, not be ruined."⁸ He touches the stumps of the cluster with the formula, "O divine sacrificial grass, do thou grow in a hundred shoots."⁹ He touches himself with the formula, "May we grow in a thousand shoots."¹⁰ He fully cuts the cluster. Having turned it into the Prastara, he puts down the same with the formula, "Guard (us) from the contact with earth."¹¹ Subsequently he cuts handfuls in odd number

1. TS I. 1.4.2; 9.1
2. KS and MS read *goṣad* instead of *ghoṣad*. Sāyaṇa renders *ghoṣad* as wealth. Bhaṭṭa Bhāskara derives it from $\sqrt{ghuṣ}$ (present participle) with the sense "announcer". P.-E. Dumont deems the word originally as *gosadh* (transfer of aspiration) (JAOS 75, pp. 117-118). T. Burrow (JAOS 76, pp. 185-186 considers the word really to be *go-sad*. The explanation of this formula given in TBr III. 2.2.2 *yajamāna eva rayim dadhāti* supports Dumont's explanation.
3. TS I. 1.2.1
4. *Dhiṣaṇā* is feminine adjective. Bhaṭṭa Bhāskara derives the word from $\sqrt{dhiṣ}$ changed from $\sqrt{dhiṣ}$. Keith renders the word as Vēdi.
5. TS I. 1.2.1
6. TS I. 1.2.1
7. TS I. 1.2.1
8. TS I. 1.2.1
9. TS I. 1.2.1
10. TS I. 1.2.2
11. TS I. 1.2.2. Sāyaṇa—"guard this darbha ..."

त्वा संभरामीति । संनह्यतीन्द्राण्यै संनहनमिति । ग्रन्थिं करोति पूषा ते ग्रन्थिं
 ग्रश्रात्विति । स ते मास्थादिति पश्चात्प्राञ्चमुपगूहति । अथैनदुद्यच्छत
 इन्द्रस्य त्वा बाहुभ्यामुद्यच्छ इति । शीर्षन्नधिनिधत्ते बृहस्पतेर्मूर्ध्ना
 हरामीति । ऐत्युर्वन्तरिक्षमन्विहीति । एत्योत्तरेण गार्हपत्यमनधः सादयति
 देवंगममसीति । तदुपरीव निदधाति यत्र गुप्तं मन्यते । तूष्णीं परिभोजनीयानि
 लुनोति । सकृदाच्छिन्नं पितृभ्य आच्छिनत्ति । अथ तथैव त्रिरन्वाहितः
 शुल्बं कृत्वैकविंशतिदारुमिध्मः संनहति यत्कृष्णो रूपं कृत्वा प्राविशस्त्वं
 वनस्पतीन् । ततस्त्वामेकविंशतिधा संभरामि सुसंभृतेति । वेदं करोति
 वत्सज्जुं पशुकामस्य मूतकार्यमन्नाद्यकामस्य त्रिवृतं तेजस्कामस्योर्ध्वाग्रः
 स्वर्गकामस्य । वेदिं करोति प्रागुत्तरात्परिग्राहात् । अथापराह्णे पिण्डपितृयज्ञेन
 चरति ॥ २ ॥ द्वितीयः ॥

without reciting any formula. Three or five or seven or nine or eleven as many as he may deem adequate.

Then after having made a cord in three strands, he twists it by the left with the formula, "Thou art the girdle of Aditi."¹² Having put it down with its tip towards the north, he places the Prastara on it with the formula, "I gather thee with good gathering."¹³ He ties it with the formula " (Thou Art) the girdle of Indra."¹⁴ He ties the knot with the formula, "May Pūṣan tie thy knot."¹⁵ He inserts it west-east with the formula, "That (knot) of yours has mounted upon me."¹⁶ He lifts up that (bundle) with the formula "I lift thee up with Indra's arms."¹⁷ He puts it on his head with the formula, "I carry thee on the head of Br̥haspati."¹⁸ He moves on with the formula, "Go along the wide region."¹⁹ After having reached, he puts it down not directly on the ground to the north of the Gārhapatya with the formula, "Thou art going to the gods."²⁰ He deposits high up at a place where he may think it to be well guarded. He cuts other usable (sacrificial grass) without reciting any formula. He pulls out for the Pitṛs sacrificial grass at one attempt.

Now having made in the same manner a cord with three strands he ties up with it a faggot consisting of twentyone sticks with the verse, "Since O fire, assuming the form of an antelope thou hast entered the plants; I gather thee through twentyone fold faggot by means of a well furnished cord."²¹ He prepares a Veda resembling a calf's knee for one desiring cattle, of the shape of a basket (for collecting grains) for a sacrificer desirous of food, having three strands for one desiring splendour, with an upward tip for one desirous of heaven. He prepares the Vēdi (by going through the procedure) prior to the second tracing of the altar. Now in the afternoon (the sacrificer) performs the Piṇḍapitṛyajña.²²

12. TS I. 1.2.2

13. TS I. 1.2.2

14. TS I. 1.2.2

15. TS I. 1.2.2

16. TS I. 1.2.2

17. TS I. 1.2.2

18. TS I. 1.2.2

19. TS I. 1.2.2

20. TS I. 1.2.2

21. JBr III. 7.4.9

22. The procedure is given in BaudhŚS III 10-11 alongwith other duties of the sacrificer laid down in that Praśna. Other Sūtrakāras have included it in the rites to be performed by the Adhvaryu, because according to them the preparatory rites of the Piṇḍapitṛyajña are to be performed by the Adhvaryu; the sacrificer later on appears on the scene and makes the offerings.

अथैतस्यै शाखायै पर्णानि प्रच्छिद्याग्रेण गार्हपत्यं निवपति ।
 अथैनामधस्तात्परिवास्य जघनेन गार्हपत्यं स्थविमदुपवेषाय निदधाति ।
 अथास्याः प्रादेशमात्रं प्रमाय दर्भनाडीः प्रवेष्ट्य तत्त्रिवृच्छाखापवित्रं
 करोति त्रिवृत्पलाशे दर्भं इयान् प्रादेशसंमितः । यज्ञे पवित्रं पोतृतमं पयो
 हव्यं करोतु म इति । अथ सायं हुते ऽग्निहोत्र उत्तरेण गार्हपत्यं तृणानि
 सस्तीर्य तेषु चतुष्टयं सस्सादयति दोहनं पवित्रं सांनाय्यतपन्यौ
 स्थात्याविति । अथैनान्यद्भिः प्रोक्षति शुन्धध्वं दैव्याय कर्मणे देवयज्याया
 इति त्रिः । अथ जघनेन गार्हपत्यमुपविश्योपवेषेणोदीचो ऽङ्गारात्रिरूहति
 मातरिश्वनो घर्मो ऽसीति । तेषु सांनाय्यतपनीमधिश्रयति द्यौरसि पृथिव्यसि
 विश्वधाया असि परमेण धाम्ना दृहस्व मा ह्वारिति । तस्यां प्राचीनाग्रं
 शाखापवित्रं निदधाति वसूनां पवित्रमसि शतधारं वसूनां पवित्रमसि
 सहस्रधारमिति । तदन्वारभ्य वाचंयम आस्ते । अथ गां आयतीः प्रतीक्षत
 एता आचरन्ति मधुमदुहानाः प्रजावतीर्यशसो विश्वरूपाः । बह्वीर्भवन्ती-
 रुपजायमाना इह व इन्द्रो रमयतु गाव इति । महेन्द्र इति वा यदि
 महेन्द्रयाजी भवति । अथाहोपसृष्टां मे प्रब्रूतादिति । उपसृष्टां प्राहुः ।
 दोह्यमानामनुमन्त्रयते हुत स्तोको हुतो द्रप्सो ऽग्रये बृहते नाकाय स्वाहा
 द्यावापृथिवीभ्यामिति । अथ पुरस्तात्प्रत्यगानयन्तं पृच्छति कामधुक्ष
 इति । अमूमितीतरः प्रत्याह । तामनुमन्त्रयते सा विश्वायुरिति । द्वितीयमानयन्तं
 पृच्छति कामधुक्ष इति । अमूमित्येवेतरः प्रत्याह । तामनुमन्त्रयते सा

I.3

(The Adhvaryu) cuts off the leaves of the twig and puts them in front of the Gārhapatya. He cuts off the lower portion of the twig and places the (lower) thick part as the fire-stirring stick to the rear of the Gārhapatya. He measures out the remaining portion one span in length, inserts on both ends pieces of darbha-blades and prepares the Śākhāpavitra in three strands with the verse, "The three-stranded darbha-blade fixed with the Palāśa-twig is this much (that is) one span in length. May that strainer render the oblation (that is) the milk most purifying in my sacrifice."¹ After the Agnihotra has been offered in the evening, the Adhvaryu spreads grassblades towards the north of the Gārhapatya and deposits on them four implements, namely, milking pot, purifying darbha-blades and two vessels for boiling Sāmnāyā-milk. He then sprinkles them with water three times with the formula, "You become purified for the divine rite, for the offering to the gods."²

Then having sat down to the rear of the Gārhapatya fire, he draws out burning embers with the fire-stirring stick towards the north with the formula, "You are the heat of Mātariśvan."³ He places on them the Sāmnāyā-boiling vessel with the formula, "Thou art heaven; thou art earth; thou art atmosphere, do thou be firm with great lustre; do thou not be shaken."⁴ In that (vessel) he puts the twig-strainer with the formula, "Thou art the hundred-streamed strainer of the Vasus; thou art the thousand-streamed strainer of the Vasus."⁵ Catching hold of it, he remains restraining his speech. Then he gazes at the cows which are coming, with the verse, "These cows are coming, yielding sweet milk, having offspring, glorious, multicoloured. O cows, growing in numbers and procreating, may Indra cause you to remain here."⁶ (He should say) "Mahendra" if the sacrificer is offering to Mahendra. Then he says, "Announce to me when the calf is brought near the cow." He follows the cow being milked with the formula, "The drop has been offered; the drop has been offered to Agni, to the mighty firmament; to heaven and earth Svāhā."⁷ Then he asks (the milker) bringing (the milk) from the east towards the west, "Whom have you milked?" "This one," the other replies. "She possess all life", he says with reference to her. He asks (the milker) bringing the milk for the second time "Whom have you milked?" "This one" the other says. "She is all-encompassing," he

1. TBr. III. 7.4.11
2. TS I. 1.3.1
3. TS I. 1.3.1
4. TS I. 1.3.1
5. TS I. 1.3.1
6. TBr. III. 7.4.24
7. TS I. 1.3.1

विश्वव्यचा इति । तृतीयमानयन्तं पृच्छति कामधुक्ष इति । अमूमित्येवेतरः
 प्रत्याह । तामनुमन्त्रयते सा विश्वकर्मेति । तिसृषु दुग्धासु वाचं विसृजते
 बहु दुग्धीन्द्राय देवेभ्यो हव्यमाप्यायतां पुनः । वत्सेभ्यो मनुष्येभ्यः
 पुनर्दोहाय कल्पतामिति । महेन्द्रायेति वा यदि महेन्द्रयाजी भवति ।
 विसृष्टवागनन्वारभ्य तूष्णीमुत्तरा दोहयित्वा । दोहने ऽप आनीय
 संक्षालनमानयति संपृच्यध्वमृतावरीरूर्मिणीर्मधुमत्तमा मन्द्रा धनस्य सातय
 इति । अथैनत्तप्त्वोदगुद्वास्य शीतीकृत्वा तिरः पवित्रं दध्नातनक्ति सोमेन
 त्वातनच्मीन्द्राय दधीति । महेन्द्रायेति वा यदि महेन्द्रयाजी भवति । यावता
 मूर्च्छयिष्यन्मन्यते तावदानयति । अग्निहोत्रोच्छेषणमभ्यातनक्ति यज्ञस्य
 संततिरसि यज्ञस्य त्वा संततिमनुसंतनोमीति । अथैनदुदन्वता कःसेन वा
 चमसेन वापिदधात्यदस्तमसि विष्णवे त्वा यज्ञायापिदधाम्यहम् ।
 अब्दिररिक्तेन पात्रेण याः पूताः परिशेरत इति । तदुपरीव निदधाति यत्र
 गुप्तं मन्यते विष्णो हव्यं रक्षस्वेति । एतस्मिन्काले दधैः प्रातर्दोहाय
 वत्सानपाकरोति तूष्णीम् ॥ ३ ॥ तृतीयः ॥

अथ प्रातर्हुते ऽग्निहोत्रे हस्तौ संमृशते कर्मणे वां देवेभ्यः शकेयमिति ।
 नक्तं परिस्तीर्णा एवैते ऽग्नयो भवन्ति । यद्यु वा अपरिस्तीर्णा भवन्त्याह-
 वनीयमेवाग्रे पुरस्तात्परिस्तृणात्यथ दक्षिणतो ऽथ पश्चादथोत्तरतः ।

says with reference to her. He asks (the milker) bringing (the milk) for the third time, "Whom have you milked?" "This one", the other replies, "She is all-doing," he says with reference to her. After three cows have been milked, he releases his speech with the verse, "O cow, do thou yield much milk for Indra and (other) gods. May the oblation swell again. May the milk increase for milking for the sake of the calves and men."⁸ He should say "for Mahendra" if the sacrificer is making offering to Mahendra. After having released his speech, he should cause the other cows to be milked without reciting any formula and without keeping contact (with the twig-strainer). After having poured water into the milking pot, he pours that wash-water (into the milk) with the verse, "Do you be united (with milk) you that follow the holy order, are characterised by waves and are full of sweetness, delightful, for the gaining of wealth."⁹

After having boiled (the milk), having taken down towards the north and having cooled down, he curdles it with curds across the strainer with the formula, "I curdle thee with Soma (so that you may become) curds for Indra."¹⁰ (He says) "for Mahendra" if the sacrificer is offering to Mahendra. He pours that much (curds) by which he would think the milk would be curdled. He should further pour the remnants of Agnihotra with the formula, "Thou art the continuity of sacrifice; I spread thee after the continuity of sacrifice."¹¹ He then covers the (milk pot) with a bronze-vessel or goblet filled with water with the verse, "Thou art unexhausted; I cover thee for Viṣṇu the sacrifice with a pot filled with water which, purified, lies herein."¹² He keeps that (milk pot) in an upward position where he thinks it would remain safe, with the formula, "O Viṣṇu do you protect the oblation."¹³ At this juncture he drives away the calves by means of darbha-grass without reciting any formula, for the morning milking.

I.4

Now in the morning after the Agnihotra has been offered (the Adhvaryu) touches together his hands with the formula, "May I be able to perform the rites for the gods through you."¹ These fires are strewn around at night itself. If they are not

8. TBr. III. 7.4.16-17

9. TS I. 1.3.1

10. TS I. 1.3.1

11. TBr. III. 7.4.17

12. TBr. III. 2.3.11

13. TS I. 1.3.2

1. TS I. 1.4.1

एवमेवान्वाहार्यपचनं परिस्तृणात्येवं गार्हपत्यम् । अथाग्रेण गार्हपत्यं
 तृणानि सञ्स्तीर्य तेषु द्वन्द्वं न्यञ्चि यज्ञायुधानि सञ्सादयति । स्फ्यं च
 कपालानि चाग्निहोत्रहवर्णीं च शूर्पं च कृष्णाजिनं च शम्यां चोलूखलं च
 मुसलं च दृषदं चोपलां च जुहूं चोपभृतं च सुवं च ध्रुवां च प्राशिन्नहरणं
 चेडापात्रं च मेक्षणं च पिष्टोद्वर्णीं च प्रणीताप्रणयनं चाज्यस्थालीं च वेदं
 च दारुपात्रीं च योक्त्रं च वेदपरिवासनं च धृष्टिं चेध्मप्रव्रश्चनं
 चान्वाहार्यस्थालीं च मदन्तीं च । यानि चान्यानि पात्राणि तान्येवमेव
 द्वन्द्वं सञ्साद्य ब्रह्माणं दक्षिणत उपवेश्य पृष्ठ्याः स्तृणाति संततां
 गार्हपत्यादाहवनीयाद्यज्ञस्य संततिरसि यज्ञस्य त्वा संतत्यै स्तृणामि
 संतत्यै त्वा यज्ञस्य स्तृणामीति । अथ बर्हिषः पवित्रे कुरुते प्रादेशमात्रे समे
 अप्रतिच्छिन्नाग्रे अनखच्छिन्ने इमौ प्राणापानौ यज्ञस्याङ्गानि सर्वशः ।
 आप्याययन्तौ संचरतां पवित्रे हव्यशोधने इति । अथैने अद्भिरनुमार्ष्टि
 पवित्रे स्थो वैष्णवी स्थो यज्ञिये स्थो वायुपूते स्थो विष्णोर्मनसा पूते स्थो
 यज्ञस्य पवने स्थ इति । अथात्तरेण गार्हपत्यमुपविश्य कञ्सं वा चमसं
 वा प्रणीताप्रणयनं याचति । तस्मिंस्तिरः पवित्रमप आनयन्नाह ब्रह्मन्नपः
 प्रणेष्यामि न्यजमान वाचं यच्छेति । प्रसूतः समं प्राणैर्धारयमाणो
 ऽविषिञ्चन्हत्वोत्तरेणाहवनीयं दर्भेषु सादयित्वा दर्भैः प्रच्छाद्य ।
 प्रदक्षिणमावृत्य प्रत्यङ्माद्रुत्यादत्ते दक्षिणेनाग्निहोत्रहवणीं सव्येन शूर्पं
 वेषाय त्वेति । गार्हपत्ये प्रतितपति प्रत्युष्टः रक्षः प्रत्युष्टा अरातय इति
 त्रिः । अथ जघनेन गार्हपत्यमग्निष्ठमनो भवति । तस्योत्तरां धुरमभिमृशति

already strewn around, he strews around the Āhavanīya itself, first towards the east, then south, the west and the north. Similarly, he strews around the Anvāhāryapacana; similarly Gārhapatya. Having strewn darbha-blades in front of the Gārhapatya, he places upon them the sacrificial implements in pairs upside down—the wooden sword, potsherds, Agnihotra-ladle, winnowing basket, skin of black antelope, yoke-halter, mortar, pestle, lower crushing stone, upper crushing stone, Juhū ladle, Upabhr̥t-ladle, spoon, Dhruvā-ladle, Prāśitra-pot, Idā-pot, corn-stirring stick, pan for pouring flour, goblet for Praṇītā-waters, vessel for clarified butter, Veda, wooden trough (for placing oblations), yoke-halter, cuttings of Veda, fire-stirring stick, cuttings of faggot, vessel for cooking Anvāhārya-rice, and vessel for boiling water. Having arranged other implements also in pairs, and having seated the Brahman towards the south, he strews the straight central line from the Gārhapatya upto the Āhavanīya with the formula, "Thou art the continuity of the sacrifice; I spread thee for the continuity of the sacrifice, for the continuity of sacrifice I spread thee."² Then he prepares out of the sacrificial grass two strainers—one span in length, equal in size, with unbroken tips, not cut by a nail, with the formula, "May these, Prāṇa and Apāṇa move swelling the parts of sacrifice from all sides and cleansing the oblation."³ He then cleanses them with water with the formula, "You are the strainers, you belong to Viṣṇu, you are worthy of sacrifice; you are purified by wind; you are purified by Viṣṇu's mind, you are purifiers of sacrifice."⁴

Then after having sat down to the north of the Gārhapatya, he asks for a bronze vessel or a wooden goblet for carrying forth Praṇītā-waters. While pouring water in it across the strainer, he says, "O Brahman, I shall carry forth waters; O sacrificer, do you restrain speech." Impelled, holding (the bronze vessel or goblet) at the level of the nose, having carried forth without sprinkling down, having placed on the darbha-grass to the north of the Āhavanīya, having covered (the vessel or goblet) with darbha-blades,⁵ having turned by the right, having moved towards the west, he takes up the Agnihotra-ladle with his right hand and the winnowing basket with the left one with the formula "for accomplishment thee."⁶ He heats (them) over the Gārhapatya with the formula, "The Rakṣas is burnt, the evil spirits are burnt"⁷ recited three times. The cart standing near the fire is to the rear of the Gārhapatya. He touches its northern yoke with the formula, "Thou art the yoke, do thou injure

2. TBr. III. 2.4.1

3. TBr. III. 7.4.11

4. MS. IV. 1.5, Ks I.5

5. TS I. 1.4.1

6. TS I. 1.4.1

7. Caland's text adds into bracket (*pavitram ādāya*) 'having taken up the strainer'.

धूरसि धूर्व धूर्वन्तं धूर्व तं यो ऽस्मान्धूर्वति तं धूर्व यं वयं धूर्वाम इति ।
 अनो ऽभिमन्त्रयते त्वं देवानामसि सस्त्रितमं पप्रितमं जुष्टतमं वह्नितमं
 देवहूतममहुतमसि हविर्धानं दृश्हस्व मा ह्वारिति ॥ ४ ॥

अथ विष्णोः क्रमो ऽसीति दक्षिणमक्षपालिं क्रमित्वाभ्यारुह्य प्रउगे
 शूर्पं निदधाति । शूर्पे स्तुचं स्तुचि पवित्रे । अथ पुरोडाशीयान्प्रेक्षते मित्रस्य
 त्वा चक्षुषा प्रेक्षे मा भेर्मा सं विक्था मा त्वा हिंसिषमिति । उरु वातायेति
 तृणं वा किंशारु वा निरस्यति । अथाप उपस्पृश्य दशहोतारं व्याख्याय
 हविर्निर्वप्यामीति यजमानमामन्त्र्य पवित्रवत्याग्निहोत्रहवण्या निर्वपति ।
 यद्यु वै नानो भवति जघनेन गार्हपत्यं स्प्यं निदधाति स्प्योपरि
 पात्रीम् । पात्र्यां पुरोडाशीयानावपति । अथ पूर्वार्धं पात्र्या अभिमृशति
 धूरसि धूर्व धूर्वन्तं धूर्व तं यो ऽस्मान्धूर्वति तं धूर्व यं वयं धूर्वामस्त्वं
 देवानामसि सस्त्रितमं पप्रितमं जुष्टतमं वह्नितमं देवहूतममहुतमसि
 हविर्धानं दृश्हस्व मा ह्वारिति । अथ पुरोडाशीयान्प्रेक्षते मित्रस्य त्वा
 चक्षुषा प्रेक्षे मा भेर्मा सं विक्था मा त्वा हिंसिषमिति । उरु वातायेति तृणं
 वा किंशारु वा निरस्यति । अथाप उपस्पृश्य दशहोतारं व्याख्याय
 हविर्निर्वप्यामीति यजमानमामन्त्र्य पवित्रवत्याग्निहोत्रहवण्या निर्व-
 पति । ओं निर्वपेति यजमानो ऽनुजानाति । अथ निर्वपति देवस्य त्वा
 सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामग्रये जुष्टं निर्वपामीति

him who injures us; do thou injure him whom we injure."⁸ He recites over the cart the formula, "Thou belongst to gods, the most firmly joined, the most richly fulfilled, the most agreeable, the best of carriers, the best caller of gods; thou art the oblation-holder that dost not waver; do thou be firm; do thou not waver."⁹

I.5

Then having stepped up the southern edge of the axle with the formula, "Thou art the stride of Viṣṇu"¹ and having ascended (the cart), (the Adhvaryu) places the winnowing basket on the fore part of the shafts, the ladle in the winnowing basket and the two strainers into the ladle. He then gazes at the grains to be used for the cakes with the formula, "I gaze at thee with the Mitra's eye; do not be afraid; do not shiver, may I not kill you."² With the formula "(Be thou) wide open to the wind,"³ he throws away a blade or beard of corn. Having touched water, having pronounced the Daśahotṛ formula⁴ and having addressed the sacrificer with "I shall pour out the oblation-material," he pours out (grains) with the Agnihotra-ladle provided with the strainer. If there is no cart, he places the wooden sword to the rear of the Gārhapatya a pan on the wooden sword and pours grains for the cakes in that pan. He then touches the eastern half of the pan with the formula, "Thou art the yoke; do thou injure him who injures us; do thou injure him whom we injure. Thou belongst to gods, the most firmly joined, the most richly filled, the most agreeable, the best of carriers, the best caller of gods, thou art the oblation-holder that dost not waver; do thou be firm; do thou not waver."⁵ Then he gazes at (the grains) to be used for the cakes with the formula, "I gaze at thee with Mitras' eye; do not be afraid; do not shiver; may I not kill thee."⁶ With the formula "(Be thou) wide open to the wind"⁷ he throws away a grass-blade or beard of corn.

Having touched water, having pronounced the Daśahotṛ formula⁸ and having addressed the sacrificer with "I shall pour out obation-material" he pours out grains with the Agnihotra-ladle provided with the strainers. The sacrificer acquiesces with

8. TS. I. 1.4.1

9. TS. I. 1.4.1

1. TS. I. 1.4.1

2. TS. I. 1.4.1

3. TS. I. 1.4.1

4. TĀ III.1

5. TS. I. 1.4.1

6. TS. I. 1.4.1

7. TS. I. 1.4.1

8. TĀ III.1

त्रिरेतेन यजुषा । सकृत्तूष्णीम् । एतामेव प्रतिपदं कृत्वाग्नीषोमाभ्यामिति
 पौर्णमास्यामिन्द्राय वैमृधायेति चेन्द्राग्निभ्यामित्यमावास्यायामसंनयत
 इन्द्रायेति संनयतो महेन्द्रायेति वा यदि महेन्द्रयाजी भवति । अथ
 निरुप्तानभिमृशतीदं देवानामिति । इदमु नः सहेति ये ऽतिशिष्टा भवन्ति।
 स्फात्यै त्वा नारात्या इति । अथाहवनीयमीक्षते सुवरभि वि ख्येषं वैश्वानरं
 ज्योतिरिति । अथ गृहानन्वीक्षते दृ२हन्तां दुर्या द्यावापृथिव्योरिति ।
 अथैनानादायोपोत्तिष्ठति । ऐत्युर्वन्तरिक्षमन्विहीति । एत्योत्तरेण
 गार्हपत्यमुपसादयत्यदित्यास्त्वोपस्थे सादयामीति । गार्हपत्यमभिमन्त्रयते
 ऽग्रे हव्य२ रक्षस्वेति ॥ ५ ॥ चतुर्थः ॥

अथैतस्यामेव स्तुचि तिरः पवित्रमप आनीयोदीचीनाग्राभ्यां पवित्राभ्यां
 त्रिरुत्पुनाति देवो वः सवितोत्पुनात्वच्छिद्रेण पवित्रेण वसोः सूर्यस्य
 रश्मिभिरिति पच्छः । अथैना उन्महयन्नुपोत्तिष्ठत्यापो देवीरग्रेपुवो
 अग्रेगुवो ऽग्र इमं यज्ञं नयताग्रे यज्ञपतिं धत्त युष्मानिन्द्रो ऽवृणीत वृत्रतूर्ये
 यूयमिन्द्रमवृणीध्वं वृत्रतूर्य इति । अब्दिरेवापः प्रोक्षति प्रोक्षिता स्थ
 प्रोक्षिता स्थेति त्रिः । अथ पुरोडाशीयान्प्रोक्षति देवस्य त्वा सवितुः
 प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामग्रये वो जुष्टं प्रोक्षाम्यग्नीषोमा-
 भ्याममुष्मा अमुष्मा इति यथादेवतं त्रिः । उत्तानानि पात्राणि कृत्वा प्रोक्षति

"Aye, do you pour out." He pours out with this formula recited thrice "In the impulse of god Savitr, with the arms of Ásvins, with the hands of Puṣan I pour thee out acceptable to Agni." (He pours out) once more without reciting any formula. Following this very procedure (he pours out modifying the formula as) "to Agni-Soma" and "to Indra the killer" in the Full-Moon sacrifice. In the New-Moon sacrifice "to Indra-Agni" for a sacrificer not offering sārīnāyā; "to Mahendra" if the sacrificer is offering to Mahendra. He touches the poured out grains with "This for gods," with "This for us together"⁹ the grains which remain. (He further says) "For prosperity thee, not for misfortune."¹⁰ He gazes at the Āhavanīya with the formula "May I behold the light, the radiance of Vaiśvānara."¹¹ He gazes at the residence (of the sacrificer) with the formula, "May they that have doors stand firm in heaven and earth."¹² Having taken the (grains) he moves with the formula, "Go along the wide mid-region."¹³ He puts them down to the north of the Gārhapatya with the formula "I place thee in the lap of Aditi."¹³ He recites over the Gārhapatya the formula "O Agni, do you guard the oblation."¹³

I.6

After having taken up water across the strainers in the same ladle, he purifies it three times by means of the strainer with the tips towards the north with the verse, "May god Savitr purify thee with the fissureless strainers and with the rays of the bright sun"¹ recited in quarters. Respecting them he gets up with the formula "You divine waters that go in front and purify first, lead this sacrifice forward and place the lord of sacrifice in front. Indra chose you for the contest with Vṛtra, you chose Indra for the contest with Vṛtra."² He sprinkles the water with water with the formula, "You are sprinkled, you are sprinkled,"³ recited thrice. He then sprinkles the grains with water with the formula, "In the impulse of Savitr, with the arms of Ásvins, with the hands of Pūṣan, I sprinkle you acceptable to Agni, to Agni-Soma" to N.N., to N.N. as per deity recited thrice. Having turned the implements upside, he sprinkles them with water with the formula, "Do you become purified for the

9. TS. I. 1.4.2

10. TS. I. 1.4.2

11. TS. I. 1.4.2

12. TS. I. 1.4.2

13. TS. I. 1.4.2

1. TS. I. 1.5.1

2. TS. I. 1.5.1

3. TS. I. 1.5.1

शुन्धध्वं दैव्याय कर्मणे देवयज्याया इति त्रिः । अतिशिष्टाः प्रोक्षणीर्निधाय ।
 कृष्णाजिनमवधूनोत्यूर्ध्वग्रीवमुदङ्ङवृत्यावधूतः रक्षो ऽवधूता अरातय
 इति त्रिः । अथैनत्पुरस्तात्प्रतीचीनग्रीवमुत्तरलोमोपस्तृणात्यदित्यास्त्वगसि
 प्रति त्वा पृथिवी वेत्त्विति । तस्मिन्नुलूखलमध्यूहत्यधिषवणमसि वानस्पत्यं
 प्रति त्वादित्यास्त्वग्वेत्त्विति । तस्मिन् पुरोडाशीयानावपत्यग्रेस्तनूरसि
 वाचो विसर्जनं देववीतये त्वा गृह्णामीति । मुसलमवदधात्यद्रिरसि
 वानस्पत्यः स इदं देवेभ्यो हव्यः सुशमि शमिष्वेति । अथ हविष्कृतमाह्वयति
 हविष्कृदेहि हविष्कृदेहीति त्रिः । [उच्चैः समाहन्तवा इति च] अथ
 दृषदुपले वृषारवेणोच्चैः समाहन्तीषमावदोर्जमावदद्युमद्वदत वयः संघातं
 जेष्वेति । अवहत्योत्तुषान् कृत्वोत्तरतः शूर्पमुपयच्छति वर्षवृद्धमसीति ।
 तस्मिन् पुरोडाशीयानुद्वपति प्रति त्वा वर्षवृद्धं वेत्त्विति । अथोदङ्ङ्यर्यावृत्य
 परापुनाति परापूतः रक्षः परापूता अरातय इति । सव्येन तुषानुपहत्येमां
 दिशं निरस्यति रक्षसां भागो ऽसीति । अथाप उपस्पृश्य विविनक्ति वायुर्वो
 वि विनक्त्विति । पात्र्यां तण्डुलान् प्रस्कन्दयति देवो वः सविता
 हिरण्यपाणिः प्रतिगृह्णात्विति । अवहन्त्यै प्रयच्छन्नाह त्रिष्फलीकर्तवै
 त्रिष्फलीकृतान्मे प्रब्रूतादिति । त्रिष्फलीकृतान् प्राहुः । त्रिष्फलीक्रियमाणानां

divine rite for the offering to the gods"⁴ recited three times. Having deposited the remaining sprinkling water and having turned towards the north, he shakes the skin of black antelope with the neck upwards with the formula, "The Rakṣas is shaken, the evil spirits are shaken"⁵ recited thrice. He then spreads it with its neck towards the west and hairy side upwards with the formula, "Thou art the skin of Aditi; may the earth recognise thee."⁶ He places the mortar upon it with the formula, "Thou art the plank of wood; may Aditi's skin recognise thee."⁷ He pours on it the grains for cakes with the formula, "Thou art the body of Agni, the loosener of speech; I grasp thee for the joy of gods."⁸ He places the pestle (into the mortar) with the formula, "Thou art the stone of wood; do thou render agreeable this oblation for gods."⁹

He then calls the preparer of oblation three times, "O preparer of oblation, come; O preparer of oblation, come" (and "in order to strike from high"). He strikes at the lower and upper crushing stones with a stone (from high) heavily with the formula, "Proclaim food; proclaim strength, do you make glorious sounds; may we be victorious in contest."¹⁰ Having pounded (with the pestle) and having husked the grains, he places the winnowing basket towards the north with the formula, "thou art grown by rains."¹¹ He pours in that (basket) the grains for cakes with the formula, "May that which is increased by the rains recognise thee."¹² Turning towards the north he winnows (the grains) with the formula, "Rakṣas is cleansed away; the evil spirits are cleansed away."¹³ After having collected the husks (fallen on the ground) with the left hand, he throws them towards this (i.e. south-west) direction with the formula, "Thou art the portion of the Rakṣases."¹⁴ Having touched water he sifts (the grains) with the formula, "May Vāyu sift you."¹⁵ He drops the (husked) grains in a pan with the formula, "May god Savitr, the golden-armed, receive you."¹⁶ While handing over the (husked) grains to the pounder woman, he

4. TS. I. 1.3.1

5. TS. I. 1.5.1

6. TS. I. 1.5.1

7. TS. I. 1.5.2

8. TS. I. 1.5.2

9. TS. I. 1.5.2

10. TS. I. 1.5.2

11. TS. I. 1.5.2

12. TS. I. 1.5.2

13. TS. I. 1.5.2

14. TS. I. 1.5.2

15. TS. I. 1.5.2

16. TS. I. 1.5.2

यो न्यङ्गो अवशिष्यते । रक्षसां भागधेयमापस्तत्प्रवहतादित इति
तण्डुलप्रक्षालनमन्तर्वेदि निनयत्युत्करदेशे वा । एतस्मिन् काले प्रातर्दोहं
धेनूर्दोहयत्युदगग्रेण पवित्रेण । नात्रातनक्ति ॥ ६ ॥ पञ्चमः ॥

अथ प्रोक्तेषु त्रिष्कलीकृतेषु तथैव कृष्णाजिनमवधूनोत्पूर्ध्वग्रीव-
मुदङ्गवृत्यावधूतः रक्षो ऽवधूता अरातय इति त्रिः । अथैनत्पुरस्तात्प्रती-
चीनग्रीवमुत्तरलोमोपस्तृणात्यदित्यास्त्वगसि प्रति त्वा पृथिवी वेत्त्विति ।
तस्मिन्नुदीचीनकुम्भाः शम्यां निदधाति दिव स्कम्भनिरसि प्रति
त्वादित्यास्त्वग्वेत्त्विति । तस्यां प्राचीं दृषदमध्यूहति धिषणासि पर्वत्या
प्रति त्वा दिव स्कम्भनिर्वेत्त्विति । दृषद्युपलामध्यूहति धिषणासि पार्वतेयी
प्रति त्वा पर्वतिर्वेत्त्विति । तस्यां पुरोडाशीयानधिवपति देवस्य त्वा
सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामग्रये जुष्टमधिवपाम्यग्री-
षोमाभ्याममुष्मा अमुष्मा इति यथादेवतम् । अधिवदते धान्यमसि धिनुहि
देवान्धिनुहि यज्ञं धिनुहि यज्ञपतिं धिनुहि मां यज्ञनियमिति । पिषति
प्राणाय त्वापानाय त्वा व्यानाय त्वेति । बाहू अन्ववेक्षते दीर्घामनु

says, "In order to polish thrice. Report to me when they have been polished thrice." They report when the grains have been polished thrice. With the verse, "The particle which clings out of the grains being polished thrice is the share of the Rakṣases. Let the water carry it from here."¹⁷ He pours the wash-water within the altar or on the rubbish-heap. At this juncture he causes the cows to be milked for the morning milk with the strainer (used for collecting milk) having its tip towards the north. Here he does not curdle (the milk).

I.7

After three times polishing has been announced, the Adhvaryu, turning towards the north, shakes the skin of black antelope in the same manner with the formula, "The Rakṣas is shaken, the evil spirits are shaken"¹ recited three times. He then spreads it with its neck towards the west and hairy side upwards with the formula, "Thou art the skin of Aditi; may the earth recognise thee."² On it he places the yoke-halter with its thicker end towards the north with the formula, "Thou art the supporter of heaven, may the skin of Aditi recognise thee."³ On it he places the eastward pointed lower crushing stone with the formula, "Thou art a bowl of rock; may the supporter of heaven recognise thee."⁴ On the lower crushing stone he places the upper crushing stone with the formula, "Thou art a bowl derived from rock; may the rock recognise thee."⁵ On it (the lower crushing stone) he pours the grains for cakes with the formula, "In the impulse of god Savitr, with the arms of Aśvins, with Pūṣan's hands, I pour thee, agreeable to Agni to Agni-soma to N.N. to N.N."⁶ as per the deity. He says with regard to it, "Thou art feeder, do thou gladden gods, gladden sacrifice, gladden lord of sacrifice, gladden me the performer of sacrifice."⁷

He crushes (the grains) with the formula, "For Prāṇa thee, for Apāṇa thee, for Vyāna thee."⁸ He gazes at his arms with the formula, "May I extend, for long, the life (of the sacrificer)."⁹ He causes the flour to fall on the skin of black antelope, with

17. TBr. III 7.6.20

1. TS I. 1.6.1
2. TS I. 1.6.1
3. TS I. 1.6.1
4. TS I. 1.6.1
5. TS I. 1.6.1
6. TS I. 1.6.1
7. TS I. 1.6.1
8. TS I. 1.6.1; The verbal form *pimṣati* is an irregular form.
9. TS I. 1.6.1

प्रसितिमायुषे धामिति । कृष्णाजिने पिष्टानि प्रस्कन्दयति देवो वः सविता
हिरण्यपाणिः प्रतिगृह्णात्विति । हविःपेष्यै प्रयच्छन्नाहासंवपन्ती पिंषाणूनि
कुरुतादिति । पिंषन्ति पुरोडाशीयान् । नि चरव्यान्दधति यदि चरुं
करिष्यन्भवति । प्रागधिवपनाच्चरुपुरोडाशीयान्विभजेरन् ॥ ७ ॥
षष्ठः ॥

अथैतानि कपालानि प्रक्षालितानि जघनेन गार्हपत्यमुपसादयति ।
अष्टौ दक्षिणत एकादशोत्तरतः । अथ जघनेन गार्हपत्यमुपविश्य धृष्टिमादत्ते
धृष्टिरसि ब्रह्म यच्छेति । गार्हपत्यमभिमन्त्रयते ऽपाग्रे ऽग्रिमामादं जहीति ।
निष्क्रव्यादः सेधेति दक्षिणाङ्गारं निरस्यति । अथान्यमावर्तयत्या देवयजं
वहेति । तं दक्षिणेषां कपालानां मध्यमेनाभ्युपदधाति ध्रुवमसि पृथिवीं
दृश्हायुर्दृश्ह प्रजां दृश्ह सजातानस्मै यजमानाय पर्यूहेति । अङ्गा-
रमधिवर्तयति निर्दग्धः रक्षो निर्दग्धा अरातय इति । अथ पूर्वार्ध्यमुपदधाति
धर्ममस्यन्तरिक्षं दृश्ह प्राणं दृश्हापानं दृश्ह सजातानस्मै यजमानाय
पर्यूहेति । अथापरार्ध्यमुपदधाति धरुणमसि दिवं दृश्ह चक्षुर्दृश्ह श्रोत्रं
दृश्ह सजातानस्मै यजमानाय पर्यूहेति । अथ दक्षिणार्ध्यमुपदधाति
धर्मासि दिशो दृश्ह योनिं दृश्ह प्रजां दृश्ह सजातानस्मै यजमानाय
पर्यूहेति । अथ पूर्वमुपधिमुपदधाति चित् स्थं प्रजामस्मै रयिमस्मै
सजातानस्मै यजमानाय पर्यूहेति । अथापरमेवमेव । द्वे उत्तरतः सःस्पृष्टे

the formula, "May god Savitr of golden palms take hold of thee."¹⁰ Handing over (the grains) to the female crusher of grains, he says, "Do thou crush the grains without putting them in (the fallen out particles), make the flour fine."¹¹ She crushes the grains. Those for the cooked rice (if any) are retained. If he is going to boil rice, they should divide the grains for the boiled rice and those for the cakes prior to the pouring on the lower crushing stone.

I.8

Now he keeps the potsherds which have been washed to the rear of the Gārhapatya-eight to the south and eleven to the north. Sitting down to the rear of the Gārhapatya, he takes up the fire-stirring stick with the formula, "Thou art a fire-stirring stick; do thou support (our) prayer."¹ He recites over the Gārhapatya the formula, "O Agni, do thou drive away the fire that eats raw flesh."² With the formula, "Send away the corpse-eating one"³ he removes an ember towards the south. He draws another ember with the formula, "Bring in the one that offers to gods."⁴ He arranges it near the middle potsherd out of the southern ones with the formula, "Thou art firm, do thou make the earth firm, make the life firm, make the offering firm, make the kinsmen subordinate to this sacrificer."⁵ He moves the ember upon it with the formula, "The Rakṣas is burnt out, evil spirits are burnt out."⁶ Then he arranges the eastern (potsherd) with the formula, "Thou art a supporter; do thou make the midregion firm, make Prāṇa firm, make Apāna firm, make the kinsmen subordinate to this sacrificer."⁷

He arranges the western one with the formula, "Thou are supporting, make the heaven firm, make the eye firm, make the ear firm, make the kinsmen subordinate to this sacrificer."⁸ He arranges the southern one with the formula, "Thou art a support, make the quarters firm, make the womb firm, make the offspring firm, make the kinsmen subordinate to this sacrificer."⁹ He arranges the potsherd on the easternmost border with the formula, "Thou art intelligence, do

10. TSI I. 1.6.2.

11. TBr. III. 2.1.4

1. TSI I. 1.7.1

2. TSI I. 1.7.1

3. TSI I. 1.7.1

4. TSI I. 1.7.1

5. TSI I. 1.7.1

6. TSI I. 1.7.1

7. TSI I. 1.7.1

8. TSI I. 1.7.1

उपदधाति चित् स्थ प्रजामस्मै रयिमस्मै सजातानस्मै यजमानाय पर्यु-
हेति । अथैनान्यङ्गारैरधिवासयति भृगूणामङ्गिरसां तपसा तप्यध्वमिति ।
अथैनानि योगेन युनक्ति यानि घर्मे कपालान्युपचिन्वन्ति वेधसः ।
पूष्णस्तान्यपि व्रत इन्द्रवायू युङ्क्षामिति । एवमेवोत्तराणि कपालान्युपद-
धाति । अभीन्धते कपालानि । उपेन्धते चरुस्थालीम् । अध्यस्यन्ति
श्रपणानि । तपन्ति पिष्टसंयवनीया आपः ॥ ८ ॥ सप्तमः ॥

अथोत्तरेण गार्हपत्यमुपविश्य वाचंयमस्तिरः पवित्रं पात्र्यां
कृष्णाजिनात्पिष्टानि संवपति देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां
पूष्णो हस्ताभ्यामग्रये जुष्टं संवपाम्यग्रीषोमाभ्याममुष्मा अमुष्मा इति
यथादेवतम् । अथ परिकर्मिणमाहाहराप आनयेति । आहरति प्रैषकारः
प्रणीताभ्यः स्नुवेणोपहत्य वेदेनोपयम्य पाणिं वान्तर्धाय । एवं मदन्ती-
भ्यः । ता उभयीरानीयमानाः प्रतिमन्त्रयते समापो अद्भिरग्मत समोषधयो
रसेन सः रेवतीर्जगतीभिर्मधुमतीर्मधुमतीभिः सृज्यध्वमिति । अथानु-
परिप्रावयत्यद्भ्यः परि प्रजाता स्थ समद्भिः पृच्यध्वमिति । संयौति
जनयत्यै त्वा संयौमीति । संयुत्य व्यूह्याभिमृशत्यग्रये त्वाग्रीषोमाभ्याममुष्मा

thou make the offspring, the wealth and kinsmen subordinate to this sacrificer⁹." Similarly the westernmost. He arranges two touching each other towards the north with the formula, "Thou art intelligence; do thou make the offspring, wealth and kinsmen subordinate to this sacrificer."¹⁰

Then he covers these (potsherds) with embers with the formula, "Do you become hot with the heat of the Bhṛguṣ and the Aṅgirasas."¹¹ He joins them with the joining verse "The potsherds which wise men collect for the cauldron, these are in Pūṣan's guardianship. May Indra and Vāyu join them."¹² In the same manner he arranges subsequent (sets of) potsherds. They put embers on the potsherds; they pile up embers round the vessel for cooking rice (if it is to be offered in the Upāṁśuyāja offering). They put fuel (over the cakes). They boil water for mixing with the flour (for the cakes).

I.9

Having sat down to the north of the Gārhapatya, restraining speech, he (the Adhvaryu) pours the flour across the strainers into the pan from the skin of black antelope with the formula, "In the impulse of god Savitr, with the arms of Aśvins, with the hands of Pūṣan I pour (the flour) agreeable to Agni, Agni-soma"¹ N.N. as per the deity. He says to a helper, "bring water." (The helper) whom the order has been given brings water from the Praṇitā-waters dipping the spoon and supporting the spoon with the Veda or the palm. Similarly from the boiling water. He recites over both the waters being poured the formula, "The waters have joined the water, the plants the sap. Do you, rich ones, join the moving ones, sweet ones the sweet."² He pours water round the flour with the formula, "You are born from the waters, do you become united with the waters."³ He mixes (the flour with water) with the formula, "I invite thee for generation."⁴ After having mixed up and having divided he touches it (variously) with "For Agni thee, for Agni-Soma thee, for N.N., N.N." as per divinity. He turns (each portion) into a ball with the formula, "Thou art

9. TS IV. 2.4.11

10. TS IV 2.4.11

11. TS I. 1.7.2

12. TS I. 1.7.2

1. TS I. 1.8.1

2. TS I. 1.8.1

3. TS I. 1.8.1

4. TS I. 1.8.1

अमुष्मा इति यथादेवत् । पिण्डं करोति मखस्य शिरो ऽसीति । तं दक्षिणेषां कपालानां प्रत्यूह्याङ्गारांस्तेष्वधिपृणक्ति घर्मो ऽसि विश्वायुरिति । प्रथयत्युरु प्रथस्वोरु ते यज्ञपतिः प्रथतामिति । तं तन्वन्तं कूर्मप्रकारं करोति । सर्वाणि कपालान्यभिप्रथयतीति ब्राह्मणम् ॥ ९ ॥

अथ तिरः पवित्रमाज्यस्थाल्यामाज्यं निर्वपति महीनां पयो ऽस्योषधीनां रसस्तस्य ते ऽक्षीयमाणस्य निर्वपामि देवयज्याया इति । अथोत्तरतो भस्ममिश्रानङ्गारान्निरूह्य तेष्वधिश्रयति । एवमेवोत्तरं पुरोडाशमधिपृणक्ति । अथ शृतमथ दधि । अथ पात्र्यामप आनीय दक्षिणस्य पुरोडाशस्य त्वचं ग्राहयति त्वचं गृह्णीष्व त्वचं गृह्णीष्वेति त्रिः । अथोत्तरस्य । अथ पर्याग्नौ करोत्यन्तरितः रक्षो ऽन्तरिता अरातय इति त्रिः । अथ दक्षिणं पुरोडाशः श्रपयति देवस्त्वा सविता श्रपयतु वर्षिष्ठे अधि नाके ऽग्निस्ते तनुवं माति धागिति । गार्हपत्यमभिमन्त्रयते ऽग्रे हव्यः रक्षस्वेति । एवमेवोत्तरं पुरोडाशः श्रपयति । अथ दक्षिणं पुरोडाशं भस्मनाभिवास्य वेदेनाभिवासयति सं ब्रह्मणा पृच्यस्व सं ब्रह्मणा पृच्यस्वेति त्रिः । अथोत्तरम् । अविदहन्त श्रपयतेति वाचं विसृजते । अत्रैतत्पात्रीसंक्षालनं गार्हपत्यादङ्गारेणाभितप्य हत्वान्तर्वेदि प्रतीचीनं तिसृषु लेखासु निनयत्येकताय स्वाहा द्विताय स्वाहा त्रिताय स्वाहेति । अथ वेदमादत्ते ऽयं वेदः पृथिवीमन्वविन्दद्गुहा सतीं गहने गह्वरेषु । स

Makha's head." Having removed the embers on the potsherds on the southern side he spreads the ball upon them with the formula, "Thou art bright and containing all life."⁴ He expands it with the formula, "Do thou be extended wide; may the lord of sacrifice be extended wide."⁵ While extending he makes it of the pattern of a tortoise, "He extends it over all potsherds." So says the Brāhmaṇa.⁶

I.10

Then (the Adhvaryu) pours out clarified butter into the vessel for clarified butter across the strainers with the formula, "Thou art the milk of great ones, the essence of plants. I pour out thee the imperishable for offering to gods."¹ After having drawn out the embers mixed with ashes towards the north, he heats it upon them. Similarly he spreads the northern cake. Then boiled milk and curds. Having taken up water into the pan, he causes the cake to have a skin (by passing water upon it by hand) with the formula, "the Rakṣas has disappeared, the evil spirits have disappeared"² recited thrice. Then he bakes the southern cake with the formula, "May god Savitṛ cook thee in the highest heaven; let the fire not burn thy body too much."³ He recites over the Gārhapatya the formula, "Do thou, O Agni, guard the oblation."⁴ Similarly, he bakes the northern cake. Having covered the southern cake with ashes, he covers (levels) it by means of the Veda with the formula, "Do thou be united with the prayer, do thou be united with prayer,"⁵ recited thrice. Then the northern one. With the call, "Do you bake (the cake) without burning them."⁶ After having heated the wash-water in the pan by means of an ember and having carried forth, he pours it down within the altar in three lines ending westwards with the formula, "Svāhā to Ekata, svāhā to Dvita, svāhā to Trita."⁷

Then he takes up the Veda with the verse, "This Veda has found out the earth which is deep into the deepest. May it find out (that earth) for me the sacrificer, may

4. TS I. 1.8.1

5. TS I. 1.8.1

6. TS II. 6.3.4

1. TS I. 1.10.2

2. TS I. 1.9.2

3. TS I. 1.8.2

4. TS I. 1.8.2

5. TS I. 1.8.2

6. TBr. III. 2.8; Ekata, Dvita and Trita were three gods generated by Agni on waters (Āp). Therefore, they were known as *āpya* of TBr. III. 2.8

7. TS I. 1.8.2

विन्दतु यजमानाय लोकमच्छिद्रं यज्ञं भूरिकर्मा करोत्विति । वेदेन वेदिं
त्रिः संमार्ष्टि वेदेन वेदिं विविदुः पृथिवीः सा पप्रथे पृथिवी पार्थिवानि ।
गर्भं बिभर्ति भुवनेष्वन्तस्ततो यज्ञो जायते विश्वदानिरिति ॥ १० ॥
अष्टमः ॥

अथ जघनेन वेद्यै तिष्ठन्स्पर्शमादत्ते देवस्य त्वा सवितुः प्रसवे
ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादद इति । आदायाभिमन्त्रयत इन्द्रस्य
बाहुरसि दक्षिणः सहस्रभृष्टिः शततेजा इति । अथैनं बर्हिषा सःश्यति
वायुरसि तिग्मतेजाः शतभृष्टिरसि वानस्पत्यो द्विषतो वध इति ।
अथान्तर्वेद्युदीचीनाग्रं बर्हिर्निदधाति पृथिव्यै वर्मासि वर्म यजमानाय
भवेति । तस्मिन् स्प्येन प्रहरति पृथिवि देवयजन्योषध्यास्ते मूलं मा
हिःसिषमिति । अपहतो ऽररुः पृथिव्या इत्यादत्ते । ब्रजं गच्छ गोस्थानमिति
हरति । वेदिं प्रत्यवेक्षते वर्षतु ते द्यौरिति । हत्वोत्करे निवपति बधान देव
सवितः परमस्यां परावति शतेन पाशैर्यो ऽस्मान्द्वेष्टि यं च वयं
द्विष्मस्तमतो मा मौगिति । द्वितीयं प्रहरति पृथिवि देवयजन्योषध्यास्ते मूलं

it the manifold-doer make the sacrifice flawless."⁸ He cleanses the Vēdi three times by means of the Veda with the verse," The gods obtained wide altar through the Veda. That wide altar spread out earthly substances. That altar carries the womb within her regions. Therefrom is born the sacrifice, the all-giver."⁹

I.11

Standing to the rear of the Vēdi, he takes up the wooden sword with the formula, "In the impulse of god Savitr, with the arms of Aśvins, with the hands of Pūṣan I take (thee)."¹ Having taken up, he recites over it the formula, "Thou art Indra's right arm thousand-spiked and hundred-edged."² He sharpens it with the formula, "Thou art wind, of sharp brilliance; thou art hundred-spiked, derived from wood, a death of enemy."³ He puts within the Vēdi a darbha-blade with its tip towards the north with the formula, "Thou art the shelter of the earth, do thou become a shelter for the sacrificer."⁴ He hits at it with the wooden sword with the formula, "O earth wherefrom sacrifice is offered to gods, may I not harm the root of thy plant."⁵ He takes up (that darbha-blade) with the formula, "Araru is smitten away from the earth."⁶ He carries it forward with the formula, "Do thou go to the stable, the shed of the cattle."⁷ He gazes back at the Vēdi with the formula, "May heaven rain for thee."⁸ Having carried forth, he pours it down on the rubbish-heap with the formula, "O god Savitr, do thou bind in the farthest distance with a hundred filters him who hates us and whom we hate. Thence let him not flee."⁹ He hits for the second time with the formula, "O earth, whereupon sacrifice is offered to gods, may I not harm the root of thy plant." He takes up (the dust) with the formula, "Araru is smitten away from the earth whereupon sacrifice is offered to gods." He carries it away with the formula, "Do thou go to the stable, the shed of cattle." He gazes back at the altar with the formula, "May heaven rain for thee." Having carried away, he pours it down on the rubbish-heap with the formula, "O god Savitr, do thou bind in the farthest distance with a hundred fetters him who

8. TBr. III. 7.6.13

9. TBr. III 3.9.1

1. TS I. 1.4.1; 9.1

2. TS I. 1.9.1

3. TS II. 6.4.1

4. VSK I. 9.2

5. TS I. 1.9.1

6. TS I. 1.9.1; *Araru* is a demon residing on the earth cf. TBr. III 2.9

7. TS I. 1.9.1

8. TS I. 1.9.1

9. TS I. 1.9.1

मा हिंसिषमिति । अपहतो ऽरुः पृथिव्यै देवयजन्या इत्यादत्ते । व्रजं गच्छ गोस्थानमिति हरति । वेदिं प्रत्यवेक्षते वर्षतु ते द्यौरिति । हत्वोत्करे निवपति बधान देव सवितः परमस्यां परावति शतेन पाशैर्यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौगिति । तृतीयं प्रहरति पृथिवि देवयजन्योषध्यास्ते मूलं मा हिंसिषमिति । अपहतो ऽरुः पृथिव्या अदेवयजन इत्यादत्ते । व्रजं गच्छ गोस्थानमिति हरति । वेदिं प्रत्यवेक्षते वर्षतु ते द्यौरिति । हत्वोत्करे निवपति बधान देव सवितः परमस्यां परावति शतेन पाशैर्यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौगररुस्ते दिवं मा स्कानित्यत्रानुवर्तयति । तूष्णीं चतुर्थं हरति सह बर्हिषा । अथ पूर्वं परिग्राहं परिगृह्णाति वसवस्त्वा परिगृह्णन्तु गायत्रेण छन्दसेति दक्षिणतो रुद्रास्त्वा परिगृह्णन्तु त्रैष्टुभेन छन्दसेति पश्चादादित्यास्त्वा परिगृह्णन्तु जागतेन छन्दसेत्युत्तरतः । अथ करणं जपतीमां नराः कृणुत वेदिमेत्य वसुमतीं रुद्रवतीमादित्यवतीं वर्ष्मन्दिवो नाभा पृथिव्या यथायं यजमानो न रिष्येदिति । अथ प्राचीं स्प्येन वेदिमुद्धन्ति देवस्य सवितुः सवे कर्म कृण्वन्ति वेधस इति । अथाग्नीध्रमाहाग्नीदितस्त्रिहरेति । ततस्त्रिराग्नीध्रो हरति । यदाग्नीध्रस्त्रिहरेत्यथ संप्रैषमाह ब्रह्मन्नुत्तरं परिग्राहं परिग्रहीष्यामीति । प्रसूत उत्तरं परिग्राहं परिगृह्णात्यृतमसीति दक्षिणत ऋतसदनमसीति पश्चादृतश्रीरसीत्युत्तरतः । अथ प्रतीचीं स्प्येन वेदिं योयुष्यते धा असि स्वधा अस्युर्वी चासि वस्वी चासि पुरा क्रूरस्य विसृपो विरष्णिन्नुदादाय पृथिवीं जीरदानुर्यामैरयञ्चन्द्रमसि स्वधाभिस्तां धीरासो अनुदृश्य यजन्त इति । अथान्तर्वेदि तिर्यञ्चं स्प्यं स्तब्ध्वा संप्रैषमाह प्रोक्ष-

hates us and whom we hate. Thence let him not flee." He hits for the third time with the formula, "O earth whereupon sacrifice is offered to gods, may I not harm the root of thy plant," He takes it up with the formula, "Araru is smitten away from the earth, he that does not sacrifice to the gods."¹⁰ He carries it away with the formula, "May the heaven rain for thee." Having carried away, he pours it down on the rubbish-heap with the formula, "O god Savitr, do thou bind in the farthest distance with a hundred fetters him who hates us and whom we hate. Thence let him not flee." Here he adds the formula, "Let Araru related to thee not reach the heaven."¹¹ He carries away (the dust) together with the darbha-blade for the fourth time without reciting any formula.

He does the first tracing of the altar—towards the south with the formula, "May Vasus trace thee with the Gāyatrī metre," towards the west with the formula, "May Rudras trace thee with the Triṣṭubh metre," towards the north with the formula, "May Ādityas trace thee with the Jagatī metre."¹² Then he murmurs the Karaṇa formula, "O men, having come, do you prepare this altar occupied by Vasus, Rudras, and Ādityas at the height of the heaven, on the navel of the earth so that this sacrificer may not be injured."¹³ Then he digs out the altar by means of the wooden sword towards the east, with the formula, "On the impulse of god Savitr, wise men perform the rite."¹⁴ He says to the Āgnīdhra, "O Āgnīdh, do you carry away (dust) thrice from here." The Āgnīdhra carries away thrice. When the Āgnīdhra carries away thrice (the Adhvaryu) gives out the call, "O Brahman, I shall do the second tracing (of the altar)."

Impelled (by the Brahman) he does the second tracing—towards the south with the formula, "Thou art sacrifice"; towards the west with the formula, "Thou art the seat of sacrifice"; towards the north with the formula, "Thou art the glory of sacrifice."¹⁵ He levels the altar westwards by means of the wooden sword with the formula, "Thou art holder, thou art self-holder, thou art wide, thou art good. O Altar, full of priests the wise offer sacrifice gazing at thee whom, picking up prior to the approach of the ferocious (Araru) they reached, the earth, dropping abundantly the food contained in the moon."¹⁶ Having firmly fixed the wooden

10. TS I. 1.9.1

11. TS I. 1.9.1

12. TS I. 1.9.3.

13. TBr. III. 7.7; 13-14

14. TS I. 1.9.3

15. TS I. 1.9.3

16. TS I. 1.9.3; The translation is tentative. cf Caland *Śrautasūtra des Āpastamba* II 3, 9, 10; Bhāṭṭa Bhāskara on TS. I. 1.9.3. TBr. III. 2.9

गीरासादयेध्माबर्हिरुपसादय सुवं च सुचश्च संमृद्धिं पत्नीः संन-
ह्वाज्येनोदेहीति । आहरन्त्येताः प्रोक्षणीरभिपूर्य । दक्षिणेनाध्वर्युस्ता स्प्य
उपनिनीय स्प्यस्य वर्त्मन्सादयति । अथोत्करे स्प्यं निहन्ति यो मा हृदा
मनसा यश्च वाचा यो ब्रह्मणा कर्मणा द्वेष्टि देवाः । यः श्रुतेन हृदयेनेष्णता
च तस्येन्द्रवज्रेण शिरश्छिन्द्यीति । हस्तौ प्रक्षाल्य स्प्यं च प्रक्षालयति ।
उपसादयन्त्येतदिध्माबर्हिर्दक्षिणमिध्ममुत्तरं बर्हिः ॥ ११ ॥ नवमः ॥

अथैताः सुचः समादत्ते दक्षिणेन सुवं जुहूपभृतौ सव्येन ध्रुवां
प्राशिन्नहरणं वेदपरिवासनानीति । गार्हपत्ये प्रतितपति प्रत्युष्टः रक्षः
प्रत्युष्टा अरातयो ऽग्रेर्वस्तेजिष्ठेन तेजसा निष्टपामीति । अथ सुवः संमार्ष्टि
गोष्ठं मा निर्मृक्षं वाजिनं त्वा सपत्नसाहः संमार्ज्मीति । त्रिरन्तर-
तस्त्रिर्बाह्यतस्त्रिरेवं मूलैर्दण्डः संमृज्याद्भिः सःस्पर्श्य प्रतितप्योत्प्रय-
च्छति । अथ जुहूः संमार्ष्टि वाचं प्राणं मा निर्मृक्षं वाजिनीं त्वा सपत्नसाहीः
संमार्ज्मीति । तथैव संमृज्याद्भिः सःस्पर्श्य प्रतितप्योत्प्रयच्छति ।
अथोपभृतः संमार्ष्टि चक्षुः श्रोत्रं मा निर्मृक्षं वाजिनीं त्वा सपत्नसाहीः
संमार्ज्मीति । तथैव संमृज्याद्भिः सःस्पर्श्य प्रतितप्योत्प्रयच्छति । अथ
ध्रुवाः संमार्ष्टि प्रजां योनिं मा निर्मृक्षं वाजिनीं त्वा सपत्नसाहीः
संमार्ज्मीति । तथैव संमृज्याद्भिः सःस्पर्श्य प्रतितप्योत्प्रयच्छति । अथ
प्राशिन्नहरणः संमार्ष्टि रूपं वर्णं पशुभ्यो मा निर्मृक्षं वाजिनं त्वा

sword across the altar, he gives out the call "Do you place the Prokṣaṇī water (within the altar), place the sacrificial grass and faggot (near the altar), cleanse the spoon and ladles, fasten the girdle round the waist of the sacrificer's wife, and come up with the clarified butter." The Prokṣaṇī-ladle filled with water is brought. Having poured it at the bottom of the wooden sword by the southern side, (the Adhvaryu) places the ladle on the line drawn with the wooden sword. He fixes the wooden sword on the rubbish heap with the verse, "O gods, he who hates me with his heart, his mind, his speech, his divine song, his act, his learning and his anxious will, O Indra, I cut his head with the thunder-bolt."¹⁷ Having washed his palms, he washes the wooden sword. The sacrificial grass and faggot are placed near (the Āhavanīya fire-place)—the faggot towards the south and the sacrificial grass towards the north.

I.12

(The Adhvaryu) takes up the ladles—the spoon and the Juhū and the Upabṛ̥ṣṭ ladles with the right hand, the Dhruvā ladle, the Prāśitraharaṇa and the cuttings of the Veda with the left. He heats them over the Gārhapatya with the formula, "The Rakṣas is burnt out, the evil spirits are burnt out; I heat you with the sharpest glow of Agni."¹ Then he cleanses the spoon with the formula, "May I not brush the cowpen, I brush thee that art strong and overcomest foes."² Thrice inside thrice outside; having cleansed the handle with the bottom-side of the cuttings, having applied water, having heated, he hands it over (to an attendant). Then he cleanses the Juhū ladle with the formula, "Let me not brush up the speech and the Prāṇa, I cleanse thee that art strong and overcomest foes."³ Having cleansed as above having applied water, and having heated, he hands it over (to an attendant). He cleanses the Upabṛ̥ṣṭ ladle with the formula, "Let me not brush up the eyes and the ears; I cleanse thee that art strong and overcomest foes."⁴ Having cleansed in the same manner, having applied water and having heated, he hands it over (to an attendant). Then he cleanses the Dhruvā-ladle with the formula, "Let me not brush the offspring and the womb, I cleanse thee that art strong and overcomest foes."⁵ Having cleansed in the same way, having applied water and having heated, he hands it over (to an attendant). He cleanses the Prāśitraharaṇa with the formula, "May I not brush away the form and colour of cattle. I cleanse thee who art strong and

17. TBr. III. 7.6.4,5

1. TS I. 1.10.1
2. TS I. 1.10.1
3. TS I. 1.10.1
4. TS I. 1.10.1
5. TS I. 1.10.1

सपत्नसाहः संमार्ज्मीति । तथैव संमृज्याद्भिः सःस्पर्श्यं प्रतितप्योत्प्रय-
च्छति । अथैतानि स्नुक्संमार्जनान्यद्भिः सःस्पर्श्यं गार्हपत्ये ऽनुप्रहरति
दिवः शिल्पमवततं पृथिव्याः ककुभिः श्रितं तेन वयः सहस्रवल्शेन
सपत्नं नाशयामसि स्वाहेति । अथाग्रेणोत्करं तृणानि सःस्तीर्य तेषु स्नुचः
सादयित्वा । अथैतां पत्नीमन्तरेण वेद्युत्करौ प्रपाद्य जघनेन दक्षिणेन
गार्हपत्यमुदीचीमुपवेश्य योक्त्रेण संनह्यत्याशासाना सौमनसं प्रजाः
सौभाग्यं तनूमग्रेरनुव्रता भूत्वा संनह्ये सुकृताय कमिति । अथैनां तिरः
पवित्रमप आचामयति पयस्वतीरोषधयः पयस्वद्वीरुधां पयः । अपां
पयसो यत्पयस्तेन मामिन्द्र सःसृजेति । अथैनां गार्हपत्ये समिध
आधापयत्यग्रे व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताः स्वाहा
वायो व्रतपत आदित्य व्रतपते व्रतानां व्रतपते व्रतं चरिष्यामि तच्छकेयं
तन्मे राध्यताः स्वाहेति । अथ जघनेन गार्हपत्यमुपसीदति सुप्रजसस्त्वा
वयः सुपत्नीरुपसेदिम । अग्रे सपत्नदम्भनमदब्धासो अदाभ्यम् ॥
इन्द्राणीवाविधवा भूयासमदिति रिव सुपुत्रा । अस्थूरित्वा गार्हपत्योपनिषदे
सुप्रजास्त्वाय ॥ मम पुत्राः शत्रुहणो ऽथो मे दुहिता विराट् । उताहमस्मि
संजया पत्युर्मे श्लोक उत्तम इति । अथैनां गार्हपत्यमीक्षयत्यग्रे गृहपत उप
मा ह्वयस्व देवानां पत्नीरुप मा ह्वयध्वं पत्नि पत्येष ते लोको नमस्ते अस्तु
मा मा हिःसीरिति । अथैनामार्ज्यमवेक्षयति महीनां पयो ऽस्योषधीनाः

who overcomest foes."⁶ Having cleansed in the same way, having applied water and having heated, he hands it over (to an attendant). Having applied water to the cleaners of ladles, he throws them on the Gārahapatya fire with the verse, "The decoration has come down from the heaven and is resting on the region of the earth. We smite the enemy with that thousand-branched decoration. Svāhā."⁷

Having spread darbha-blades in front of the rubbish-heap, having placed the ladles thereupon, having caused the sacrificer's wife to enter (the Vihāra) in-between the Vedi and the rubbish-heap and having made her sit facing the north to the south-west, he fastens the girdle (round the waist) while she is reciting the verse, "Beseeching favour, offspring, prosperity and (good) form, I, observing the vow in connection with Agni, gird myself for good deed."⁸ He makes her sip water across the strainers with the verse, "The plants are full of sap, the sap of creepers is full of sap, O Indra, do thou unite me with that sap which is of the sap of water."⁹ He then makes her put fire-sticks on the Gārahapatya fire with the formula, "O Agni, the lord of vows, I shall observe the vow, may I be capable of it, may it flourish for me, Svāhā. O Vāyu, lord of vows ..., O Āditya, lord of vows ..., O lord of vows, I shall observe the vow, may I be capable of it, may it flourish for me, Svāhā."¹⁰ (The sacrificer's wife) sits down to the rear of the Gārahapatya with the verse, "With fair offspring, with a noble husband, we have come, O Agni, to thee that deceivest the foes, the undeceivable, we that are not deceived."¹¹ May I be devoid of widowhood like Indrāṇī, having good sons like Aditi. O Gārahapatya, riding a wagon which is not one-horsed, I sit by the side so that I may obtain good offspring."¹² May my sons be smiters of foes, may my daughter be radiant, may I be victorious, may my husband be of good fame."¹³ He causes her to gaze at the Gārahapatya with the formula, "O Agni, lord of the house, do thou give me consent, O wives of gods, give me consent"¹⁴ O wife, this is thy region, obeisance be to thee; do thou not injure me."¹⁵ He makes her gaze at the clarified butter with the formula, "Thou art the milk of

6. TS I. 1.10.1
7. TBr. III. 8.2.1
8. TS I. 1.10.1
9. TS I. 5.10.2,3
10. TBr. III.7. 4. 7-8
11. TS.I. 1.10.1
12. TBr. III. 7.5.10
13. TS I. 1.10.1
14. KS I. 10
15. MS I. 4.3

रसो ऽदब्धेन त्वा चक्षुषावेक्षे सुप्रजा-स्त्वायेति । अथैनद्गार्हपत्ये ऽधिश्रयति तेजो ऽसीति । समिधमुपयत्य प्राङ्हरति तेजो ऽनु प्रेहीति । अथैनदाहवनीये ऽधिश्रयत्यग्निस्ते तेजो मा विनैदिति । अत्रैतां समिधं मध्यत आहवनीयस्याभ्यादधाति स्वाहेति । अथैनदग्नेण प्रोक्षणीः पर्याहृत्य दक्षिणाधे वेद्यै निधाय यजमानमाज्यमवेक्षयति । निमील्यावेक्षेतेति ब्राह्मणम् । अथैनद्यथाहृतं प्रतिपर्याहृत्योत्तरार्धे वेद्यै निधायाध्वर्युरवेक्षते ऽग्नेर्जिह्वासि सुभूर्देवानां धाम्नेधाम्ने देवेभ्यो यजुषेयजुषे भवेति । अथैनदुदीचीनाग्राभ्यां पवित्राभ्यां पुनराहारं त्रिरुत्पुनाति शुक्रमसि ज्योतिरसि तेजो ऽसीति । अथ प्रोक्षणीरुत्पुनाति देवो वः सवितोत्पुनात्वच्छिद्रेण पवित्रेण वसोः सूर्यस्य रश्मिभिरिति पच्छः । प्रोक्षणीषु पवित्रे अवधायादत्ते दक्षिणेन सुवः सव्येन जुहूं वेदे प्रतिष्ठाप्य तस्यां गृहीते शुक्रं त्वा शुक्रायां धाम्नेधाम्ने देवेभ्यो यजुषेयजुषे गृह्णामीति । एतेन यजुषा चतुर्गृहीतं गृहीत्वा संमृश्योत्प्रयच्छति । अथोपभृति गृहीते ज्योतिस्त्वा ज्योतिषि धाम्नेधाम्ने देवेभ्यो यजुषेयजुषे गृह्णामीति । एतेन यजुषाष्टगृहीतं गृहीत्वा भूयसो ग्रहान्गृह्णानः कनीय आज्यं गृहीते । तथैव संमृश्योत्प्रयच्छति । अथ ध्रुवायां गृहीते ऽर्चिस्त्वार्चिषि धाम्नेधाम्ने देवेभ्यो यजुषेयजुषे गृह्णामीति । एतेन यजुषा चतुर्गृहीतं गृहीत्वाभिपूर्य तथैव संमृश्योत्प्रयच्छति ॥ १२ ॥ दशमः ॥

the great ones, the sap of plants; I gaze at thee with undeceived eye so that I may obtain good offspring."¹⁶

He places it over the Gārhapatya with the formula, "Thou art brilliance."¹⁷ Having supported it with a fire-stick, he carries it towards the east with the formula, "Do thou follow brilliance."¹⁸ He places it over the Āhavanīya fire with the formula, "Let Agni not take away thy brilliance."¹⁹ At this juncture he puts a fire-stick in the middle of the Āhavanīya fire with the utterance "Svāhā." Having carried it around along the Prokṣaṇī water and having placed in the southern half of the altar, he makes the sacrificer gaze at the clarified butter. "He should gaze after first having closed the eyes," so says the Brāhmaṇa.²⁰ Then having carried it around back in the manner in which it was carried around, and having placed in the northern half of the altar the Adhvaryu gazes at it with the formula, "Thou art the tongue of Agni, the good one of the gods. Do thou be good for every sacrificer, for the gods, for every prayer."²¹ He purifies it thrice by means of the two strainers with their tips towards the north by moving backwards and forwards with the formula, "Thou art shining, thou art radiance; thou art brilliance."²²

He purifies the Prokṣaṇī-water with the verse, "May god Savitr purify you with a flawless strainer with the rays of the bright sun"²³ recited in quarters. Having placed the strainers into the Prokṣaṇī-waters, he takes up the spoon with the right hand, and having deposited upon the Veda the Juhū-ladle with the left hand, he takes into it (clarified butter) with the formula, "I grasp thee shining into the shining for every sacrificer, for gods, for every prayer."²⁴ Having taken up four spoonfuls with this formula and having touched it, he hands it over (to an attendant). He takes up into the Upabhr̥t ladle with the formula, "I grasp thee shining into shining for every sacrificer, for gods, for every prayer."²⁵ He takes up eight spoonfuls; while taking the additional spoonfuls he takes up less quantity of clarified butter. Having touched similarly, he hands over (the ladle to an attendant). He takes up (clarified butter) into the Dhruvā-ladle with the formula, "I grasp thee, resplendent into the resplendent for every sacrificer, for gods, for every prayer."²⁶ Having taken up four spoonfuls and having filled up the ladle and having similarly touched it, he hands it over (to an attendant).

16. TS I. 1.10.3

17. TS I. 1.10.3

18. TS I. 1.10.3

19. TS I. 1.10.3

20. TBr. III. 3.5.2

21. TS I. 1.10.3

22. TS I. 1.90.3

23. TS I. 1.10.3

24. TS I. 1.10.3,4

25. TS I. 1.10.3,4

26. TS I. 1.10.3,4

अथैतामाज्यस्थालीः सस्रुवां जघनेन वेद्यै निधाय प्रोक्षणी-
रुन्महयन्त्रुपोत्तिष्ठत्यापो देवीरग्रेपुवो अग्रेगुवो ऽग्र इमं यज्ञं नयताग्रे
यज्ञपतिं धत्त युष्मानिन्द्रो ऽवृणीत वृत्रतूर्ये यूयमिन्द्रमवृणीध्वं वृत्रतूर्यं
इति । अद्भिरेवापः प्रोक्षति प्रोक्षिता स्थ प्रोक्षिता स्थेति त्रिः । अथेध्मं
विस्त्रस्य प्रोक्षति कृष्णो ऽस्याखरेष्ठो ऽग्नये त्वा स्वाहेति । वेदिं प्रोक्षति
वेदिरसि बर्हिषे त्वा स्वाहेति । बर्हिः प्रोक्षति बर्हिरसि सुग्भ्यस्त्वा
स्वाहेति । आहरन्त्येतद्बर्हिरन्तरेण प्रणीताश्चाहवनीयं च । तदन्तर्वेदि
पुरोग्रन्थ्यासाद्य प्रोक्षति दिवे त्वेत्यग्राण्यन्तरिक्षाय त्वेति मध्यानि पृथिव्यै
त्वेति मूलानि । सह स्रुचा पुरस्तात्प्रत्यञ्चं ग्रन्थिं प्रत्युक्ष्यातिशिष्टाः
प्रोक्षणीर्निनयति दक्षिणायै श्रोणेरोत्तरायै श्रोणेः स्वधा पितृभ्य ऊर्भव
बर्हिषद्भ्य ऊर्जा पृथिवीं गच्छतेति । उदूह्य प्रोक्षणीधानं बर्हिर्विस्त्रस्य
पुरस्तात्प्रस्तरं गृह्णाति विष्णो स्तूपो ऽसीति । तस्मिन्पवित्रे अपिसृजति
यजमाने प्राणापानौ दधामीति वा तूष्णीं वा । तं यजमानाय वा ब्रह्मणे वा
प्रयच्छति । अथैतानि बर्हिःसंनहनान्यायातयति दक्षिणायै श्रोणेरोत्तरादंसात् ।
अथ दक्षिणे वेद्यन्ते बर्हिर्मुष्टिः स्तृणाति देवबर्हिरूर्णाम्रदसं त्वा स्तृणामि
स्वासस्थं देवेभ्य इति । तां बहुलां पुरस्तात्प्रतीचीं त्रिवृतमनतिदृश्रं
स्तृणाति । अथ प्रस्तरपाणिः प्राडभिसृप्य परिधीन्यरिदधाति गन्धर्वो ऽसि

I.13

After having placed the vessel for clarified butter together with the spoon to the rear of the altar, he stands up increasing the Prokṣaṇī water, with the formula, "O divine waters that go in front and first purify, do you lead forward this sacrifice, place in front the lord of the sacrifice. Indra chose you for the contest with Vṛtra; you chose Indra for the contest with Vṛtra."¹ He sprinkles water with water itself with the formula, "You are sprinkled with water, you are sprinkled with water,"² recited thrice. Having loosened the faggot, he sprinkles it with the formula, "Thou art a black antelope living in the lair; to Agni thee, svāhā."³ He sprinkles the altar with the formula, "Thou art the altar; to the sacrificial grass thee, svāhā."⁴ He sprinkles the sacrificial grass with the formula, "Thou art the sacrificial grass; to the ladles thee, svāhā."⁵ The sacrificial grass is brought in in-between the Praṇītā-waters and the Āhavanīya. Having held it within the altar with its knot towards the east, he sprinkles it—the tips with "For the heaven thee", the middle portion with "For the midregion thee", and the roots with "For the earth thee."⁶ (Having moved towards the east along the south of the sacrificial grass) together with the ladle, and having sprinkled back the knot from east towards the west, he pours down the remaining Prokṣaṇī-water from the southern buttock to the northern buttock of the altar with the formula, "Svadhā for the Pitṛs sitting on the sacrificial grass, do you be strength (for them); (O waters) do you go to the earth together with the strength."⁷ Having taken out the Prokṣaṇī-ladle and having untied the sacrificial grass, he takes up the Prastara from the front side with the formula, "Thou art the tuft of hair of Viṣṇu."⁸ He inserts the two strainers into it with the formula, "I deposit the exhale and inhale within the sacrificer" or without reciting any formula. He hands it over either to the sacrificer or to the Brahman.

He extends the cord of the sacrificial grass from the southern buttock to the northern shoulder. He spreads a handful of sacrificial grass on the southern end of the altar with the formula, "Soft as wool, I spread thee offering a good seat to the gods."⁹ He amply covers (the altar) from east to west in three rows (densely) so as

1. TS I. 1.5.1
2. TS I. 1.5.1
3. TS I. 1.11.1
4. TS I. 1.11.1
5. TS I. 1.11.1
6. TS I. 1.11.1
7. TS I. 1.11.1
8. TS I. 1.11.1
9. TS I. 1.11.1

विश्वा वसुर्विश्वस्मादीषतो यजमानस्य परिधिरिड ईडित इति मध्यममिन्द्रस्य
बाहुरसि दक्षिणो यजमानस्य परिधिरिड ईडित इति दक्षिणं मित्रावरुणौ
त्वोत्तरतः परिधत्तां ध्रुवेण धर्मणा यजमानस्य परिधिरिड ईडित इत्युत्तरम् ।
अथ सूर्येण पुरस्तात्परिदधाति सूर्यस्त्वा पुरस्तात्पातु कस्याश्चिदभिशस्त्या
इति । ऊर्ध्वे समिधावादधाति वीतिहोत्रं त्वा कवे द्युमन्तः समिधीमह्यग्रे
बृहन्तमध्वर इति दक्षिणां तूष्णीमुत्तरामभ्याधाय । अन्तर्वेद्युदीचीनाग्रे
विधृती तिरश्ची सादयति विशो यन्त्रे स्थ इति । विधृत्योः प्रस्तरं वसूनाः
रुद्राणामादित्यानां सदसि सीदेति । प्रस्तरे जुहूं जुहूरसि घृताची नाम्ना
प्रियेण नाम्ना प्रिये सदसि सीदेति । उत्तरामुपभृतमुपभृदसि घृताची नाम्ना
प्रियेण नाम्ना प्रिये सदसि सीदेति । उत्तरां ध्रुवां ध्रुवासि घृताची नाम्ना
प्रियेण नाम्ना प्रिये सदसि सीदेति । अथ स्रुचः सत्रा अभिमृशत्येता
असदन्त्सुकृतस्य लोके ता विष्णो पाहि पाहि यज्ञं पाहि यज्ञपतिं पाहि
मां यज्ञनियमिति । अथ विष्णूनि स्थ वैष्णवानि धामानि स्थ
प्राजापत्यानीत्याज्यान्यभिमन्त्रयते ॥ १३ ॥ एकादशः ॥

not to see through. Taking the Prastara in hand and moving forwards, he lays down the enclosing sticks—the middle one with the formula, "Thou are the Gandharva Viśvāvasu the fence of the sacrificer against every attacker full of food and praised;"¹⁰ the southern one with the formula, "Thou art the right arm of Indra, the fence of the sacrificer, full of food and praised."¹⁰ The northern one with the formula, "May Mitra-Varuṇa enclose thee from the north with firm law; thou art the fence of the sacrificer, full of food and praised."¹⁰ He encloses towards the east by means of the sun with the formula, "May the sun guard thee towards the east from all evil."¹¹

He places two fire-sticks erect—the southern one with the verse, "May we kindle thee, O wise one, that dost invite to the sacrifice, the radiant one. O Agni, thee that art mighty at the sacrifice;"¹² the northern one without reciting any formula. Having placed (the sticks), he places two *vidhṛti* darbha-blades with their tips towards the north across (the altar) with the formula, "You are the two props of the people."¹³ The Prastara upon the *vidhṛtis* with the formula, "Do thou seat thyself upon the seat of the Vasus, Rudras and Ādityas."¹⁴ The Juhū on the Prastara with the formula, "Thou art the Juhū loving the ghee; do thou sit on thy dear seat with thy dear name."¹⁵ The Upabṛt to the north with the formula, "Thou art the Upabṛt, loving the ghee; do thou sit on thy dear seat with thy dear name."¹⁶ The Dhruvā to the north with the formula, "Thou art Dhruvā loving the ghee, do thou sit on thy dear seat with thy dear name."¹⁷ He touches all the ladles which have been placed with the formula, "These have sat down in the world of good action, protect them O Viṣṇu, protect the sacrifice, protect the lord of sacrifice, protect me, the leader of sacrifice."¹⁸ He recites over the clarified butter taken into the ladles the formula, "You are Viṣṇu, the seats of Viṣṇu, of Prajāpati."¹⁹

10. TSI. I.11.1

11. TSI. I.11.2

12. TSI. I.11.2

13. TSI. I.11.2

14. TSI. I.11.2

15. TSI. I.11.2

16. TSI. I.11.2

17. TSI. I.11.2

18. TSI. I.11.2

19. Ms. I. 1.12

अथादत्ते दक्षिणेनाज्यस्थालीः सस्रुवाः सव्येन पात्रीं वेदमिति ।
 एतत्समादाय प्रदक्षिणमावृत्य प्रत्यङ्मद्वृत्य जघनेन गार्हपत्यमुपविश्य
 पात्र्यां द्वेधोपस्तृणीते स्योनं ते सदनं करोमि घृतस्य धारया सुशेवं
 कल्पयामि । तस्मिन्त्सीदामृते प्रतितिष्ठ ब्रीहीणां मेध सुमनस्यमान इति ।
 अथ धृष्टिमादाय दक्षिणस्य पुरोडाशस्याङ्गारानपोहतीदमहः सेनाया
 अभीत्वयै मुखमपोहामीति । अथैनं विदर्शयति सूर्यं ज्योतिर्विभाहि महत
 इन्द्रियायेति । वेदेन विरजसं कृत्वाभिधारयत्याप्यायतां घृतयो-
 निरग्निर्हव्यानुमन्यताम् । खमङ्क्ष्व त्वचमङ्क्ष्व सुरूपं त्वा वसुविदं पशूनां
 तेजसाग्रये जुष्टमभिधारयामीति । यद्देवत्यो वा भवति । अथैनमुद्वासयति
 शृत उत्स्नाति जनिता मतीनामिति । आज्येन सुसंतर्पयत्यार्द्रः प्रथस्तुर्भुवनस्य
 गोपा इति । उपरिष्ठादभ्यज्याधस्तादुपानक्ति यस्त आत्मा पशुषु
 प्रविष्टस्तमङ्क्ष्वेति । एवमेवोत्तरं पुरोडाशमुद्वासयति । अथ शृतमथ
 दधि । अथ सांनाय्ये अलंकरोति यस्त आत्मा पशुषु प्रविष्टो देवानां
 विष्टामनु यो वितस्थे । आत्मन्वान्तसोम घृतवान्हि भूत्वा देवानाच्छ
 सुवर्विन्द यजमानाय मह्यमिति । प्रत्यज्य कपालान्युद्वासयतीरा भूतिः
 पृथिव्यै रसो मोत्क्रमीदिति । संख्यायोद्वासयति यजमानस्य गोपीथायेति
 ब्राह्मणम् । अथैनं स्रुवमाज्यस्य पूरयित्वान्तरेण पुरोडाशाववदधाति ।

I.14

(The Adhvaryu) takes up with the right hand the vessel of clarified butter together with the spoon, and with the left one the pan (for cakes) and Veda. Having taken up all this, turning by the right, moving towards the west, having sat to the rear of the Gārhapatya, he spreads twice clarified butter as base into the pan with the formula, "I make pleasant seat for thee; I render it pleasant with the stream of ghee. Do thou seat thyself upon it, do thou, essence of paddy, cheerful, be firm on the immortal."¹ "Having taken up the fire-stirring stick, he removes the embers from the southern cake with the formula, "Here I wipe out the face of the invading army."² He exposes it (to the sun) with the formula, "(O cake) do thou, having brilliance of the sun, be illumined for great strength."³ Having removed the ashes, he spreads clarified butter on it with the formula, "May Agni who has ghee as his womb be swollen; may he approve of the oblation. O cake, he anointed in thy cavity, on thy skin; I pour ghee the splendour of earth upon thee, acceptable to Agni, well-formed and giver of wealth."⁴ He should change the name of the deity as the case may be. He takes the cake down with the formula, "Producer of thoughts, it emerges when baked."⁵ He pours ample ghee on it with the formula, "Wet, expanding, guardian of the region."⁶ Having anointed it on the upper side, he anoints it on the lower side with the formula, "Thy soul which has entered the cattle-anoint it."⁷ In the same way he takes down the northern cake. Then the boiled milk and curds. Then he renders the sāmnāyya perfect with the verse, "Thy soul which has entered the cattle, which stands firm on the place of gods, possessed of that soul and possessed of ghee, do thou, O Soma, go to the gods and procure heaven for me the sacrificer."⁸

Having anointed back the potsherds, he takes out the potsherds with the formula, "May the food, the well being, the sap of earth not go out."⁹ "Having enumerated, he takes them out for the safety of the sacrifice." So says the Brāhmaṇa.¹⁰ Having filled up the spoon with clarified butter, he keeps it between

1. TBr. III. 7.5.2,3

2. TBr. III. 7.5.1

3. TBr. III. 7.5.1,2, *sūrya jyotir* should be read as one word cf P.-E. Dumont, *Proceedings of the American Philosophical Society*, Vol. 105 No. 1 1961 pp 24-25.

4. TBr. III. 7.5.2

5. TBr. III 7.5.3

6. TBr. III 8.7.5.3

7. TBr. III. 7.5.3

8. TBr. III. 7.5.3

9. TBr. III. 7.5.3

10. TS II 6.3.5

अथैनानि संपरिगृह्यान्तर्वेद्यासादयति भूर्भुवः सुवरित्येताभिर्व्याहतीभिः ।
 मध्यतः पुरोडाशावासादयति दक्षिणतः शृतमुत्तरतो दधि । अथैनं
 स्रुवमग्रेण स्रुचः पर्याहृत्य दक्षिणेन जुहूं प्रस्तरे सादयति स्योनो मे सीद
 सुषदः पृथिव्यां प्रथयि प्रजया पशुभिः सुवर्गे लोके । दिवि सीद
 पृथिव्यामन्तरिक्षे ऽहमुत्तरो भूयासमधरे मत्सपत्ना इति । अथैनं यथाहृतं
 प्रतिपर्याहृत्य ध्रुवायामवदधात्यृषभो ऽसि शाकरो घृताचीनां सूनूः
 प्रियेण नाम्ना प्रिये सदसि सीदेति ॥ १४ ॥ द्वादशः ॥

अथेध्मात्समिधमाददान आहाग्रये समिध्यमानायानुब्रूहीति । अथ
 यत्र होतुरभिजानाति प्र वो वाजा अभिद्यव इति तत्प्रथमामभ्यादधाति ।
 प्रणवेप्रणवे ऽभ्यादधाति । अथ यत्र होतुरभिजानाति समिद्धो अग्र
 आहुतेति तदन्ततो ऽभ्यादधाति । परि समिधं शिनष्टि । अथ यत्र
 होतुरभिजानात्याजुहोता दुवस्यतेति तदेतेन वेदेन त्रिराहवनीयमुपवाजयति ।
 अनूक्तासु सामिधेनीषु ध्रुवाज्यात्स्रुवेणोपहत्य वेदेनोपयम्य प्राजापत्यं
 तिर्यञ्चमाधारमाधारयति प्रजापतये स्वाहेति मनसा । अथ
 संप्रैषमाहाग्रीदग्रींस्त्रिस्त्रिः संमृड्हीति । अथैष आग्रीध्र इध्मसंनहनानि
 स्प्य उपसंगृह्य परिधीन्संमार्ष्टि त्रिर्मध्यमं त्रिर्दक्षिणार्ध्यं त्रिरुत्तरार्ध्यं
 त्रिराहवनीयमुपवाजयत्यग्रे वाजजिद्वाजं त्वाग्रे सरिष्यन्तं वाजं जेष्यन्तं
 वाजिनं वाजजितं वाजजित्यायै संमार्ज्यं ग्रिमन्नादमन्नाद्यायेति । अथाग्रेण
 जुहूपभृतौ प्राञ्चमञ्जलिं करोति भुवनमसि विप्रथस्वाग्रे यष्टरिदं नम
 इति । अथादत्ते दक्षिणेन जुहूं जुह्वेह्यग्निस्त्वा ह्वयति देवयज्याया इति ।
 सव्येनोपभृतमुपभृदेहि देवस्त्व सविता ह्वयति देवयज्याया इति ।

the two cakes. Having collected the oblations, he places them within the altar with the three Vyāhṛtis *bhūh*, *bhuvah* and *suvah*. He places the two cakes in the middle, boiled milk towards the south, and curds towards the north. Taking around the spoon in front of the ladles he places it on the Prastara towards the south of the Juhū with the formula, "Do thou, pleasant to me, be seated on the earth. May I be extended with offspring and cattle in the heaven. Do thou be seated in the heaven, on the earth and in the midregion. May I become superior, may my enemies be downtrodden."¹¹ Having brought it back in the same way as it was carried, he should keep it on the Dhruvā with the formula, "Thou art a bull derived from the Śakvarī metre, son of the (ladles) loving the ghee; do thou sit on thy dear seat with thy dear name."¹²

I.15

Taking up a fire-stick from the faggot, (the Adhvaryu) says (to the Hotṛ), "Do you recite (verses) for the fire being enkindled." When he knows (listens to) the Hotṛ uttering the words *pra vo vājā abhidya vo*, he puts the first (fire-stick on the fire). He puts a fire-stick at each utterance of praṇava. When he listens to the Hotṛ uttering the words *samidhho agna āhuta*, he puts the fire-stick for the last time. He keeps back one fire-stick. When he listens to the Hotṛ uttering the words *ā juhotaṭ duvasyatā*, he fans the fire three times by means of the Veda. After the Sāmidhenī verses have been recited, after having taken up a spoonful from the clarified butter in the Dhruvā, having supported (the spoon) with the Veda, he offers an Āghāra-libation across with the formula, "For Prajāpati, svāhā" uttered mentally. Then he gives out a call, "O Agnīdh, do you cleanse the fires three times each." The Agnīdhra, having fixed the cord of faggot on the wooden sword, cleanses the enclosing sticks—three times the middle one, three times the southern one and three times the northern one.

He fans the Āhavanīya fire three times with the formula, "O Agni, the winner of wealth, I cleanse for the winning of wealth, for the sake of food, thee who art going to flow wealth, who art going to win wealth, who art the winner of wealth and who art eater of food."¹ In front of Juhū and the Upabṛh̥t he holds his palms eastwards with the formula, "Thou art the world, do thou be extended, O Agni the sacrificer, this obeisance to thee."² He takes up the Juhū with the right hand with the formula, "O Juhū, do thou come hither; Agni summons thee for the offering

11. TBr. III 7.6.10.11

12. TBr. III. 7.6.10

1. TBr. III. 7.6.14

2. TS I. 1.12.1

सव्येनात्याक्रामञ्जपत्यग्राविष्णू मा वामवक्रमिषं विजिहाथां मा मा
 संताप्तं लोकं मे लोककृतौ कृणुतमिति । स्थानं कल्पयते विष्णो
 स्थानमसीति । अन्वारब्धे यजमाने मध्यमे परिधौ सस्पर्शर्यजुमा-
 धारमाधारयति संततं प्राञ्चमव्यवच्छिन्दन्नित इन्द्रो अकृणोद्वीर्याणि
 समारभ्योर्ध्वो अध्वरो दिविस्पृशमहुतो यज्ञो यज्ञपतेरिन्द्रावान्त्स्वाहेति ।
 बृहद्वा इति सुचमुदृह्णाति । अथासस्पर्शयन्सुचावुदङ्ङित्याक्रामञ्जपति
 पाहि माग्रे दुश्चरितादा मा सुचरिते भजेति । जुह्वा ध्रुवाः समनक्ति मखस्य
 शिरो ऽसि सं ज्योतिषा ज्योतिरङ्गमिति त्रिः । अथ यथायतनं सुचौ
 सादयित्वा प्रवरं प्रवृणीते । उत्कर इध्मसंनहनानि स्प्य उपसंगृह्य
 पृष्ठमाग्रीध्रो ऽनूपक्षिष्यति । अथाश्रावयत्यो श्रावयास्तु श्रौषडग्निर्देवो होता
 देवान्यक्षद्विद्वाश्चिकित्वात्मनुष्वद्भरतवदमुवदमुवद्वह्मण्वदेह वक्षद्वाह्यणा
 अस्य यज्ञस्य प्रावितार इत्यसौ मानुष इति होतुर्नाम गृह्णाति । उपोत्थाय
 होता विमुञ्चति । विमुक्तो ऽध्वर्युरपविशति । प्रसवमाकाङ्क्षन्नास्ते ॥ १५
 ॥ त्रयोदशः ॥

अथ यत्र होतुरभिजानाति घृतवतीमध्वर्यो सुचमास्यस्वेति
 तज्जुहूपभृतावादायात्याक्रम्याश्राव्याह समिधो यजेति । वषट्कृते जुहोति

to gods,"³ the Upabhr̥t with the left one with the formula, "O Upabhr̥t, do thou come hither; god Savitṛ summons thee for offering to gods."⁴ Crossing (the altar) with the left (foot) he murmurs the formula, "O Agni-Viṣṇu, may I not step down upon you; do you two remain apart, do you not burn me, do you, O makers of place, make a place for me."⁵ He marks his standing place with the formula, "Thou art the place of Viṣṇu."⁶

While the sacrificer has touched him, having made (the Juhū) touch the middle enclosing stick, he offers a straight Āghāra-libation, continuous, eastwards pointing, without breaking, with the formula, "From here Indra performed brave deeds; the sacrifice has become erect, touching the heaven, the sacrifice of the lord of sacrifice is undisturbed offered to Indra, svāhā."⁷ With "great light"⁸ he lifts up the Juhū, not letting the ladles touch each other, while crossing (the altar) towards the north, he murmurs the formula, "Guard me, O Agni, from misfortune, place me in good fortune."⁹ He anoints the Dhruvā with Juhū with the formula "Thou art the head of Makha; may the light be united with light,"¹⁰ recited three times.

After having placed the two ladles at their places, he observes the Pravara rite, standing near the rubbish-heap, and having fixed the cord of faggot on the wooden sword, the Āgnīdhra stands behind (the Adhvaryu) and touching him. Then (the Adhvaryu) makes (the Āgnīdhra) announce, "Do you announce," (the Āgnīdhra says) "let it be announced"; (the Adhvaryu proceeds), "May god Agni, the Hotṛ offer sacrifice to gods, the wise, learned in the manner of Manu, Bharata, N.N. and N.N. bring (sacrifice) like the Brahman. The Brahmanas are the guardians of this sacrifice."¹¹ N.N. human." (Here) he utters the name of the Hotṛ. Having stepped up, the Hotṛ releases (the contact of the Adhvaryu with the Āgnīdhra). Released, the Adhvaryu sits down. He awaits the impulse (by the Hotṛ).

I.16

As soon as he listens to the Hotṛ's impulse, "O Adhvaryu, do you take up the ladle containing clarified butter,"¹ the Adhvaryu, having taken up the Juhū and the

3. TS I. 1.12.1
4. TS I. 1.12.1
5. TS I. 1.12.1
6. TS I. 1.12.1
7. TS I. 1.12.1
8. TS I. 1.12.2
9. TS I. 1.12.2
10. TS I. 1.12.2
11. TS II. 5.11.8
1. TS II. 5.9.6

यज यजेति । चतुर्थं यक्ष्यन्नर्धमौपभृतस्याज्यस्य जुह्वां समानयते । पञ्च
 प्रयाजानिष्टोदङ्ङत्याक्रम्य सःस्त्रावेणानुपूर्वः हवींष्यभिधारयति
 ध्रुवामेवाग्रे ऽथ दक्षिणं पुरोडाशमथ ध्रुवामथोत्तरं पुरोडाशमथ शृतमथ
 दध्युपभृतमन्ततः । अथ चतुर आज्यस्य गृह्णान आहाग्रये ऽनुब्रूहीति ।
 अत्याक्रम्याश्राव्याहाग्रिं यजेति । वषट्कृत उत्तरार्धपूर्वार्धे प्रतिमुखं
 प्रबाहुगुहोति । अथोदङ्ङत्याक्रम्य चतुर एवाज्यस्य गृह्णान आह
 सोमायानुब्रूहीति । अत्याक्रम्याश्राव्याह सोमं यजेति । वषट्कृते
 दक्षिणार्धपूर्वार्धे प्रतिमुखं प्रबाहुगुहोति । अथोपस्तीर्य दक्षिणस्य पुरोडाशस्य
 पूर्वार्धादवद्यन्नाहाग्रये ऽनुब्रूहीति । अथैनमुपतिष्ठते मा भेर्मा संविक्था मा
 त्वा हिंसिषं मा ते तेजो ऽपक्रमीदिति । अथैनमभिमृशति
 भरतमुद्धरेमनुषिञ्चावदानानि ते प्रत्यवदास्यामि नमस्ते अस्तु मा मा
 हिंसीरिति । पूर्वार्धादवदायापरार्धादवद्यति । अभिधारयति प्रत्यनक्ति
 यदवदानानि ते ऽवद्यन्विलोमाकार्षमात्मनः । आज्येन प्रत्यनज्येनत्त
 आप्यायतां पुनरिति । अत्याक्रम्याश्राव्याहाग्रिं यजेति । वषट्कृते जुहोति ।
 अथ चतुर आज्यस्य गृह्णान आह प्रजापतय इत्युपांश्चनुब्रूहीत्युच्चैः ।

Upabhṛt, having crossed (the altar) and having caused (the Āgnīdhra) to announce, says "(O Hotṛ,) do you recite the yāgyā for Samidhs." He makes the offering at the Vasaṭ-utterance. (With regard to the subsequent Prayāja-offerings he simply says) "Do you recite the yāgyā", "Do you recite the yāgyā." When he is about to offer the fourth offering, he brings into the Juhū half the quantity of clarified butter from the Upabhṛt. Having made five Prayāja-offerings and having crossed (the altar) towards the north, he pours the remnant of the clarified butter from the Juhū upon the oblations serially - first into the Dhruvā, then on the southern cake, then again into the Dhruvā, then the northern cake, then the boiled milk, curds and lastly into the Upabhṛt. Taking four spoonfuls of clarified butter (into the Juhū) the Adhvaryu says (to the Hotṛ), "Do you recite the puronuvākya for Agni." Having crossed the altar towards the south) and having made (the Āgnīdhra) to announce, he says (to the Hotṛ) "Do you recite the yāgyā for Agni." At the Vasaṭ-utterance (by the Hotṛ) he makes the offering in the eastern half of the northern half in a straight line with the ladle facing the opposite direction (i.e. south). Having crossed (the altar) towards the north, taking four spoonfuls of clarified butter, he should say (to the Hotṛ), "Do you recite the puronuvākya for Soma." Having crossed (the altar) and having made (the Āgnīdhra) to announce he says (to the Hotṛ), "Do you recite the yāgyā for Soma." At the Vasaṭ-utterance he makes the offering in a straight line in the eastern half of the southern half with the ladle facing the opposite direction (i.e. the north).

Having spread clarified butter (into the Juhū), cutting portions from the eastern half of the southern cake, he says (to the Hotṛ), "Do you recite the puronuvākya for Agni." He prays (to the cake) with the formula, "Do thou not be frightened; do thou not become agitated; may I not injure thee; may thy lustre not disappear."² He then touches it with the formula, "Lift up Bharata and besprinkle upon him. I shall return thy portions. Homage to thee. Do thou not injure me."³ Having cut up from the eastern half, he cuts up from the rear half. He pours clarified butter on the cut up portions and anoints back (the cake) with the verse, "Thy portion which I have deprived of skin while cutting out the portions, I besmear it again; let it, thine be swollen again."⁴ Having crossed (the altar) and making (the Āgnīdhra) announce, he says (to the Hotṛ) "Do you recite the puronuvākya for Agni." At the Vasaṭ-utterance he makes the offering. Taking four spoonfuls of clarified butter he says (to the Hotṛ), "Do you recite (loudly) the puronuvākya for Prajāpati" (in low tone). Having crossed (the altar, and making (the Āgnīdhra) announce, he says (to the Hotṛ) "Do you recite the yāgyā (loudly) for Prajāpati" (in

2. TBr. III. 7.5.5

3. TBr. III. 7.5.5

4. TBr. IV. 7.5. 5-6

अत्याक्रम्याश्राव्याह प्रजापतिमित्युपांशु यजेत्युच्चैः । वषट्कृते जुहोति । अथोपस्तीर्योत्तरस्य पुरोडाशस्यापरार्धादवद्यन्नाहाग्रीषोमाभ्यामिति पौर्णमास्यामिन्द्राय वैमृधायेति चेन्द्राग्निभ्यामित्यमावास्यायामसनयत इन्द्रायेति संनयतो महेन्द्रायेति वा यदि महेन्द्रयाजी भवति ॥ १६ ॥

समान उपस्थानः । समानो ऽभिमर्शनः । अपरार्धादवदाय पूर्वार्धादवद्यति । अभिघारयति । समानः प्रत्यञ्जनः । अत्याक्रम्याश्राव्याहाग्रीषोमौ यजेति । वषट्कृते जुहोति । अथोपस्तीर्य द्विः पुरोडाशस्यावद्यन्नाहेन्द्रायानुब्रूहीति महेन्द्रायेति वा यदि महेन्द्रयाजी भवति । द्विः पुरोडाशस्यावद्यति द्विः शृतस्य द्विर्दध्नः । अभिघारयति । प्रत्यनक्ति । अत्याक्रम्याश्राव्याहेन्द्रं यजेति महेन्द्रमिति वा यदि महेन्द्रयाजी भवति । वषट्कृते जुहोति । अथोपस्तीर्य दक्षिणस्य पुरोडाशस्योत्तरार्धादवद्यन्नाहाग्रये स्विष्टकृते ऽनुब्रूहीति । सकृदक्षिणस्य पुरोडाशस्योत्तरार्धादवद्यति सकृद्ध्रुवाज्यात्सकृदुत्तरस्य पुरोडाशस्य सकृच्छृतस्य सकृदध्नः । द्विरभिघारयति । न प्रत्यनक्ति । अवत्ते स्विष्टकृति स्रुवेण पार्वणौ होमौ जुहोत्यृषभं वाजिनं वयं पूर्णमासं यजामहे । स नो दोहताः सुवीर्यं रायस्पोषं सहस्रिणम् । प्राणाय सुराधसे पूर्णमासाय स्वाहेति पौर्णमास्याम् । अमावास्या सुभगा सुशेवा धेनुरिव भूय आप्यायमाना । सा नो दोहताः सुवीर्यं रायस्पोषं सहस्रिणम् । अपानाय सुराधसे ऽमावास्यायै स्वाहेत्यमावास्यायाम् । अत्याक्रम्याश्राव्याहाग्निं स्विष्टकृतं यजेति । वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय पूर्वा आहुतीर्जुहोति । अत्रैतन्मेक्षणमाहवनीये ऽनुप्रहरति । अथैनत्संस्त्रावेणाभिजुहोति ।

low tone)... he makes the offering at the *Vaṣaṭ*-utterance. Having spread clarified butter (into the *Juhū*) and cutting portions from the rear half of the northern cake, he says (to the *Hotṛ*) "(Do you recite the *puronuvākyā*) for Agni-Soma" (in the Full-moon sacrifice) and also for "Indra Vaimṛdha", "for Indra-Agni" (in the New-moon sacrifice if the sacrificer is not offering *sāmnāyā*), "for Indra" (if the sacrificer is offering *sāmnāyā*), or "for Mahendra" (if the sacrificer is offering to Mahendra).

I.17

The prayer-formula is identical, the formula for touching is identical. Having taken up portions from the rear half, he takes up from the eastern half. He pours (clarified butter over the portions). The formula for anointing back (the cake) is identical. Having crossed (the altar) and having caused to announce, he says (to the *Hotṛ*), "Do you recite the *yājyā* for Agni-Soma." He makes the offering at the *Vaṣaṭ*-utterance. Having spread butter (into the *Juhū*), while taking twice the portions of the cake, he says (to the *Hotṛ*), "Do you recite the *puronuvākyā* for Indra-Agni." Having crossed the altar and having caused to announce, he says to the *Hotṛ*, "Do you recite the *yājyā* for Indra-Agni." At the *Vaṣaṭ*-utterance he makes the offering. If the sacrificer is offering *Sāmnāyā*, the *Adhvaryu* gives out the call¹ "Do you recite the *puronuvākyā* for Indra"¹ or "for Mahendra" if (the sacrificer) is offering to Mahendra. He twice takes portions of the cake (or) twice of the boiled milk and twice of curds. He pours clarified butter (upon the oblation), and anoints back (the cake). Having crossed and having caused to announce, he says (to the *Hotṛ*), "Do you recite the *yājyā* for Indra" ("for Mahendra" if the sacrificer is offering to Mahendra). He makes the offering at the *Vaṣaṭ*-utterance. Having spread (clarified butter) and while taking portions from the northern half of the southern cake, he says (to the *Hotṛ*), "Do you recite the *puronuvākyā* for Agni *Sviṣṭakṛt*." He takes a portion once from the northern part of the southern cake, once from the clarified butter in the *Dhruvā*, once from the northern cake, once from the boiled milk and once from the curds. He pours (clarified butter) twice. He does not anoint back (the cake). While (portions of oblations) for the *Sviṣṭakṛt* offering have been taken up (by him, the *Adhvaryu*) offers the *Pārvaṇa* oblation by means of the spoon with the verses "We perform a Full-moon sacrifice for the bull, the wealthy; may he bestow upon us manly vigour a thousandfold abundance of prosperity. For *Prāṇa*, the Full-moon bestowing good gifts, *svāhā*" in the Full-moon sacrifice. "The new-

1. In the New-moon sacrifice the oblations are: a cake to Agni, a cake to Indra-Agni or *Sāmnāyā* to Indra or Mahendra, as is clear from *BaudhŚS.* I.5 and I.16. Here the *Sūtrakāra* has presumed the procedure of offering of a cake to Indra-Agni and has gone over to the *Sāmnāyā* offering.

अथोदङ्ङत्याक्रम्य जुह्वामप आनीय संक्षालनमन्तःपरिधिं निनयति
 वैश्वानरे हविरिदं जुहोमि साहस्रमुत्सं शतधारमेतम् । स नः पितरं
 पितामहं प्रपितामहं सुवर्गे लोके गच्छतु पिन्वमानं स्वधा नम इति ।
 निर्णिज्य स्रुचं निष्टप्याद्भिः पूरयित्वा बहिःपरिधिं निनयतीमं समुद्रं
 शतधारमुत्सं व्यच्यमानं भुवनस्य मध्ये । घृतं दुहानामदितिं जनायाग्रे मा
 हिंसीः परमे व्योमन्निति । अत्रैतदौपभृतमाज्यं सर्वश एव जुह्वं
 समानयते । अथ यथायतनं स्रुचौ सादयित्वा प्राशित्रमवद्यति दक्षिणस्य
 पुरोडाशस्योत्तरार्धाद्यवमात्रमज्यायो यवमात्रादाव्याधात्कृत्यतामिदम् । मा
 रूरुपाम यज्ञस्य शुद्धं स्विष्टमिदं हविरिति । अथैनत्स्रुवदण्डेनाभिघार्य
 जघनेन प्रणीताः सादयित्वाद्भिः स्रुवदण्डं सस्पर्श्यावदधाति
 ॥ १७ ॥ चतुर्दशः ॥

अथ कःसं वा चमसं वेडोपहवनं याचति । तमन्तर्वेदि निधाय
 तस्मिन्नुपस्तीर्य दक्षिणस्य पुरोडाशस्य दक्षिणार्धात्प्ररुज्यावदधाति मनुना
 दृष्टां घृतपदीं मित्रावरुणसमीरिताम् । दक्षिणार्धादसंभिन्दन्न-
 वद्याम्येकतोमुखामिति । द्वितीयमवदानानि संभिद्यावदधाति । अथ

moon is beautiful and lovely, swells exceedingly like a cow. May she bestow upon us manly vigour, a thousandfold abundance of prosperity. For Apāna, the new-moon, bestowing good gifts, svāhā² in the New-moon sacrifice. Having crossed (the altar) and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for Sṛiṣṭakṛt Agni." At the Vaṣaṭ-utterance he makes the offering in the eastern half of the northern half beyond the earlier offerings.

Here he throws the corn-stirring stick on the Āhavanīya. He pours the drops (of clarified butter from the Juhū) on it. Having crossed (the altar) towards the north and having poured water into the Juhū, he pours down that wash-water inside the enclosing sticks with the verse, "I offer unto Vaiśvānara Agni this spring of a hundred streams, a thousand streams. May it, streaming, go to our father, grand-father and great grand-father. *Svadhā namaḥ*."³ Having cleansed and heated the ladle and having filled it with water, he pours that water outside the enclosing sticks with the verse, "O Agni, do thou not harm in the highest abode the ocean, the hundred-streamed extending in the middle of the region, Aditi giving ghee for men."⁴ At this juncture he brings the entire clarified butter from the Upabṛ̥t into the Juhū. Having placed the ladles into their places, he cuts up the Prāṣitra of the size of a barley-grain from the northern portion of the southern cake with the verse, "May this oblation less than a barley-grain be cut out at the spot where the sacrifice was hit. May we not disturb the sacrifice. This oblation is pure and well-offered."⁵ Having applied clarified butter to it by means of the handle of the spoon and having placed it to the rear of the Praṇītā-waters, he applies water to the handle of the spoon and puts it down.

I.18

(The Adhvaryu) asks for a bronze-pot or a wooden-goblet as the Idā-pot. Having placed it within the altar and having spread clarified butter in it, he puts into it a part broken from the southern cake with the verse, "I cut out Idā beholden by Manu, ghee-footed, impelled by Mitra-Varuṇa, going in one direction from the southern half without violating the joint."¹ Cutting at the joint of the cut out portions, he takes up portion for the second time. Having taken up a portion three or four aṅgulas long from the eastern half of the southern cake and having poured

2. TBr. III. 7.5.13

3. TĀ VI 6.1

4. TĀ. VI. 6.1

5. TBr. III. 7.5.6

1. TBr. III. 7.5.6

दक्षिणस्यैव पुरोडाशस्य पूर्वार्धात् त्र्यङ्गुलं वा चतुरङ्गुलं वाज्येन सुसंतृप्तः
 संतर्प्याग्नेण ध्रुवां यजमानभागं निदधाति । द्विर्ध्रुवाज्यादवद्यति द्विरुत्तरस्य
 पुरोडाशस्य द्विः शृतस्य द्विर्दध्नः । अभिधारयति । अथ होतुर्द्विरङ्गुलावनक्ति ।
 जिघ्रेण भक्षयित्वा । चतुरवान्तरेडामवद्यति । उपस्तृणाति । द्विरादधाति ।
 अभिधारयति । समन्वारभन्ते ऽध्वर्युश्च यजमानश्च ब्रह्मा चाग्नीध्रश्च । अथ
 यत्र होतुरभिजानाति दैव्या अध्वर्यव उपहूता उपहूता मनुष्या इति
 तद्दक्षिणं पुरोडाशं चतुर्धा कृत्वा बर्हिषदं करोति । अथ यत्र
 होतुरभिजानात्युपहूतो ऽयं यजमान इति तर्हि यजमानो होतारमीक्षमाणो
 वायुं मनसा ध्यायेदिति । उपहूतायामिडायामग्नीध्र आदधाति षडवत्तम् ।
 उपस्तृणात्यादधात्यभिधारयत्युपस्तृणात्यादधात्यभिधारयति । प्राश्रन्ति ।
 मार्जयन्ते । अथाह ब्रह्मणे प्राशित्रं परिहरेति । परि प्राशित्रं हरन्ति ।
 अन्वपो ऽनु वेदेन ब्रह्मभागम् । अथान्वाहार्यं याचति । उद्वासयन्त्ये-
 तद्भविरुच्छिष्टम् ॥ १८ ॥ पञ्चदशः ॥

अथ संप्रैषमाह ब्रह्मन् प्रस्थास्यामः समिधमाधायाग्नीदग्नीन्
 सकृत्सकृत्संमृद्धीति । प्रसूतो ऽत्रैताः समिधं मध्यत आहवनीय-
 स्याभ्यादधाति । अथैष आग्नीध्रो ऽस्प्यैरेवेध्मसंनहनैः परिधीन् संमार्ष्टि
 सकृन्मध्यमः सकृद्दक्षिणार्ध्यः सकृदुत्तरार्ध्यम् । सकृदाहवनीय-
 मुपवाजयत्यग्ने वाजजिद्वाजं त्वाग्ने ससृवाःसं वाजं जिगिवाःसं वाजिनं
 वाजजितं वाजजित्यायै संमार्ज्यग्निमन्नादमन्नाद्यायेति । अथैतानीध्मसंन-
 हनान्यद्भिः संस्पर्श्याहवनीये ऽनुप्रहरति यो भूतानामधिपती रुद्रस्तन्तिचरो
 वृषा । पशूनस्माकं मा हिंसीरेतदस्तु हुतं तव स्वाहेति । अथ
 जुहूपभृतावादायात्याक्रम्याश्राव्याह देवान्यजेति । वषट्कृते जुहोति । यज

ample ghee on it, he keeps it as the sacrificer's portion in front of the Dhruvā. He draws twice from the clarified butter from the Dhruvā, twice from the northern cake, twice from the boiled milk and twice from the curds. He pours clarified butter over the portions. He anoints the forefinger of the Hotṛ twice (on two phalanxes). The Hotṛ consumes it by smelling. The Adhvaryu cuts up intermediate Idā in four portions. He spreads clarified butter (on the Hotṛ's right palm), puts (the Idā) in two portions, and pours over it clarified butter. The Adhvaryu, sacrificer, Brahman and Āgnīdhra touch (the Idā) together.

When he knows the Hotṛ uttering, "The Divine Adhvaryus have given consent, men have given consent", he divides the southern cake into four parts and puts them on the sacrificial grass. When he knows the Hotṛ uttering, "This sacrificer has given consent," the sacrificer gazing at the Hotṛ, meditates upon Vāyu. After the Idā has been invoked, he gives the Idā to the Āgnīdhra in six portions. He spreads clarified butter (on the Āgnīdhra's palm), puts the Idā, pours clarified butter, spreads clarified butter, puts the Idā and pours clarified butter. All consume (the Idā) and sprinkle themselves. Then he says (to an attendant), "Do thou carry the Prāśitra towards the Brahman." The Prāśitra is carried, subsequently water and Brahmabhāga supported by the Veda. (The sacrificer) asks for the Anvāhārya cooked rice. The remnants of the oblations are carried away.

I.19

(The Adhvaryu) gives out the call, "O Brahman, we are going to proceed, having put the fire-stick¹ (on the Āhavanīya fire), O Āgnīdh, do thou cleanse the fires once each." Impelled (by the Brahman) he puts the fire-stick in the middle of the Āhavanīya. The Āgnīdhra cleanses the enclosing sticks with the cord of faggot detached from the wooden sword—once the middle enclosing stick, once the southern one and once the northern one. He fans the Āhavanīya once with the formula, "O Agni, the winner of wealth, I cleanse for the winning of wealth and for food thee who hast flown wealth, who hast won wealth, possessor of wealth and who hast won wealth."² Having applied water to the cord of faggot, he throws it on the Āhavanīya with the verse, "Thou who art the lord of cattle, Rudra, the bull, who moves within the herd of cattle, do thou not injure our cattle. May this oblation be offered to thee, svāhā."³ Taking up the Juhū and the Upabṛ̥t, having crossed (the altar) and having caused to announce, (the Adhvaryu) says (to the Hotṛ), "Do you recite the yājyā for the Devas." He makes the offering at the Vaṣaṭ-utterance.

1. Included in the faggot consisting of twentyone sticks. cf BaudhŚS I.2.
2. TBr. III. 6.7. 17-18
3. TBr. III.3.2.5

यजेति त्रीन् प्रतीचो ऽनूयाजान्यजति । प्राचान्ततः संभिनत्ति ।
 अथोदङ्ङत्याक्रम्य यथायतनं सुचौ सादयित्वा वाजवतीभ्यां सुचौ
 व्यूहति वाजस्य मा प्रसवेनोद्ग्राभेणोदग्रभीदिति । दक्षिणेन जुहूमुद्वहति ।
 अथा सपत्नां इन्द्रो मे निग्राभेणाधरां अकरिति सव्येनोपभृतं निगृह्णाति ।
 उद्ग्राभं च निग्राभं च ब्रह्म देवा अवीवृधन्निति प्राचीं जुहूमूहति । अथा
 सपत्नानिन्द्राग्री मे विषूचीनान् व्यस्यतामिति प्रतीचीमुपभृतं प्रत्यूहति ।
 प्राच्या परिधीननक्ति वसुभ्यस्त्वेति मध्यमं रुद्रेभ्यस्त्वेति दक्षिण-
 मादित्येभ्यस्त्वेत्युत्तरम् । अथोपभृतमद्भिः सस्पर्श्य यथायतनं सुचौ
 सादयित्वा सुक्षु प्रस्तरमनक्त्यक्तं रिहाणा इति जुह्वामग्राणि वियन्तु वय
 इत्युपभृति मध्यानि प्रजां योनिं मा निर्मुक्षमिति ध्रुवायां मूलानि । अथ
 प्रस्तरान्तृणं प्रच्छिद्य जुह्वामवदधाति । अथाश्रावयत्यो श्रावयास्तु श्रौषडिषिता
 दैव्या होतारो भद्रवाच्याय प्रेषितो मानुषः सूक्तवाकाय सूक्ता ब्रूहीति ।
 तमुपरीव प्राञ्चं प्रहरति नात्यग्रं प्रहरति न पुरस्तात्प्रत्यस्यति न प्रतिशृणाति
 न विष्वञ्चं वियौत्यूर्ध्वमुद्यौत्याप्यायन्तामाप ओषधयो मरुतां पृषतय स्थ
 दिवं गच्छ ततो नो वृष्टिमेरयेति । अथाग्रीध्रमीक्षते ऽग्रीदिति । तमाहाग्रीध्रः
 संवदस्वेति । अगानग्रीदित्याहाध्वर्युः । अगन्नित्याहाग्रीध्रः ।
 श्रावयेत्याहाध्वर्युः । श्रौषडित्याहाग्रीध्रः । इदं ब्रूहीत्याहाध्वर्युः ।
 अनुप्रहरेत्याहाग्रीध्रः । अनुप्रहरति । स्वगा दैव्या होतृभ्यः स्वस्तिर्मानुषेभ्यः
 शंयोर्ब्रूहीति । अथोपोत्थायाहवनीयमुपतिष्ठत आयुष्णा अग्रे ऽस्यायुर्मे
 पाहि चक्षुष्णा अग्रे ऽसि चक्षुर्मे पाहीति । अथेमामभिमृशति ध्रुवासीति ।
 मध्यमं परिधिमनुप्रहरति यं परिधिं पर्यधत्था अग्रे देव पणिभिर्वीय-

(Further he gives out the call) "Do you recite the yājyā," "Do you recite the yājyā" (separately). He offers three Anūyāja offerings ending westwards. Finally he joins them with the eastward-pointing (offering).

Having crossed towards the north and having placed the ladles at their places, he separates the two ladles reciting two Vājavatī verses. With the verse-half, "With the impulse of strength Indra has lifted me up with elevation,"⁴ he lifts up the Juhū with his right hand. With the verse-half, "Indra has made my enemies humble by depression,"⁵ he suppresses down the Upabhṛt with his left hand. With the verse-half, "Gods promoted the elevation, the depression and the power of my prayer," he moves the Juhū eastwards. With the verse-half, "Do you, O Indra-Agni, scatter my foes on all sides," he discards the Upabhṛt towards the west. With the Juhū⁶ he besmears the enclosing sticks—the middle one with "For Vasus thee", the southern one with "For Rudras thee", the northern one with "For Ādityas thee." Having applied water to the Upabhṛt and having placed the ladles at their places, he dips the Prastara into the ladle—with "Licking the besmeared."⁵ The tips into the Juhū, with "Let the birds go asunder"⁶ the middle portion into the Upabhṛt and with "May I not brush the offspring and the womb,"⁷ the roots into the Dhruvā. Having taken out a darbha-blade from the Prastara, he puts it into the Juhū. Then he makes (the Āgnīdhra) announce, "Do you announce" "Let it be announced" (so the Āgnīdhra) (and asks the Hotṛ to recite the Sūktavāka with the formula) "The divine Hotṛs have been beseeched for the felicitous pronouncement; the human (Hotṛ) is bequeathed to recite the Sūktavāka; (O Hotṛ) do you pronounce the Sūkta."⁸ Holding above, he moves it eastwards, he does not push so as to let the tip beyond the Āhavanīya; he does not let it backwards, does not push (into the embers); does not let go on all sides; lifts it up with the formula, "May the waters and plants swell, you are speckled mares of Maruts; do thou go to the sun; impel the rain from there."⁹

He gazes at the Āgnīdhra, "O Agnīdh." To him says the Āgnīdhra, "Do you converse." "Is it gone?" inquires the Adhvaryu, "It is gone," replies the Āgnīdhra. "Do thou announce," says the Adhvaryu, "Let it be heard," says the Āgnīdhra. "Say this," says the Adhvaryu, "Do you throw (the darbha-blade taken out of the Prastara)," says the Āgnīdhra. (The Adhvaryu) throws it. (The Adhvaryu gives out the call to the Hotṛ), "Hail to the divine Hotṛs, happiness to the human Hotṛs; Do you, O Hotṛ, recite the śamyor formula." Having stood up, he prays to the Āhavanīya

4. TS I. 1.13.1

5. TS I. 1.13.1

6. TS I. 1.13.1

7. TS I. 1.13.1

8. TBr. III. 3.8.11

9. TS I. 1.13.1

माणः । तं त एतमनु जोषं भरामि नेदेष त्वदपचेतयाता इति । अथेतरावुपसमस्यति यज्ञस्य पाथ उप समितमिति । अथैनान्सं-
 स्त्रावेणाभिजुहोति । जुह्वामुपभृतं संप्रस्त्रावयति संस्त्रावभागा स्थेषा
 बृहन्तः प्रस्तरेष्ठा बर्हिषदश्च देवा इमां वाचमभि विश्वे गृणन्त
 आसद्यास्मिन्बर्हिषि मादयध्वं स्वाहेति । अथ प्रदक्षिणमावृत्य प्रत्यङ्म-
 द्रुत्य धुरि स्तुचौ विमुञ्चत्यग्नेर्वामपन्नगृहस्य सदसि सादयामि सुम्नाय
 सुम्निनी सुम्ने मा धत्तं धुरि धुर्यौ पातमिति । यद्यु वै नानो भवत्युत्कर एवैने
 स्प्ये विमुञ्चत्येतेनैव मन्त्रेण ॥ १९ ॥ षोडशः ॥

अथादत्ते दक्षिणेनाज्यस्थालीं सस्रुवां सव्येन जुहूं होत्रे वेदं
 प्रदाय । प्रदक्षिणमावृत्य प्रत्यङ्मावाद्रवतः । दक्षिणेनाध्वर्युर्गार्हपत्यं
 परिक्रामत्युत्तरेण होता । तौ जघनेन गार्हपत्यं पश्चात्प्राञ्चावुपविशतो
 दक्षिणं एवाध्वर्युरुत्तरो होता । अथाध्वर्युर्वेदमुपभृतं कृत्वा चतुर आज्यस्य
 गृह्णान आह सोमायेत्युपांश्चनुब्रूहीत्युच्चैः । आश्राव्याह सोममित्युपांश्च
 यजेत्युच्चैः । वषट्कृते जुहोति । चतुर एवाज्यस्य गृह्णान आह त्वष्ट्र
 इत्युपांश्चनुब्रूहीत्युच्चैः । आश्राव्याह त्वष्टारमित्युपांश्च यजेत्युच्चैः ।
 वषट्कृते जुहोति । चतुर एवाज्यस्य गृह्णान आह देवानां पत्नीभ्य
 इत्युपांश्चनुब्रूहीत्युच्चैः । आश्राव्याह देवानां पत्नीरित्युपांश्च यजेत्यु-
 च्चैः । वषट्कृते परिश्रिते देवानां पत्नीर्जुहोति । अथ चतुर एवाज्यस्य गृह्णान
 आहाग्रये गृहपतय इत्युपांश्चनुब्रूहीत्युच्चैः । आश्राव्याहाग्निं गृहपति-

with the formula, "Thou art O Agni, the guardian of the life; do thou guard my life; thou art the guardian of eye; O Agni, guard my eye."¹⁰ He then touches this (earth) with "Thou art firm." He puts the middle enclosing stick (on the *Āhavanīya*) with the verse, "The enclosing stick which thou didst put around thyself when thou wast beset by the *Paṇis*, O god Agni, that do I bring here to thee that thou mayest rejoice in it, that it be not removed from thee."¹¹ Then he inserts the other two with the formula, "Do you two go along the path of the sacrifice."¹² Then he drops clarified butter over them; (for that purpose) he drops remnants from the *Upabṛ̥ṣṭ* into the *Juhū*. He puts the drops with the formula, "You are sharers in the remains of the oblations, well nourished, you gods that are on the *Prastara* and sit on the sacrificial grass. Accepting this supplication, do you all, seated on the sacrificial grass, enjoy yourselves, *svāhā*."¹³ "Having turned by the right and hastening towards the west, he releases the ladles on the yoke with the formula, "I set you in the seat of Agni whose abode is secure. For good will do you two with good will, place me in good will."¹⁴ If there is no cart, he releases them on the rubbish-heap itself upon the wooden sword with the same formula.

I.20

Having handed over the *Veda* to the *Hotṛ*, he takes up the vessel of clarified butter together with the spoon with the right hand and the *Juhū* with the left one. Having turned by the right they pass on to the west. The *Adhvaryu* goes around the *Gārhapatya* by the south, the *Hotṛ* by the north. They sit down to the rear of the *Gārhapatya* in the west-east direction. The *Adhvaryu* towards the south, the *Hotṛ* towards the north. The *Adhvaryu*, supporting the *Juhū* with the *Veda* and taking four spoonfuls of clarified butter, says to the *Hotṛ*, loudly "Do you recite the *puronuvākya*" (in low tone) "for *Soma*." Having caused to announce he says loudly, "Do you recite the *yajya*" (in low tone) "for *Soma*." He makes the offering at the *Vaṣaṭ*-utterance. Taking four spoonfuls of clarified butter he says loudly, "Do you recite the *puronuvākya*" (in low tone) "for *Tvaṣṭṛ*." Having caused to announce he says loudly, "Do you recite the *yājyā*" (in low tone) "for *Tvaṣṭṛ*." He makes the offering at the *Vaṣaṭ*-utterance. Taking four spoonfuls of clarified butter, he says loudly, "Do you recite the *puronuvākya*" (in low tone) "for wives of gods." Having caused to announce, he says loudly, "Do you recite the *yājyā*" (in low tone) "for wives of gods." At the *Vaṣaṭ*-utterance he makes the offering to wives of gods in the

10. TS I. 1.13.2

11. TS I. 1.13.2

12. TS I. 1.13.2

13. TS I. 1.13.2,3

14. TS I. 1.13.3

मित्युपांशु यजेत्युच्चैः । वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय पूर्वा
 आहुतीर्जुहोति । अथाग्रेण होतारमुपातीत्य होतुर्द्विरङ्गुलावनक्ति । जिघ्रेण
 भक्षयित्वा । चतुर्हस्तेडां संपादयत्याज्यस्यैव । समन्वारभेते अध्वर्युश्चैव
 पत्नी च । उपहूतायामिडायामग्रीध आदधाति षडवत्तम् । प्राश्रीतः ।
 मार्जयेते । अथ स्रुचि चतुर्गृहीतं गृहीत्वापसलैः पर्यावृत्यान्वाहार्यपचने
 प्रायश्चित्तं जुहोत्युलूखले मुसले यच्च शूर्प आशिश्नेष दृषदि कृष्णाजिने
 यत्कपाले । अवप्रुषो विप्रुषः संयजामि विश्वे देवा हविरिदं जुषन्ताम् ।
 यज्ञे या विप्रुषः सन्ति बह्वीरग्नौ ताः सर्वाः स्विष्टाः सुहुता जुहोमि स्वाहेति ।
 अपरं चतुर्गृहीतं गृहीत्वान्वाहार्यपचन एवेध्मप्रव्रश्चनान्यभ्याधाय
 फलीकरणानोप्य फलीकरणहोमं जुहोत्यग्रे ऽदब्धायो ऽशीततनो पाहि
 माद्य दिवः पाहि प्रसित्यै पाहि दुरिष्ट्यै पाहि दुरद्वन्यै पाहि दुश्चरितादविषं
 नः पितुं कृणु सुषदा योनिं स्वाहेति । अथैतेनैव यथेतमेत्य होत्रे वेदं प्रदाय
 पत्नीं विष्यतीमं विष्यामि वरुणस्य पाशं यमबध्नीत सविता सुकेतः ।
 धातुश्च योनौ सुकृतस्य लोके स्योनं मे सह पत्या करोमीति । अथास्यै
 योक्त्रमञ्जलावाधायोदपात्रमानयति समायुषा सं प्रजया समग्रे वर्चसा
 पुनः । सं पत्नी पत्याहं गच्छे समात्मा तनुवा ममेति । अथ मुखं विमृष्टे
 यदप्सु ते सरस्वति गोष्वश्वेषु यन्मधु । तेन मे वाजिनीवति मुखमर्द्धि
 सरस्वतीति । अपो निनयत्यवभृथस्यैव रूपं कृत्वोत्तिष्ठतीति ब्राह्मणम्

॥ २० ॥

enclosed chamber. Taking four spoonfuls of clarified butter he says loudly, "Do you recite the *puronuvākya*" (in low tone) "for *Gṛhapati Agni*." At the *Vaṣaṭ*-utterance he makes the offering in the eastern half of the northern half beyond the earlier offerings. Having gone beyond in front of the *Hotṛ*, he anoints twice the (fore) finger of the *Hotṛ*. The latter consumes it by smelling. He puts *Idā* on the (*Hotṛ*'s) hand in four portions of clarified butter. The *Adhvaryu* and the sacrificer's wife touch (the *Hotṛ*). After the *Idā* has been invoked, he imparts *Idā* to the *Āgnīdhra* in six portions. (The *Hotṛ* and the *Āgnīdhra*) consume the *Idā*. They sprinkle themselves.

Having taken up four spoonfuls in the ladle and turning by the left, he offers an expiation on the *Anvāhāryapacana* fire with the verse, "I unite the drops, big and small, which have stuck up in the mortar, to the pestle, to the winnowing basket, on the lower crushing stone and to the potsherd. May *Viśve Devas* approve of this oblation. The many drops which are in the sacrifice—I offer them all on the fire well offered and well put" *svāhā*.¹⁵ Having taken up another four spoonfuls and having put the cuttings of faggot on the *Anvāhāryapacana* itself and having poured the chaff of grains, he offers the oblation of chaff of grains with the formula, "O *Agni*, with life unhurt, with not-cool body, guard me this day from the sky, guard me from bondage, guard me from error in sacrifice, guard from evil food, guard from ill deed; render our food poisonless; render our seat comfortably occupiable, *svāhā*."¹⁶

Having returned by the same route by which he had gone and having handed over the *Veda* to the *Hotṛ*, he unties the girdle round the waist of the sacrificer's wife with the verse, "I loosen this bond of *Varuṇa* which *Savitṛ*, the kindly, has bound. And with birth-place of the erector, in the place of good action, I make it pleasant for me with my husband."¹⁷ Having put the girdle into her folded hands, he empties a pot filled with water with the verse, "O *Agni*, I become united with life, and offspring, and with splendour more and more with my husband as wife. May my spirit be united with my body."¹⁸ He cleanses his face with the verse, "The honey which, O *Sarasvati*, thou hast in water, in the cattle and in the horses, with that honey, O *Sarasvati*, do thou strong, besmear my mouth."¹⁹ He pours down the water. "Having rendered the form of *Avabhṛtha* he gets up." So says the *Brāhmaṇa*.²⁰

15. TBr. III. 7.6.21

16. TS I. 1.13.1

17. TS I. 1.10.2. After *athai'tena i'va yathetam etya*, Caland has put into bracket *vede yajamānam vācayati vedo'si vittir asi'tya a'ntād anuvākyaśya*. This portion is included in the *Yājñamaṇa* section (BaudhŚŚ III 20). Some copyist recorded it here in the margin for ready reference.

18. TS I. 1.10.2

19. TBr. II. 5.8.6

20. TBr. III. 3.10.4

अथैनां तथैव तिरः पवित्रमप आचामयति पयस्वतीरोषधयः
 पयस्वद्वीरुधां पयः । अपां पयसो यत्पयस्तेन मामिन्द्र सःसृजेति । अथैनां
 गार्हपत्ये समिध आधापयत्यग्रे व्रतपते व्रतमचारिषं तदशकं तन्मे ऽराधि
 स्वाहा वायो व्रतपत आदित्य व्रतपते व्रतानां व्रतपते व्रतमचारिषं तदशकं
 तन्मे ऽराधि स्वाहेति । अथ यथाप्रपन्नं निष्क्रामयति । अथ प्राडेत्य
 ध्रुवामाप्याययत्याप्यायतां ध्रुवा घृतेन यज्ञंयज्ञं प्रति देवयद्भ्यः । सूर्याया
 ऊधो ऽदित्या उपस्थ उरुधारा पृथिवी यज्ञे अस्मिन्निति । अथाज्यस्थाल्याः
 सुवेणोपघातं प्रायश्चित्तानि जुहोत्याश्रावितमत्याश्रावितं वषट्कृतमत्यनूक्तं
 च यज्ञे । अतिरिक्तं कर्मणो यच्च हीनं यज्ञः पर्वाणि प्रतिरन्नेति कल्पयन् ।
 स्वाहाकृताहुतिरेतु देवान्त्स्वाहेति । अथ यज्ञसमृद्धीर्जुहोतीष्टेभ्यः स्वाहा
 वषडनिष्टेभ्यः स्वाहा भेषजं दुरिष्ट्यै स्वाहा निष्कृत्यै स्वाहा दौराद्भ्यै
 स्वाहा दैवीभ्यस्तनूभ्यः स्वाहा ऋद्भ्यै स्वाहा समृद्भ्यै स्वाहा सर्वसमृद्भ्यै
 स्वाहा भूः स्वाहा भुवः स्वाहा सुवः स्वाहा भूर्भुवः सुवः स्वाहेमं मे वरुण
 तत्त्वा यामि त्वं नो अग्रे स त्वं नो अग्रे त्वमग्रे अयास्ययासन्मन-
 साहितः । अयासन्हव्यमूहिषे ऽया नो धेहि भेषजं स्वाहा-
 याश्चाग्रे ऽस्यनभिश्शस्तीश्च सत्यमित्वमया असि । अयसा मनसा धृतोऽयसा
 हव्यमूहिषे ऽया नो धेहि भेषजं स्वाहा यदस्मिन् कर्मण्यन्तरगाम मन्त्रतः
 कर्मतो वा । अनयाहुत्या तच्छमयामि सर्वं तृप्यन्तु देवा आवृषन्तां घृतेन
 स्वाहा यदस्य कर्मणो ऽत्यरीरिचं यद्वा न्यूनमिहाकरम् । अग्निष्टत्
 स्विष्टकृद्विद्वान्सर्वं स्विष्टं सुहुतं करोतु मे । अग्रये स्विष्टकृते सुहुतहुत
 आहुतीनां कामानां समर्थयित्रे स्वाहा । प्रजापते न त्वदेतान्यन्यो विश्वा
 जातानि परि ता बभूव । यत्कामास्ते जुहुमस्तत्रो अस्तु वयं स्याम पतयो

I.21

Then (the Adhvaryu) causes her (the sacrificer's wife) to sip water across the strainers with the verse, "The plants are full of sap; the sap of creepers is full of sap. O Indu, do thou unite me with that sap which is of the sap of water."¹ Then he makes her put a fire-stick on the Gārhapatya with the formula, "O Agni, lord of vows, I have observed the vow; I have been capable of it; it has flourished for me, svāhā. O Vāyu, lord of vows, O Āditya, lord of vows; O lord of the vows, I have observed the vow; I have been capable of it; it has flourished for me, svāhā." Then he makes her leave by the route by which she had entered.

Moving to the east, he swells the Dhruvā with the verse, "May the Dhruvā swell with ghee in this sacrifice and in each sacrifice for the purpose of the fruits, the bosom of Sūrya (in the lap of Aditi), the earth with wide streams."² Taking up clarified butter from the vessel of clarified butter by means of the spoon, he makes the expiation-offerings: "The sacrifice goes on compensating the limits—the announcing, overannouncing, Vaṣaṭ-utterance, over-reciting, overacting, deficient acting. May the offering made to the accompaniment of svāhā-utterance reach the gods, svāhā." He makes the offerings promoting the sacrifice: "To thou whom sacrifice has been offered, svāhā; to the divinities to whom offerings have not been made at the Vaṣaṭ-utterance, svāhā; the remedy for the ill sacrifice, svāhā; to Niṣkṛti svāhā; to Daurārdhi svāhā; to the divine bodies svāhā; to Ṛddhi, svāhā; to Samṛddhi, svāhā; to all round Samṛddhi svāhā; *bhūh svāhā; bhuvah svāhā; suvah svāhā, bhūr bhuvah suvah svāhā*. Do thou O Varuṇa, harken my invocation, do favour to me today. Seeking thy favour, I implore thee. Praying to thee with the divine song, I come to thee. The sacrificer seeks that (favour of thine) through oblations. Without getting angry, O Varuṇa, do thou know of this (divine song). Praised widely, do thou not steal away our life—Do thou O Agni, the wise, pacify the anger of god Varuṇa. The best of sacrificers, the best messenger of god, the brilliant, do thou remove all evil spirits from us—Do thou O Agni, be nearest to us, closest to help, at the dawning of the dawn, bestowing wealth on us, do thou appease Varuṇa through sacrifice for us; show thy mercy and be ready to hear our call. Thou art swift Agni. Being swift, thou art placed in the mind (as a messenger to gods); being swift, thou carriest the oblation, being swift, give us remedy. Thou art swift, O Agni, and free from censure. Really thou art swift, supported by swift, thou carriest oblation swiftly, swift do thou grant us remedy, Svāhā. With the oblation I appease what we have passed over in this rite in the form of Mantra or action. May the gods be satiated and compensate through clarified butter. What I have done in excess in this rite,

1. TS I. 5.10.2

2. TS I. 6.5.1

रयीणां स्वाहेति । अथ बर्हिषो धातूनां संप्रलुप्य ध्रुवायां समनक्ति
 समङ्कां बर्हिर्विषा घृतेन समादित्यैर्वसुभिः सं मरुद्भिः । समिन्द्रेण
 विश्वेभिर्देवेभिरङ्कामिति । अथैनदाहवनीये ऽनुप्रहरति दिव्यं नभो गच्छतु
 यत्स्वाहेति । अथोपोत्थाय दक्षिणेन पदा वेदिमवक्रम्य ध्रुवया
 समिष्टयजुर्जुहोति देवा गातुविदो गातुं वित्त्वा गातुमित मनसस्पत इमं नो
 देव देवेषु यज्ञं स्वाहा वाचि स्वाहा वाते धाः स्वाहेति । उदूहति सुचम् ।
 निनयति प्रणीताः । उपोत्थाय यजमानो दक्षिणेन पदा विष्णुक्रमान्क्रमते ।
 संतिष्ठत आमावास्यं वा पौर्णमास्यं वा हविः ॥ २१ ॥ सप्तदशः ॥

॥ इति प्रथमः प्रश्नः ॥

what I have done less here, may *Sviṣṭakṛt* Agni, knowing it, do it well offered for me—To *Sviṣṭakṛt* Agni, the well offerer of oblations, the fulfiller of desires, *Svāhā*—O *Prajāpati*, none else than thee surrounded all those creations. May we obtain those objects desiring which we offer thee. May we be lords of wealth, *svāhā*.³

Having snatched a few bundles of sacrificial grass, he dips them into the *Dhruvā* with the verse, "May the sacrificial grass be smeared with the oblation of clarified butter together with *Ādityas*, *Vasus*, *Maruts*, *Indra* and *Viśve Devas*. May it go to the heaven, *svāhā*."⁴ Having stood up, and having crossed the altar with the right leg, he makes the *Samiṣṭayajus* offering by means of the *Dhruvā* with the formula, "O gods, knowers of path, having known the path, do you follow the path. O god, lord of mind, carry on this our sacrifice unto gods, *svāhā*, *svāhā* unto the speech; place it unto wind, *svāhā*."⁵ He lifts up the ladle, pours down the *Praṇītā*-water (into the altar). Having stood up, the sacrificer takes *Viṣṇu*-strides.⁶ The offering pertaining to the new-moon or full-moon comes to an end.

CHAPTER I ENDS.

3. Mantras mostly from TBr. III. 7.11. 1-4.
4. TBr. III. 7.5.10.
5. TS. I. 1.13.3.
6. cf BaudhŚS III. 21.

अथोपव्याहरणम् । विज्ञायते क्रत्वादौ क्रतुकामं कामयीत यज्ञाङ्गादौ
 यज्ञाङ्गकाममिति । प्राक्कूलान्दर्भान्संस्तीर्य तेषु प्राङ्मुखो यजमान
 उपविश्य जपति याः पुरस्तात्प्रस्रवन्त्युपरिष्ठात्सर्वतश्च याः । ताभी
 रश्मिपवित्राभिः श्रद्धां यज्ञमारभे ॥ देवा गातुविदो गातुं यज्ञाय विन्दत ।
 मनसस्पतिना देवेन वाताद्यज्ञः प्रयुज्यतामिति श्रद्ध एहि सत्येन त्वा
 ह्वयामीति । आकूत्या वेदनं करोत्याकूत्यै त्वा कामाय त्वा समृधे त्वा पुरो
 दधे । अमृतत्वाय जीवसे ॥ आकूतिमस्यावसे काममस्य समृद्ध्यै ।
 इन्द्रस्य युञ्जते धियः ॥ आकूतिं देवीं मनसः पुरो दधे यज्ञस्य माता सुहवा
 मे अस्तु । यदिच्छामि मनसा सकामो विदेयमेनद्धृदये निविष्टमिति ।
 मनसा त्रिः संकल्पयते त्रिरुच्चैः । सर्वकामो ऽग्नीनाधास्य इत्यग्न्याधेये ।
 स्वर्गकामो दर्शपूर्णमासाभ्यां यक्ष्य इति दर्शपूर्णमासयोः । स्वर्ग-
 कामश्चातुर्मास्यैर्यक्ष्य इति चातुर्मास्येषु । स्वर्गकामः पशुना यक्ष्य इति
 पशुबन्धे । स्वर्गकामः सोमेन यक्ष्य इति सोमे । स्वर्गकामो ऽग्निं चेष्य
 इत्यग्निचये । अहीने ऽहर्गणे वा यथाकामो यत्कामो वा यजते । तन्म
 ऋध्यतां तन्मे समृध्यतां तन्मे संपद्यतां काम इति । अथत्विजां प्रतिवचनं
 तत्त ऋध्यतां तत्ते समृध्यतां तत्ते संपद्यतां काम इति । ओं तथेति
 प्रतिवचनम् ॥ १ ॥

अथत्विजो देवयजनं याचते । अध्वर्यो देवयजनं मे देहीत्यध्वर्युम् ।
 आदित्यो देवो दैवो ऽध्वर्युः स ते देवयजनं ददात्विति । ओं तथेति

CHAPTER - II THE SETTING UP OF THE SACRED FIRES

II.1

Now the pronouncement (of the setting up of the sacred fires). It is said in the Brāhmaṇa,¹ "At the commencement of a sacrifice (the sacrificer) should pronounce his desire for the sacrifice; at the commencement of a rite the desire for the rite." Having spread darbha-blades with their tuft towards the east, the sacrificer, having sat on them with his face towards the east, murmurs the verses, "Those which flow from the front, from above, and from all sides, with those which have rays as the strainer, I commence the sacrifice, the faith—O gods, the knowers of path, do you secure the path for the sacrifice. Let the sacrifice be arranged from the wind through the god, the lord of mind,"² "O Śraddhā, do thou come. I invoke thee with truth." He expresses his intention with the verses, " (O Indra) , I place thee in front for intention, for desire, for prosperity, for immortal life. The wise employ their mind for obtaining protection and prosperity through the intention and desire for Indra. I place the goddess governing the intention before my mind. May the goddess of sacrifice (i.e. the intention) be inclined to listen to my call. Whatever desire I entertain, may that desire deep in my heart be fulfilled."³

He expresses the intention three times in mind, three times loudly. In the setting up of fires (he should express the intention), "Desiring all things I shall set up the fires." In the Full-moon and New-moon sacrifices, "Desiring heaven I shall perform the Full-moon and New-moon sacrifices." In the Cāturmāsya sacrifices, "Desiring heaven, I shall perform the Cāturmāsya sacrifices." In a Soma-sacrifice "Desiring heaven I shall perform a Soma-sacrifice." In the Agnicayana, "Desiring heaven, I shall pile up the fire-altar." In an Ahīna or an Ahargaṇa sacrifice (he should express that intention) for the fulfilment of which he may be performing the sacrifice. (He should further say), "May that sacrificial performance succeed, may it be accomplished, may my desire be fulfilled." The response of the priests should be, "May your sacrificial performance succeed, may it be accomplished, may your desire be fulfilled." "May it be so", is the reply.

II.2

Now he begs the sacrificial place to the priests. To the Adhvaryu, "O Adhvaryu, do you give me the sacrificial place." (He says), "God Āditya is the divine Adhvaryu,

1. The Brāhmaṇa—passage is not traced.
2. TBr. III.7.4.1
3. TBr. II.5.3.2

प्रतिवचनम् । ब्रह्मन्देवयजनं मे देहीति ब्रह्माणम् । चन्द्रमा देवो दैवो ब्रह्मा
 स ते देवयजनं ददात्विति । ओं तथेति प्रतिवचनम् । होतर्देवयजनं मे
 देहीति होतारम् । अग्निर्देवो दैवो होता स ते देवयजनं ददात्विति । ओं
 तथेति प्रतिवचनम् । उद्गातर्देवयजनं मे देहीत्युद्गातारम् । पर्जन्यो देवो दैव
 उद्गाता स ते देवयजनं ददात्विति । ओं तथेति प्रतिवचनम् । सदस्य
 देवयजनं मे देहीति सदस्यम् । आकाशो देवो दैवः सदस्यः स ते देवयजनं
 ददात्विति । ओं तथेति प्रतिवचनम् । होत्रका देवयजनं मे दत्तेति होत्रकान् ।
 आपो देव्यो दैव्या होत्राशंसिन्यस्तास्ते देवयजनं ददत्विति । ओं तथेति
 प्रतिवचनम् । चमसाध्वर्यवो देवयजनं मे दत्तेति चमसाध्वर्यून् । रश्मयो
 देवा दैवाश्चमसाध्वर्यवस्ते ते देवयजनं ददत्विति । ओं तथेति प्रतिवचनम् ।
 अपि वा न देवयजनं याचते । आदित एव तीर्थे स्नात्वोदेत्याहतं वासः
 परिधाय । शुद्धो हैव शुचिः पूतो मेध्यो विपाप्मा ब्रह्मचारी सहकारिप्रत्यय
 आ चतुर्थात्कर्मणो ऽभिसमीक्षमाणो वेदकर्माणि प्रयोजयेत् ।
 प्रागपवर्गाण्युदगपवर्गाणि वा प्राङ्मुखः प्रदक्षिणं यज्ञोपवीती दैवानि
 कर्माणि करोति । दक्षिणामुखः प्रसव्यं प्राचीनावीती पित्र्याणि ।
 तिष्ठन्नासीनः प्रह्वो वा यथान्यायम् । छन्दोगब्राह्मणं यथा वै दक्षिणः
 पाणिरेवं देवयजनम् । यथा सव्यस्तथा पितृयजनम् । यथा पितृयजनं तथा
 श्मशानकरणम् । यथा श्मशानकरणं तथाभिचरणीयेष्विष्टिपशुसोमेषु ।
 आदित एव पुरोदकं देवयजनं यस्मादन्यत्पुरस्तात्समन्तिकं देवयजनं न
 विन्देयुः । उत्तरतो देवयजनमात्रमतिशिनष्टि ॥ २ ॥ प्रथमः ॥

अथर्त्विजां वरणम् । विज्ञायते ब्राह्मणा ऋत्विजो योनिगोत्रश्रुतवृत्त-
 संपन्ना अविगुणाङ्गा अत्रिकिणिनः । न परिखातिक्रान्ता नान्तगा नान्त्यजा

may he grant you the sacrificial place." "Be it so," is the reply. To the Brahman, "O Brahman, do you give me the sacrificial place." (He says) "God Candramas is the divine Brahman; may he give you the sacrificial place." "Be it so," is the reply. To the Hotṛ, "O Hotṛ, Do you give me the sacrificial place." (He says), "God Agni is the divine Hotṛ, may he give you the sacrificial place." "Be it so," is the reply. To the Udgātṛ "O Udgātṛ, do you give me the sacrificial place." (He says) "God Parjanya is the divine Udgātṛ; may he give you the sacrificial place." "Be it so," is the reply. To the Sadasya, "O Sadasya, do you give me the sacrificial place." "Be it so," is the reply. To the divine Sadasya; may he give you the sacrificial place." "Be it so," is the reply. To the Hotṛakas, "O Hotṛakas, do you give me the sacrificial place." "Goddesses waters are the divine Hotṛāśminsins; may they give you the sacrificial place." "Be it so," is the reply. To the Camasādhvaryus, "O Camasādhvaryus, do you give me the sacrificial place." "Gods Rāśmis are the divine Camasādhvaryus; may they give you the sacrificial place." "Be it so," is the reply.

Or he may not beg for the sacrificial place. At the outset, having bathed in holy water, having come up, having worn a new garment, clean, pious, purified, fit for sacrifice, sinless, remaining celibate, working in accord with his colleagues, keeping in view the rites upto the fourth rite he should direct the rites as prescribed in the Veda. Facing the east, and wearing the cord suitable to a sacrifice he performs the rites pertaining to gods as ending either towards the east or north and turning by the right. Facing the south and with his cord on the right shoulder, he performs the rites pertaining to the Pitṛs turning by the left. Standing, seated or bent as the case may be. The Sāmaveda Brāhmaṇa¹ (says), "As is the right palm, so is the sacrificial place. As is the left one, so is the place for offering to Pitṛs. As is the place for Pitṛs, so is the place of obsequies. As is the place for obsequies, so is the place for Iṣṭi, animal-sacrifice and a Soma-sacrifice to be performed for exorcistic purposes. The sacrificial place should basically be such as has water in the east and also be such in whose front another sacrificial place may not be obtained. One should leave towards the north (such piece of land) as may be sufficient for (another) sacrificial place.

II.3

Now the formal choosing of the officiating priests. It is said in the Brāhmaṇa: (Only such) brāhmaṇas (should be chosen as) priests as are endowed with (noble) parentage, Gotra, learning and character, as have no bodily deficiency, as do not

नाननू-चानाः । हालेयवालेयपुत्रिकापुत्रपरक्षेत्रसहोढकानीनानुजावरद्वि-
 प्रवरान्परिहाप्य । आङ्गिरसो ऽध्वर्युर्वासिष्ठो ब्रह्मा वैश्वामित्रो होतायास्य
 उद्गाता कौषीतकः सदस्यः । अवशिष्टा भृगवो ऽङ्गिरसो वा । योनिर्वृत्तं
 विद्या च प्रमाणमित्येके । तांश्चेद्वृणीताव्यापन्नाङ्गानेव वृणीत । अकुनखिन-
 मध्वर्युमकिलासिनं ब्रह्माणमखण्डं होतारमकरालमुद्गातारमशिपिविष्टं
 सदस्यम् । अथ प्रतिप्रस्थाता नेष्टोत्रेतेत्यध्वर्युपुरुषाः । ब्राह्मणाच्छंस्याग्रीध्रः
 पोतेति ब्रह्मणः । मैत्रावरुणो ऽच्छावाको ग्रावस्तुदिति होतुः । प्रस्तोता
 प्रतिहर्ता सुब्रह्मण्य इत्युद्गातुः । अभिगरो ध्रुवगोपः संश्राव इति
 सदस्यस्य । स्वप्रधानाः । अस्वप्रधाना इत्येके । दश वैकादश वा
 चमसाध्वर्यवः । अन्यदक्षिणाभिः परिक्रीता भवन्तीति विज्ञायते ।
 तस्मादग्निहोत्रस्य यज्ञक्रतोरेक ऋत्विक् । दर्शपूर्णमासयोश्चत्वार ऋत्विजो
 ऽध्वर्युर्ब्रह्मा होताग्रीध्र इति । चातुर्मास्येषु प्रतिप्रस्थाता पञ्चमः । पशुबन्धे
 मैत्रावरुणः षष्ठः । सर्वे सौम्ये ऽध्वरे । तान्कर्मणः कर्मणो वृणीत ।
 एकैकमुपसंगृह्य चोदयेदसावहमाध्वर्यवेण त्वा गच्छामि याजयतु मां
 भवानिति । ब्रह्मत्वेन होत्रेणौद्गात्रेण सादस्येनेति । न सदस्यो विद्यत
 इत्येके । स्वेनस्वेन कर्मणा होत्रकान् । न होत्रकानित्येके । तत्पुरुषा
 होत्रकाश्चमसाध्वर्यवश्च । अध्वर्युर्वा ऋत्विजां प्रथमो युज्यते तेन स्तोमो
 योक्तव्य इति ॥ ३ ॥

have scars on three limbs,¹ have not crossed a moat, have not crossed the border (of the country), were not born in border-region and have studied the Veda. (He should choose persons) excluding one who plies a plough, one who trades in wool, one who is the son of an appointed daughter, one who was begotten by another person, one who was in the womb of a woman at her marriage, one who was born of an unmarried daughter, one who is a posthumous child or who has two Pravaras. The Adhvaryu should be one belonging to the Aṅgīrasa Gotra, the Brahman to the Vasiṣṭha gotra, the Hotṛ to the Viśvāmitra gotra, the Udgātṛ to the Ayāsyā gotra, and the Sadasya to the Kauṣītaka gotra. Other priests may be belonging to the Bhṛgu or Aṅgīrasa gotra. Some teachers think that family, character and learning should be the criteria. If one happens to choose such persons, he should choose only such as do not have any bodily deficiency. One should choose such person as the Adhvaryu who does not have ugly nails; Brahman who does not suffer from leprosy, Hotṛ who does not have broken teeth or torn lips, Udgātṛ who does not have protruding teeth, Sadasya who does not have a skin-disease. The Pratiprasthātṛ, Neṣṭṛ and Unnetṛ are Adhvaryu's assistants; Brāhmaṇācchamisin, Āgnīdhra and Potṛ are Brahman's assistants; Maitrāvaruṇa, Acchāvāka and Grāvastut are Hotṛ's assistants; Pṛastotṛ, Pratihartṛ and Subrahmaṇya are Udgātṛ's assistants. Abhigara, Dhruvagopa and Saṁsṛāva are Sadasya's assistants. They are independent; some say they are not. There are ten or eleven Camasādhvāryus. Their services are obtained by giving other Dakṣiṇās. So is it said.

For the Agnihotra sacrifice there is only one priest. In the Full-moon and New-moon sacrifices there are four—Adhvaryu, Brahman, Hotṛ and Āgnīdhra. In the Cāturmāsya the Pratiprasthātṛ is the fifth. In the animal-sacrifice the Maitrāvaruṇa is the sixth. All (the above-mentioned are) in a Soma-sacrifice. (The sacrificer) chooses them at each performance. Having caught hold of each one he should address him, "I, N.N., approach you for Ādhvāryava; do you cause me to sacrifice," "... for Brahman's function", ".... for Hotṛ's function" "...for Udgātṛ's function", ".... for Sadasya's function" Some say that there is no Sadasya. (He chooses) the Hotṛakas for their respective functions. Some say that he should not choose the Hotṛakas. The Hotṛakas and Camasādhvāryus are subordinate to the respective chief priest. Of all the priests the Adhvaryu is appointed first. The Sāman-chanting (at a Soma-sacrifice) is to be introduced by him.²

1. On the shoulder caused by the use of bow, on the arms caused by wrestling and on the neck caused by fight with elephants.
2. Thus the Sāman-chanting in Soma-sacrifice depends upon him. The Śāstra-reciting following the Ṛgveda succeeds the Sāman-chanting. So the Adhvaryu precedes all.

आदित्यो देवो दैवो ऽध्वर्युः स मे ऽध्वर्युरध्वर्यो ऽध्वर्यु त्वा वृण
 इत्यध्वर्युम् । आदित्यो देवो दैवो ऽध्वर्युः स ते ऽध्वर्युस्तेनानुमतः
 कर्मैवाहं करिष्यामीति । ओं तथेति प्रतिवचनम् । चन्द्रमा देवो दैवो ब्रह्मा
 स मे ब्रह्मा ब्रह्मन् ब्रह्माणं त्वा वृण इति ब्रह्माणम् । चन्द्रमा देवो दैवो ब्रह्मा
 स ते ब्रह्मा तेनानुमतः कर्मैवाहं करिष्यामीति । ओं तथेति प्रतिवचनम् ।
 अग्निर्देवो दैवो होता स मे होता होतर्होतारं त्वा वृण इति होतारम् ।
 अग्निर्देवो दैवो होता स ते होता तेनानुमतः कर्मैवाहं करिष्यामीति । ओं
 तथेति प्रतिवचनम् । पर्जन्यो देवो दैव उद्गाता स म उद्गातोद्गातरुद्गातारं त्वा
 वृण इत्युद्गातारम् । पर्जन्यो देवो दैव उद्गाता स त उद्गाता तेनानुमतः
 कर्मैवाहं करिष्यामीति । ओं तथेति प्रतिवचनम् । आकाशो देवो दैवो
 सदस्यः स मे सदस्यः सदस्य सदस्यं त्वा वृण इति सदस्यम् । आकाशो
 देवो दैवः सदस्यः स ते सदस्यस्तेनानुमतः कर्मैवाहं करिष्यामीति । ओं
 तथेति प्रतिवचनम् । आपो देव्यो दैव्या होत्राशंसिन्यस्ता मे होत्राशंसिन्यो
 होत्रका होत्रकान्वो वृण इति होत्रकान् । आपो देव्यो दैव्या
 होत्राशंसिन्यस्तास्ते होत्राशंसिन्यस्ताभिरनुमताः कर्मैव वयं करिष्याम
 इति । ओं तथेति प्रतिवचनम् । रश्मयो देवा दैवाश्चमसाध्वर्यवस्ते मे
 चमसाध्वर्यवश्चमसाध्वर्यवश्चमसाध्वर्यून्वो वृण इति चमसाध्वर्यून् ।
 रश्मयो देवा दैवाश्चमसाध्वर्यवस्ते ते चमसाध्वर्यवस्तैरनुमताः कर्मैव वयं
 करिष्याम इति । ओं तथेति प्रतिवचनम् । वृतोवृतो जपति महन्मे ऽवोचो
 यशो मे ऽवोचो भगो मे ऽवोचो भर्गो मे ऽवोचस्तपो मे ऽवोच स्तोमं मे
 ऽवोचः कृप्तिं मे ऽवोचो भुक्तिं मे ऽवोचो विश्वं मे ऽवोचः सर्वं मे ऽवोचः
 सर्वं मे कल्याणमवोचस्तन्मावतु तन्माविशतु तन्मा जिन्वतु तेन भुक्षिषीय
 देवो देवमेतु सोमः सोममेत्विति । ओं तथेति प्रतिवचनम् ॥ ४ ॥

II.4

(The sacrificer chooses) the Adhvaryu (with the formula) "God Āditya is the divine Adhvaryu; he is my Adhvaryu; O Adhvaryu, I choose thee as Adhvaryu." (The Adhvaryu says) "God Āditya is the divine Adhvaryu, he is your Adhvaryu; consented by him I shall function." "Be it so," is the response. The Brahman (with the formula), "God Candramas is the divine Brahman, he is my Brahman; O Brahman, I choose you as Brahman." (The Brahman says) "God Candramas is the divine Brahman, he is your Brahman; consented by him I shall function." "Be it so," is the response. The Hotṛ (with the formula), "God Agni is the divine Hotṛ; he is my Hotṛ; O Hotṛ, I choose you as the Hotṛ." (The Hotṛ says) "God Agni is the divine Hotṛ; he is your Hotṛ; consented by him I shall function." "Be it so," is the response. The Udgātṛ (with the formula) "God Parjanya is the divine Udgātṛ; he is my Udgātṛ, O Udgātṛ, I choose you as the Udgātṛ. (The Udgātṛ says), "God Parjanya is the divine Udgātṛ; he is your Udgātṛ; consented by him I shall function." "Be it so," is the response. The Sadasya (with the formula), "God Ākāśa is the divine Sadasya, he is my Sadasya, O Sadasya, I choose you as Sadasya." (The Sadasya says), "God Ākāśa is the divine Sadasya; he is your Sadasya; consented by him I shall function." "Be it so," is the response. The Hotṛakas (with the formula), "Goddesses waters are the divine Hotṛāśāmsins; they are my Hotṛāśāmsins; O Hotṛakas, I choose you as Hotṛakas." (The Hotṛakas say), "Goddesses waters are the divine Hotṛāśāmsins; they are your Hotṛāśāmsins; consented by them we shall function," "Be it so," is the response. The Camasādhvaryus (with the formula), "Gods Rāśmis are the divine Camasādhvaryus; They are my Camasādhvaryus; O Camasādhvaryus, I choose you as Camasādhvaryus, (The Camasādhvaryus say), "God Rāśmis are the divine Camasādhvaryus; they are your Camasādhvaryus, consented by them we shall function." "Be it so," is the response.

Each one chosen, murmurs the formula, "You have spoken great for me, you have spoken glory for me, you have spoken fortune for me, you have spoken brilliance for me, you have spoken penance for me, you have spoken praise for me, you have spoken accomplishment for me, you have spoken enjoyment for me, you have spoken all for me, you have spoken everything for me, you have spoken everything auspicious for me. May it help me, may it enter into me, may it impel me; may I desire to enjoy it; may god go to god, may Soma go to Soma."¹ "Be it so," is the response."

सिंहे मे मन्युव्याघ्रे मे ऽन्तरामयः । वृके मे क्षुत् । अश्वे मे घसिः । धन्वनि मे पिपासा । राजगृहे मे ऽशनाया । अश्मनि मे तन्द्रिः । गर्दभे मे ऽर्शः । शल्यके मे ह्रीः । अश्वत्थे मे वेपथुः । कूर्मे मे ऽङ्ग-
 रोगः । बस्ते मे ऽपसर्या । अप्रिये मे मृत्युः । भ्रातृव्ये मे पाप्मा । सपत्ने
 मे निर्ऋतिः । दुष्कीर्तौ मे व्यृद्धिः । परस्वति मे ऽसमृद्धिः । खड्गे म
 आर्तिः । गवये म आन्ध्यम् । गौरै मे बाधिर्यम् । ऋक्षे मे शोकः । गोधायां
 मे खेदः । जरायां मे ऽहिमः । कृष्णशकुनौ मे भीरुता । कशे मे पापो
 गन्धः । उलूके मे श्वभ्यशः । क्लोके म ईर्ष्या । मर्कटे मे दुर्ऋद्धिः । कुलले
 मे ऽमःस्या । उलले मे प्रध्या । उष्ट्रे मे तृष्णा । ऋश्ये मे श्रमः । अव्यां
 म आव्यम् । कोशे मे गन्धः । कुमार्यां मे ऽलङ्कारः । सूकरे मे
 क्रदथुः । पृदाकुनि मे स्वप्नः । अजगरे मे दुःस्वप्नः । विद्युति मे
 स्मयशः । लोभायां मे क्लेदः । शलभे मे पाप्मालक्ष्मी । स्त्रीषु मे ऽनृतम् ।
 अजासु मे कर्कशः । ब्रात्ये म ईत्या । शूद्रे मे स्तेयम् । वैश्ये मे कर्मकृत्यम् ।
 राजन्यबन्धुनि मे ऽज्ञानम् । नैषादे मे ब्रह्महत्या । कुलिङ्गे मे क्षवथुः ।
 उलले मे विलासः । उद्रिणि मे वमतिः । किंपुरुषे मे रोदः । द्वीपिनि मे
 निष्टपत् । हस्तिनि मे किलासः । शुनि मे दुरिप्रस्ना । वन्येषु मे म्लेच्छ ।

II.5

¹“ (May) my temper (be laid down) in the lion; my inner disease in the tiger; my hunger in the wolf; my voracity in the horse; my thirst in the desert; my desire for eating in the royal house; my lessitude in rock; my hemorrhoids in the ass; my bashfulness in the porcupine; my shivering in the *Ficus religiosa*; my disease of limbs in the tortoise; my escaping in the goat;² my death in (an object) not liked (by me), “my evil in the cousin; my calamity in the enemy; my scarcity in ill fame; my wretchedness in the wild buffalo; my distress in rhinoceros; my blindness in the gayal; my deafness in the Baus gaurus; my affliction in the bear, my sweat in the iguana; my heat³ in the female animal characterised by heat;⁴ my cowardliness in the crow; my bad smell in the bad smelling rodent animal; my ill fame in the owl; my intolerance in the treacherous; my misfortune in the monkey; my forgetfulness⁵ in the cuckoo; my memory in the goose; my thirst in the camel, my fatigue in the white-footed antelope; my hairness in the ewe; my odour in the storing vessel; my decoration in a virgin; my shouting in the hog; my lying down in a snake; my excessive lying down in Boa constrictor; my vanity in lightning; my moisture in *lobhā*; ⁶ my wretchedness in śarabha deer; my untruth in women; my roughness in she-goats; my wantonness in Vrātya, my stealing in Śūdra; my artisanship⁷ in Vaiśya; my ignorance in pseudo-rājanya; my killing of brāhmaṇa (i.e. a great sin) in the Niṣāda; my sneezing in the forktailed shrike; my consumption in the wild animal;⁸ my vomiting in a store of water; my weeping in the Kimpuruṣa, my excessive heat in wild elephant; my leprosy in elephant; my frequent urination in a dog; my crude

1. For the text, translation and critical notes on BaudhŚS II.5 (Simhānuvāka) cf C.G. Kashikar, “Pāpmano vinidhayah”, *Journal of the University of Poona, Humanities Section* 33, 1970 pp. 45-60, Pāpmano vinidhayah” *Indian Antiquary* (Third Series) volume III. No.1-4 PP. 30-40 Humanities.
2. The manuscript of a commentary on Simhānuvāka (Baudh S'S II.5) deposited in the library of Asiatic Society, Calcutta has rendered *basta* as *śāsa* (rabbit).
3. Caland's text reads *me himah*. The commentary *subodhinī* reads *me 'himah*.
4. The commentary *subodhinī* on Simhānuvāka renders *jarāyām* as *uṣṇapriye prāṇivīṣe*.
5. Caland's text reads *me māmsyā*. The commentators read *me 'māmsyā*.
6. The commentators have rendered this word as *apradātṛtā* (miserliness). Perhaps it indicates some animal.
7. Caland's text reads *me' karmakṛtyam*. Read *me kārma*. following the commentators.
8. Thus the commentators. Caland reads *vilāsa*. The word *ulala* meaning “goose” has occurred earlier. Caland in his edition has recorded two variants: *ulala* and *kulala*. Any way it would be reasonable to read here a word different from *ulala* and consequently with a different meaning.

विदेहेषु मे शीपदः । महावर्षेषु मे ग्लौः । मूजवत्सु मे तप्रा । दुन्दुभौ मे कासिका । इक्ष्वाकुषु मे पित्तम् । कलिङ्गेषु मे ऽमेध्यम् । अश्वतर्या मे ऽप्रजस्ता । पुंश्चल्यां मे दुश्चरितम् । आखुनि मे दन्तरोगः । मक्षिकायां मे श्वल्कशः । शुक्रे मे हरिमा । मयूरे मे जल्प्या । वृषे मे जरा । चाषे मे पापवादः । अप्सु मे भ्रमः । ब्रह्मोज्ञे मे किल्बिषम् । अपेहि पाप्मन्पुनरपनाशितो भवानः पाप्मन्सुकृतस्य लोके पाप्मन्धेह्यविहतो यो नः पाप्मन्न जहाति तमु त्वा जहिमो वयमन्यत्रास्मन्निविशताः सहस्राक्षो अमर्त्यो यो नो द्वेष्टि स रिष्यतु यमु द्विष्मस्तमु जहीति । अथाञ्जलिनाप उपहन्ति सुमित्रा न आप ओषधयः सन्त्विति । तां दिशमेता अप उत्सिञ्चति यस्यामस्य दिशि द्वेष्ट्यो भवति दुर्मित्रास्तस्मै भूयासुर्यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इति । अथाप उपस्पृश्य यथेतं प्रविशन्ति ॥ ५ ॥ द्वितीयः ॥

अथेदमग्न्याधेयम् । तस्य कः कर्मण उपक्रमो भवतीति । उक्तान्यृतुनक्षत्राण्युक्तमात्मनः पुरश्चरणम् । कथमत्रानुपूर्व्यं भवति । स्नानपवनमन्त्राचमनमन्त्रप्रोक्षणपुण्याहवाचनानि श्रद्धामाहूयाकृत्या वेदनं कृत्वोपव्याहृत्यर्त्विजो वृत्वार्हयित्वा देवयजनं याचित्वा देवयजनमादाय स्प्यमादायान्तरेण वेद्युत्करावुद्देशेन प्रपद्य जघनेन गार्हपत्यं तिष्ठन्प्राचीनः स्प्येन गार्हपत्यस्यायतनमुद्धन्त्युद्धन्यमानमस्या अमेध्यमप पाप्मानं यजमानस्य हन्तु । शिवानः सन्तु प्रदिशश्चतस्रः शं नो माता पृथिवी तोकसातेति । अथैनदद्भिरवोक्षति शं नो देवीरभिष्टय आपो भवन्तु पीतये । शं योरभिस्रवन्तु न इति । एवमेवान्वाहार्यपचनस्यायतनमुद्धन्ति ।

talk in forest-dwellers;⁹ my elephantiasis in the Videhas; my wenlike excrescence in regions with heavy rain-fall; my inflammation in the regions around the Mūjavat mountain; my cough in the drum; my bile in the Ikṣvāku region; my impurity in the Kalinga; my childlessness in the she-mule; my ill behaviour in the prostitute; my teeth-decay in the rat; my phlegm in the fly; my yellowness in the parrot; my talkativeness in the peacock; my old age in a bull; my harsh talk in the blue jay; my whirling¹⁰ in the water; my evil in one who has abandoned the Veda; O evil, do thou go away, do thou be destroyed again. O evil, allayed, do thou lead us to the region of the pious. O evil, we abandon thee who thyself dost not leave us. Thousand-eyed and immortal; do thou live with others than us. May he who hates us be ruined. Do thou kill him whom we hate."

He takes up water in folded palms with the formula, "May the water and plants be our good friends." He throws up that water towards that direction towards which the person hated by him lives with the formula, "May the waters be hostile to him who hates us and whom we hate." Touching water, they enter (the residence) by the same route by which they had gone.

II.6

Now the setting up of the sacred fires. What should be the procedure of the rite? The seasons and constellations have been mentioned. One's own sanctification has been spoken. What should be the order? One should go through bath, purification, sipping water with the utterance of mantras, sprinkling (oneself) with mantras and pronouncing the day to be auspicious. Having invoked Śraddhā, having expressed the intention, having pronounced (the performances), having chosen the priests and having honoured them, having begged for the sacrificial place, having received the sacrificial place, having taken up the wooden sword, having entered through the spot between the Vedi and the rubbish heap, standing to the rear of the Gārhapatya, (the sacrificer) digs up the place for the Gārhapatya towards the east with the verse, "May the impure substance being dug out of this earth remove the evil of the sacrificer. May the four principal quarters be auspicious to us. May the mother earth be winner of offspring for us."¹ He sprinkles it with nether-turned palm with the verse, "May the divine waters be for our aid; may they

9. Caland's text reads *durīṣṭam, snāvanyeṣu*. But read following the commentaries *durīṣṭasnā, vanyeṣū*.

10. Caland's text has *śramo*. But read *bhramo* following the commentators.

एवमेवाहवनीयस्य । एवमितरयोर्यदि करिष्यन्भवति । अथान्तरेण वेद्युत्करावुद्देशेनोदङ्गुपनिष्क्रम्य तां दिशं यन्ति यत्रास्य संभारा उपकृप्ता भवन्ति । अपि वोत्तरेण शालायाः सर्वे संभारा उपकृप्ता भवन्ति । अपि वान्तर्वेदि प्राचीनं तान्मन्त्रानुपूर्व्यमेकैकं संभारमेकैकेन यजुषा संभरति । वैश्वानरस्य रूपं पृथिव्यां परिस्रसा । स्योनमाविशतु न इति सिकताः संभृत्य निदधाति । एवमेवोत्तरमुत्तरं संभारमुत्तरेणोत्तरेण यजुषा संभृत्य संभृत्यैव निदधाति । ऊषाश्च सिकताश्चाखूत्करं च वल्मीकवपां च सूदं च वराहविहतं च पुष्करपर्णं च शर्कराश्चेत्यष्टौ पार्थिवाः । अथोत्तरेण यजुषा षड्विंशत्यशल्कानाहरति । अथ वानस्पत्याभिर्वानस्पत्याः । शाखा आर्द्राः सपलाशाः सप्रारोहाः प्रादेशमात्रीरप्रतिशुष्काग्रा आहरति । अपि वा यथालाभम् । पर्णं द्वाभ्याम् । चित्रियस्याश्वत्थस्य तिस्रः समिध आर्द्राः सपलाशाः सप्रारोहाः प्रादेशमात्रीरप्रतिशुष्काग्रा आहरति चित्रिया-दश्वत्थात्संभृता बृहत्यः शरीरमभिसंस्कृता स्थ । प्रजापतिना यज्ञमुखेन संमितास्तिस्त्रिवृद्धिर्मिथुनाः प्रजात्या इति । अथ मुञ्जकुलायमाहरति या तो अग्र ओजस्विनी तनूरोषधीषु प्रविष्टा । तां त इह संभरामीति । अथास्मा अरणी आहरत्याश्वत्थीः शमीगर्भीमप्यशमीगर्भी वा चतुरङ्गुलमुत्सेधां द्वादशाङ्गुलं विस्तीर्णाः षोडशाङ्गुलमायतामपि वा प्रादेशमात्रीः सर्वतः समां चतुरङ्गुलमेवोत्सेधाम् । तस्या उत्तानाया अनुलोममधस्तात्प्रतीचीनप्रवणं प्रजननं कुर्वन्ति । तावतीमेवोत्तरारणिम् । अथैने आहरत्यश्वत्थाद्धव्यवाहाद्धि जातामग्रेस्तनूं यज्ञियाः संभरामि । शान्तयोनिः शमीगर्भमग्रये प्रजनयितवे ॥ यो अश्वत्थः शमीगर्भ आरूरोह त्वे सचा । तं ते हरामि ब्रह्मणा यज्ञियैः केतुभिः सहेति । अथैतान्सु-संभृतान्संभारान्पुनरेव संभरति यं त्वा समभरं जातवेदो यथा शरीरं भूतेषु

be for our drinking. May they flow prosperity towards us."² Similarly, he digs out the place of Anvāhāryapacana, similarly of Āhavanīya. Similarly of the other two³ if he is going to set them.

After having gone out towards the north by the way between the altar and the rubbish-heap, he (and others) go towards that direction where the materials are arranged for him. Or all the materials are arranged towards the north of the hall. Or he collects them within the altar with the respective mantras one by one in the order indicated by the mantras, ending towards the east. Having collected the sand with the verse, "The manifestation of Vaiśvānara, the rubbish may enter upon us on this earth with pleasure," he deposits it. Similarly, having collected each succeeding substance with each succeeding mantra, he deposits it. Saline earth, sand, earth carved out by a rat, earth from an ant-hill, earth from dried pond, earth dug out by a hog, lotus-leaf and gravel—these are eight earthly substances. With the succeeding mantra he brings six particles of gold. The substances of vegetable kingdom (should be procured) with the mantras pertaining to herbs. He brings twigs which are wet, with leaves, with sprouts, as long as a span and with their tips not dried up. Or he may procure as many as become available. A twig of *Butea frondosa* with two (mantras). He brings three fire-sticks of a conspicuous tree of *Ficus religiosa*, wet, with leaves, with sprouts, as long as a span and with undried tips with the verse, "You are collected from a conspicuous Āśvattha tree, great ones and with your body consecrated equal to Prajāpati, the mouth of sacrifice, three and coupled with three-fold (fire) for procreation."⁴ He procures a web of Muñja grass with the formula, "O Agni, I procure here thy lustrous body which has entered into plants."

Then he procures for him (the sacrificer) two kindling woods—(the lower one) of *Ficus religiosa* grown or not grown upon a Śamī-tree, four aṅgulas high, twelve aṅgulas broad and sixteen aṅgulas long, or a square of span and four aṅgulas high. On the upper side, in regular order in lower part a generating place with a slope towards the west is carved out. An upper kindling wood of the same size. He brings them with the verses, "I collect the sacrificial body of Agni born of the oblation carrying Āśvattha tree for generating fire having peaceful womb and born of Śamī. The Āśvattha grown on Śamī which has grown together with thee (O kindling wood) I carry it for thee with a prayer together with the sacrificial signs."⁵ He again puts right the substances well procured with the verse, "Do thou, whom

2. TBr I. 2.1.1

3. The Sabhya and Āvasathya fires.

4. TBr I.2.1.7

5. TBr I.2.1.8

न्यक्तम् । स संभृतः सीद शिवः प्रजाभ्य उरुं नो लोकमनुनेषि विद्वानिति
॥ ६ ॥

अथ वै भवतीन्द्रो वृत्रं हत्वासुरान्पराभाव्य सो ऽमावास्यां प्रत्यगच्छत् ।
ते पितरः पूर्वैद्युरागच्छन् । पितृन्यज्ञो ऽगच्छत् । तं देवाः पुनरयाचन्त ।
तमेभ्यो न पुनरददुस्ते ऽब्रुवन्वरं वृणामहा अथ वः पुनर्दास्यामो
ऽस्मभ्यमेव पूर्वैद्युः क्रियाता इति । तमेभ्यः पुनरददुः । तस्मात्पितृभ्यः
पूर्वैद्युः क्रियते । यत्पितृभ्यः पूर्वैद्युः करोति पितृभ्य एव तद्यज्ञं निष्क्रीय
यजमानः प्रतनुत इति ब्राह्मणम् । अथ यदि गां न लभते मेषमजं वा लभते ।
अपि वा द्यूतमोदनं पक्त्वा तस्योपरिष्ठात्प्रभूतमाज्यं पयो वानीय तस्मादेतत्सर्वं
करोति यद्वा कार्यम् । विज्ञायते च धेन्वै वा एतद्रेतो यदाज्यं पयो
वानडुहस्तण्डुला इति । गौरैवाङ्गसामान्यात् । संप्रच्छन्ना अम्बरीषं
वोत्तपनीयं वाभिप्रव्रजन्ति । अपि वौपासनमेवाभिप्रव्रजन्ति । अर्धमौपासनं
कुर्वन्ति सर्वं वा । ब्राह्मौदनिकमौपासनं कुर्वन्ति । सो ऽत्र वैव हि हूयत
इति । समानं कर्मा संभारनिवपनात् । अथ तृतीयं संभाराणां त्रेधा विभज्य
सभ्यावसथ्ययोः । आहवनीये वा सभ्यावसथ्ययोः संकल्पः । समानं
कर्मा समिदाधानात् । पञ्चपञ्च नानावृक्षीयाः समिधो ऽभ्यज्यादधाति ।
कथमत्रानुपूर्व्यं भवति । अश्वत्थश्चोदुम्बरश्च पर्णश्च शमी च
विकङ्कतश्चेत्येतदत्रानुपूर्व्यं भवति । कथमु खल्वैन्द्राग्रादित्ययोरन्त इति ।
ऐन्द्राग्रादित्ययोरन्त उदश्वपदिकं सृजेत्ततोऽन्यं दशहोत्रार्थमुद्धरेदिति ।
तन्त्रसमास एवैतदुपपद्यते नान्यत्र प्रणीतस्याग्रेलौकिकत्वात् । यस्मिन्होत्रा
हुतं स्यात्सो ऽग्निः । कर्मान्तं तस्य धारणमिति । अपवृत्ते कर्मणि
लौकिकः संपद्यते । प्रसिद्धानि तनूहवींषि । प्रसिद्धा अग्न्याधेयदक्षिणा

I have collected, who wast concealed among the beings, collected be seated, being auspicious to the offspring. Do thou, knowing, lead us to the wide region."⁶

II.7

Now indeed (the Brāhmaṇa) goes, "Indra, having killed Vṛtra and having defeated the Asuras, returned on the new-moon day. The Pitṛs had come on the preceding day. The sacrifice (naturally) went to the Pitṛs. The gods asked for it back. They (the Pitṛs) did not give it back. They said, "We ask for a boon; then we shall give it back to you. An offering should be given to us on the preceding day. Therefore, (a rite) is performed for the Pitṛs on the preceding day. In that one makes an offering to Pitṛs on the preceding day, having bought away the sacrifice from the Pitṛs the sacrificer proceeds." So says the Brāhmaṇa.⁷ If (the sacrificer) does not get a cow, he procures a sheep or a goat. Or having cooked rice (won) in dice and having poured over it ample ghee or milk, he does with it what is to be done with a cow. It is said, "Ghee or milk is indeed the seed of a cow; rice-grains of a bullock." (They are) indeed the cow because of the similarity of part. Being under a canopy (the sacrificer and his family-members) proceed towards the fire produced either in an oven or produced as the result of heat of potsherds on the grass spread over them. Half of the Aupāsana fire or the entire Aupāsana fire is retained.⁸ (Alternatively) the Aupāsana fire is used as the Brāhmaudanika fire. (Because) offerings are made on it (the Brāhmaudanika): The rite up to the pouring down of the substances (into the fire-places) is similar. Having divided in three parts the one third portion of substances (he pours two parts) into the places for Sabhya and Āvasathya. Or he may imagine the Sabhya and Āvasathya in the Āhavanīya. The rites upto the putting of fire-sticks are similar. (The Adhvaryu) puts (on the fires) five fire-sticks each, of different trees, having first dipped them into ghee. What is the order here? *Aśvattha* (*Ficus religiosa*), *Udumbara* (*Ficus glomerata*), *Parṇa* (*Butea frondosa*), *Śamī* (*Prosopis spicigera*) *Vikāṅkata* (*Flacourtia sapida*)—this is the order here.

What is to be done at the end of (the Iṣṭi offered) to Indra-Agni and Āditya?⁹ At the end of the offerings to Indra-Agni and Āditya the Adhvaryu should abandon the fire deposited on the foot-print of the horse. He should carry forth another fire (from the Gārhapatya) for the offering to be made with the Daśahotṛ formula. This (discarding of the deposited fire) is proper only in the case of combination of the

6. TBr.I.2.1.9

7. TBr.I.3.10.1

8. While setting the Gārhapatya fire.

9. cf BaudhŚS II.19

ददाति । ताश्चेन्नाधिगच्छेद्वासांस्येतावन्ति मन्थान्वौदनान्वैतावतो दद्यात् । तेनो हैवैतं काममवाप्नोतीति । अप्येकां गां दक्षिणां दद्यादिति पैङ्गलायनि-
ब्राह्मणं भवति । न त्वेवानाहिताग्निः स्यात् । विज्ञायते च देवानां वा
एषो ऽन्यतमो य आहिताग्निरिति । अथ यदस्याग्निमुद्धरति सहस्रं तेन
कामदुधो ऽवरुद्धे । अथ यदग्निहोत्रं जुहोति सहस्रं तेनेति ।
अपरिमितमेवेदमुक्तं भवति ॥ ७ ॥ तृतीयः ॥

अथाग्न्याधेयस्योपवसथ इत्युपकल्पयते गां मांसलामहतं वासश्चतुर
उदकुम्भासस्त्रीनौदुम्बराञ्छूलानौदुम्बरीं दर्वीमेकां वपाश्रपणीम-
विशाखामौदुम्बरीमेव सर्वानेवान्यान्स्थालीपाकात्पैतृयज्ञिकान्संभारा-
नेरकोपबर्हणे आज्ञानाभ्यञ्जने आज्यं तृणमुष्टिं स्फ्यं सूत्रमिति । दक्षिणत
एतत्परिश्रितं भवति । तस्यैतस्मिन्परिश्रिते प्राडवृत्तस्य केशान्तं करोति
तूष्णीम् । त्रीणि दर्भपुञ्जीलान्युपनियत्य वपति वपे प्रवपे देवेन सवित्रा
प्रसूतो ब्रह्मणा संशितो ऽहं यानि म इत ऊर्ध्वं लोमानि तानि मे स्वस्तये
सन्तिवति । अथैनमुप्तकेशश्मश्रुं निकृत्तनखमुदकुम्भेनाभ्यवनयन्वाचयतीमा
म आपः शिवाः सन्तु दुष्कृतं प्रवहन्तु मे । शुद्धाः प्रयुञ्जीमहि क्रतूनि ।
स्नातः प्राडुत्सृप्याहतं वासः परिधायालङ्कृत्याङ्के । अथैनमेकविंशत्या
दर्भपुञ्जीलैस्त्रेधा विभक्तैः सप्तभिः सप्तभिस्तूष्णीं पवयित्वोदपात्रमादायेमां
दिशं नीत्वा चतुष्पथ एतस्मिन्नेवोदपात्रे ऽवेक्षमाणं पाप्मनो विनिधीन्वाचयति
सिंहे मे मन्युर्व्याघ्रे मे ऽन्तरामय इति । आन्तमेतमनुवाकं निगद्य
निनीयापः परास्य पात्रमनवेक्षमाणा आयन्ति । हस्तपादान्प्रक्षाल्यैतेनैव
यथेतमेत्य पवमानः सुवर्जन इत्येतमनुवाकं यजमानं वाचयन्नद्विर्मार्जयति ।

procedure, not otherwise; because the fire which is carried forth becomes secular. (Formal) fire is that in which offering is made with *Daśahotṛ* formula. Its maintenance should continue till the end of the rite concerned. As soon as the rite is over, the Fire becomes secular. The Tanu-offerings are prescribed. (The sacrificer) gives away the prescribed *Dakṣiṇās*. If he cannot procure them, he should give as many pieces of cloth or as many meals or pots of cooked rice. Thereby he obtains the desired object. He should give away at least one cow, so says the *Paingalāyani Brāhmaṇa*.¹⁰ (In any case) one should not remain without setting the fires. It is said, "One who has set up sacred fires is one among the gods. In that one carries forth fire for him (the *Āhitāgni*) thereby he obtains a thousand desire-yielding (cows). In that one offers his *Agnihotra*, a thousand. Thereby more than that is meant.

II.8

On the day preceding the day on which fires are to be set up, the sacrificer procures a fat cow, a new garment, four pitchers of water, three spikes of *Udumbara* wood, a ladle of *Udumbara*, a fork of *Udumbara* without an offshoot for roasting the omentum, all implements pertaining to the *Pitṛyajña* other than those for *Sthālīpāka*—mattress of *erakā* and pillow, collyrium and ointment, clarified butter, a bundle of grass, wooden sword and thread. To the southern side there is an enclosure. In this enclosure he shaves the sacrificer turned towards the east, the hair on the head being shaved at the end without reciting any formula. Having closely held three bunches of *darbha*-grass (near the head), he shaves his head with the formula, "I shave, I shave closely impelled by god *Savitṛ*, sharpened by brahman." (The sacrificer says), "May my hair which would grow hereafter be for my welfare." While pouring water upon him with a pitcher, he makes the sacrificer who is shaven and whose nails have been pared, recite the verse, "May these waters be auspicious to me; may they wash away my misdeed. Pure, let us proceed with the sacrifice." Bathed, having moved to the east, and having worn a new garment and having adorned himself, he applies ghee to his body. Having purified him with twentyone clusters of *darbha*-grass divided into three parts (i.e.) with seven each without reciting any formula, having taken a pot full of water and having led him to this (south-west) direction, (the *Adhvaryu*) makes him, gazing into that pot full of water, recite the formulas "transferrings of evil", "My temper in the lion, my inner disease in the tiger" etc.¹¹ Having recited this *Anuvāka* to the end, having poured down the water and having thrown away the pot, they return without gazing back. Having washed hands and feet, having returned by the same route, making the

10. Not traceable

11. cf. *BaudhŚS* II, 5

आमात्यादिधममादीप्यान्वाहार्यपचनवेलायाः सादयित्वा शोधयित्वा बर्हिषा
परिस्तीर्याज्यं विलाप्योत्पूयोत्तरत एतानुपसादयति चतुर उदकुम्भाः स्त्रीनौ-
दुम्बराञ्छूलानौ दुम्बरीं दर्वीमेकां वपाश्रपणीमविशाखामौ दुम्बरीमेव
दक्षिणतः सर्वानेवान्यान्स्थालीपाकात्पैतृयज्ञिकान्संभारानेरकोपबर्हणे
आञ्जनाभ्यञ्जने आज्यं तृणमुष्टिः स्प्यः सूत्रमिति । दक्षिणतो ऽधिदेवनं
करोति । तदेकान्नपञ्चाशतो ऽक्षान्निवपति । अथ स्प्यमादाय सकृदेव
दक्षिणोद्धन्त्यपहता असुरा रक्षांसि पिशाचा ये क्षयन्ति पृथिवीमनु ।
अन्यत्रेतो गच्छन्तु यत्रैषां गतं मन इति । अथैनदद्भिरवोक्षत्युदीरतामवर
उत्परास उन्मध्यमाः पितरः सोम्यासः । असुं य ईयुरवृका ऋतज्ञास्ते नो
ऽवन्तु पितरो हवेष्विति ॥ ८ ॥

अथोल्मुकमादत्ते य आददानाः स्वधया नवानि पित्र्याणि
रूपाण्यसुराश्चरन्ति । परापुरो निपुरो ये भरन्त्यग्निष्ठानस्मात्प्रणुनोत्तु यज्ञादिति ।
तेनोद्धतमभितपत्यग्निः पावकः सुदिनानि कृण्वन्नितो ऽसुरान्नुदतादूरमो-
कसः । पितृणां ये वर्णं कृत्वेह भागमिच्छन्त इति । तदत्रैव व्यन्तं करोति ।
तस्मिन्नुल्मुक आज्यस्तोकं प्रश्नोतयति । तद्दक्षिणाग्रं बर्हिं स्तृणाति
सकृदाच्छिन्नं बर्हिरूणामृदु स्योनं पितृभ्यस्त्वा भराभ्यहम् । अस्मिन्त्सीदन्तु
मे पितरः सोम्याः पितामहाः प्रपितामहाश्चानुगैः सहेति । अथ
पितृनावाहयत्युदीराणा इह सन्तु नः सोम्याः पितरः पितामहाः
प्रपितामहाश्चानुगैः सह । असुंगमाः सत्ययुजो ऽवृकास आ नो हवं पितरो
ऽद्यागमन्तु ॥ एह गच्छन्तु पितरो हविषे अत्तवे । अस्मिन्यज्ञे बर्हिष्यानिषद्य

sacrificer recite the Anuvaka,¹² "(The Soma) who is being passed through the purifier, who is born in the heaven," he sprinkles him with water.

Having kindled a faggot with the fire belonging to a neighbour, having deposited it on the spot fixed for the Anvāhāryapacana, having added fuel to it, having strewn the spot with darbha-blades, having melted clarified butter and having purified it, (the sacrificer) places towards the north these materials—four pitchers filled with water, three spikes of Udumbara, a ladle made of Udumbara, one-pronged omentum-baker of Udumbara wood without an offshoot and towards the south all implements pertaining to the Pitṛyajña other than the rice-cooking vessel—mattress of *erakā* and pillow, ointment and collyrium, clarified butter, bundle of darbha-blades, wooden sword and thread. Towards the south he prepares a gambling place. There he pours fortynine dice. Having taken up the wooden sword he digs towards the south with the verse, "Vanished are Asuras, Rakṣases, Piśācas who reside on the earth. Let them go elsewhere where their mind has gone." He sprinkles it with water with the palm turned downwards with the verse, "May the Pitṛs who are the lower ones, the upper ones and the middle ones who are fond of Soma, who led their lives righteously, the knowers of right path, come up. May those Pitṛs help us in our calls."

II.9

He takes up a firebrand with the formula, "The Asuras who, adopting new paternal forms through svadhā, wander, who support the Parāpurs and Nipurs, may Agni drive away them all from this sacrifice."¹ He heats the dug out spot with it with the verse, "May the purifying Agni, making days auspicious, drive away from this place, Asuras who adopting the form of Pitṛs, desire a share here." He puts that (firebrand) separately. He drops a drop of clarified butter on that firebrand. He spreads sacrificial grass with its tips towards the south with the verses, "Barhis is such as has been rooted out at one attempt, soft as wool and pleasant. I procure thee (O Barhis) for the Pitṛs—May my Pitṛs, worthy of Soma, father, grandfather and great grandfather together with their successors, sit down upon it."² Then he invokes the Pitṛs with the verse, "May the Pitṛs, worthy of Soma, father, grandfather and great grandfather come up here with their successors, giving life, attached to truth, righteous, come today in response to our call. May the Pitṛs come here in order to partake of the oblation, sitting on the Barhis in this sacrifice. Let the heroic son not

12. TBr.I.4.8

1. cf. BaudhŚS II.6
2. TBr III.7.4.10

मा वीरः प्र मा युनगिति । अथैभ्य एरकोपबर्हणे निवेदयत आसनं शयनं
 चेमे तयोः सोम्यास आगताः । प्रिया जनाय नो भूत्वा शिवा भवत शंकरा
 इति । अथैभ्यः पानान्याहरति मधुपानं क्षीरपानं सक्तुपानं यद्वा भवति ।
 अन्यद्वाह्येभ्यो ददाति । अन्यदुपनिनयत्येतद्वः पितरः पितामहाः
 प्रपितामहाः पानमिति । अत्रैकेनोदकुम्भेन मार्जयति तूष्णीम् ।
 तदक्षान्यर्युपविशन्ति चत्वारः पितापुत्राः । पिता पुरस्ताज्येष्ठो दक्षिणतो
 ऽनुजः पश्चात्कनिष्ठ उत्तरतः । द्वादशाक्षान्पिता प्रच्छिनत्ति । तद्विजयते ।
 द्वादश ज्येष्ठः । तद्विजयते । द्वादशानुजः । तद्विजयते । अथ ये ऽतिशिष्यन्ते
 तान्कनीयांसमुपसमूहन्ति । अथ यदि द्वौ भवतो द्विरायामः पिता । अथ
 यद्येको जाया तृतीया । अथ यदि नैव भवन्त्युभौ द्विरायामौ जायापती ।
 एष एव त्रिषु न्यायः । एष एव द्वयोः । कृतं कृतमित्येव व्यपगच्छन्ति ।
 द्यूता गौरित्युक्तोत्तिष्ठन्ति । अथैभ्यो बर्हिंरादाय गामुपाकरोति पितृभ्यस्त्वा
 पितामहेभ्यस्त्वा प्रपितामहेभ्यस्त्वा जुष्टमुपाकरोमीति । तूष्णीमित्येके ।
 अथैनामद्भिः प्रोक्षति पितृभ्यस्त्वा पितामहेभ्यस्त्वा प्रपितामहेभ्यस्त्वा
 जुष्टां प्रोक्षामीति । तूष्णीमित्येके । तामत्रैव प्रतीचीनशिरसीं दक्षिणापदीं
 संज्ञपयन्ति । तस्यै संज्ञप्ताया अद्भिरभिषेकं प्राणानाप्याययति तूष्णीम् ।
 तूष्णीं वपामुत्खिद्य हृदयमुद्धरति प्रज्ञातानि चावदानानि प्रज्ञातौ च मतस्त्रू
 तान्येतेष्वेव शूलेषूपनिक्ष्यैतस्मिन्नेवाग्रौ श्रपयन्ति । शृतायां वपायां पञ्च
 स्नुवाहुतीर्जुहोति ॥ ९ ॥

याः प्राचीः संभवन्त्याप उत्तरतश्च याः । अद्भिर्विश्वस्य भुवनस्य
 धर्त्रीभिरन्तरन्यं पितुर्दधे स्वधा नमः स्वाहा ॥ अन्तर्दधे पर्वतैरन्तर्मह्या
 पृथिव्या । दिवा दिग्भिरनन्ताभिरूतिभिरन्तरन्यं पितामहादधे स्वधा नमः
 स्वाहा ॥ अन्तर्दधे ऋतुभिः सर्वैरहोरात्रैः सुसन्धिकैः । अर्धमासैश्च
 मासैश्चान्तरन्यं प्रपितामहादधे स्वधा नमः स्वाहा ॥ यन्मे माता प्रलुलोभ
 चरत्यननुव्रता । तन्मे रेतः पिता वृङ्क्षामाभुरन्योपपद्यतां स्वधा नमः

be separated from me." He offers mattress and pillow to them with the verse, "O Pitṛs worthy of Soma, arrived, do you enjoy this seat and bed. Being dear to our men, do you be auspicious and bestowing happiness." He produces for them drinks—honey, milk, flour of parched barley or whatever may become available. A part he gives to brāhmaṇas, and pours down a part with the formula, "This drink is for you, O father, grandfather and great grandfather." With one pitcher full of water (the Adhvaryu) sprinkles himself without reciting any formula.

Four persons—father (sacrificer) and sons sit around the dice. Father towards the east, the eldest son to the south, the younger one to the west and the youngest to the north. The father draws up twelve dice; thereby he wins. Twelve the eldest, thereby he wins. Twelve the younger, thereby he wins. The dice that remain are pushed towards the youngest. If there are two sons, the father draws the dice twice. If only one, the sacrificer's wife should be the third. If there are no sons, the sacrificer and his wife each should draw twice. This rule applies in the case of three; the same in the case of two. "The Kṛtagama is over", so saying they depart. "The cow has been won", so saying they get up. Having taken up darbha-blades from them (the players), (the Adhvaryu) consecrates the cow with the formula, "I consecrate (the cow) dear to the father, the grandfather and the great grandfather." Some say that he should consecrate without reciting any formula. He sprinkles her with water with the formula, "I sprinkle (the cow) dear to the father, grandfather and great grandfather." Some say that he should do so without reciting any formula. She is immolated there only with her head towards the west and feet towards the south. He swells the vital breaths of the immolated cow by sprinkling water without reciting any formula. Having extracted out the omentum, he cuts out the heart, the organs and the two kidneys knowingly. Having stuck them on those three spikes, they cook them on this very fire. As soon as the omentum is roasted, (the sacrificer) makes five offerings with the spoon.

II.10

"I receive within me one from the father together with waters which are united, in the east and north and which support the entire universe. *Svadhā namaḥ svāhā*—I receive within me together with mountains and great earth. I receive within me one from the grandfather by day with directions and endless aids. *Svadhā namaḥ svāhā*—I receive within me with all seasons and day and night closely joined. Together with half months and months I receive within me one from great grandfather, *Svadhā namaḥ svāhā*—when my mother followed her lust, wandered violating her vow, then my father discharged his semen elsewhere. *Svadhā namaḥ svāhā*. I set right that limb of yours which the raw flesh-eating fire, leading and carrying forth the worlds burnt out. Not injured do you be furnished with all limbs,

स्वाहा ॥ यद्वः क्रव्यादङ्गमदहल्लोकात्रयन्प्रणयज्ञातवेदाः । तद्वो ऽहं
 पुनरावेशयाम्यरिष्टाः सर्वैरङ्गैः संभवत पितरः स्वधा नमः स्वाहेति । त्रेधा
 वपां विच्छिद्यौदुम्बर्या दर्व्या जुहोति सोमाय पितृमते शुष्मिणे जुहुमो
 हविः । वाजिन्निदं जुषस्व नः स्वजा हव्यं देवेभ्यः पितृभ्यः स्वधा नमः
 स्वाहा ॥ अङ्गिरस्वन्तमूतये यमं पितृमन्तमाहुवे । वैवस्वतेदमद्धिः नः
 स्वजा हव्यं देवेभ्यः पितृभ्यः स्वधा नमः स्वाहा ॥ यदग्रे कव्यवाहन
 पितृन्यक्षयतावृधः । प्र देवेभ्यो वहा हव्यं पितृभ्यश्च स्वजा हव्यं देवेभ्यः
 पितृभ्यः स्वधा नमः स्वाहेति । तूष्णीं दर्वीमभ्याधाय पिण्डा-
 नामावृतैतान्यवदानानि ददाति हृदयमेवाग्रे ऽथ सव्यं मतस्नुमथ दक्षिणम् ।
 एतत्ते ततासौ ये च त्वामनु याँश्च त्वमत्रान्वस्येषा ते तत स्वधाक्षितिर्यावती
 पृथिवी तावती ते मात्रा तावतीं त एतां मात्रां भूतां ददामि पृथिव्या मितमसि
 तताय मा क्षेष्टा इति । द्वितीयं ददात्येतत्ते पितामहासौ ये च त्वामनु याँश्च
 त्वमत्रान्वस्येषा ते पितामह स्वधाक्षितिर्यावदन्तरिक्षं तावती ते मात्रा
 तावतीं त एतां मात्रां भूतां ददाम्यन्तरिक्षेण मितमसि पितामहाय मा क्षेष्टा
 इति । तृतीयं ददात्येतत्ते प्रपितामहासौ ये च त्वामनु याँश्च त्वमत्रान्वस्येषा
 ते प्रपितामह स्वधाक्षितिर्यावती द्यौस्तावती ते मात्रा तावतीं त एतां मात्रां
 भूतां ददामि दिवा मितमसि प्रपितामहाय मा क्षेष्टा इति । अथ पितरो
 यथाभागं मन्दध्वमित्युक्त्वात्रैकेनोदकुम्भेन मार्जयति तूष्णीम् । अथैभ्यो
 गामुपपरेत्य लोहितमुपप्रवर्तयति यानि रक्षाँस्यसृग्भागानि ये चापि
 पितरो हरन्तां विहरन्तां तृप्यन्तु रुधिरस्य ते ॥ ये नः पतिता गर्भा
 असृग्भाज उपासते । तेभ्यः स्वजा स्वधा नमस्तृणुवन्तु मदन्तु च ॥ य
 आमा ये च पक्वा ये च दुष्टाः पतन्ति नः । तेभ्यः स्वजा स्वधा नमस्तृणुवन्तु
 मदन्तु च ॥ ये कुमारा या स्त्रियो ये ऽविज्ञाताः पतन्ति नः । तेभ्यः स्वजा
 स्वधा नमस्तृणुवन्तु मदन्तु चेति । आगत्याञ्जनं ददाति । अथाभ्यञ्जनं
 ददाति । अथ वासाँसि ददाति । अथ षड्भिर्नमस्करैर्विपर्यासमुपतिष्ठते ।

O Pitrs, *Svadhā namaḥ svāhā*.¹ Having cut the omentum in three parts, he offers these parts from the ladle of Udumbara respectively with the verses, "We make this offering to the mighty Pitṛmant Soma. O strong one, do you enjoy this our (oblation). (O fire) carry the oblation towards gods and Pitṛs *Svadhā namaḥ svāhā*. I invoke Yama accompanied by Aṅgiras and Pitṛs. O Vaiśvata, do thou consume this our (oblation). Carry the oblation to gods and Pitrs. *Svadhā namaḥ svāhā*. O Kavyavāhana Agni, promoting order, do thou offer to Pitṛs. Do thou carry the oblation towards the gods and Pitṛs. Let the oblation go to gods and Pitṛs. *Svadhā namaḥ svāhā*." Having put the ladle (on the fire) without reciting any formula, he gives the portions with the procedure for rice-balls—first the heart, then the left kidney then the right one with the formula, "This is for thee O father, N.N., and also for those who would follow thee and whom thou hast followed. This is O father, thy ever-lasting oblation; thy portion is as big as the earth; that much portion I offer thee; (O oblation) thou art equal to the earth, for my father; do thou not be destroyed." He gives the second oblation with the formula, "This is for thee, O grand-father, N.N., and also for those who would follow thee and whom thou hast followed. This is O grand-father, thy everlasting oblation, thy portion is as big as the mid-region; that much portion I offer thee. (O oblation) thou art equal to mid-region, for my grand-father; do thou not be destroyed." He gives the third portion with the formula, "This is for thee, O great grand-father N.N., and also those who would follow thee and whom thou hast followed. This is O great grand-father, thy everlasting oblation; thy portion is as big as the heaven; that much portion I offer thee. (O oblation), thou art equal to heaven for my great grand-father; do thou not be destroyed."

Having said, "O Pitrs, do you enjoy your portions respectively," he sprinkles (that place) with (the second) pitcher full of water without reciting any formula. Having approached the (immolated) cow he causes the blood² to flow for them (Pitrs) with the mantras, "The Rakṣases which are fond of blood and also the Pitṛs—may they carry, severally carry (the blood). (O Cow) let them be gratified with thy blood—The foetuses which are fallen down, which have blood as their share and which are fallen down, which have blood as their share and which are here, let this belong to them."³ *Svadhā namaḥ*. Let them be gratified and let them enjoy. Those of us who are raw, who are ripe, who are wicked and who fall down,

1. Cf Sat GS II.10.7 Āp II. 19; ViṣṇuSm 73.12, 15; ĀpŚS I.9.9. SāṅkhGS III.13.5
2. With the help of water from the third pitcher, according to the commentary *subodhimi* on the BaudhŚS. Mere blood having already been thickened, would not flow at the desired place. Four pitchers filled with water have been procured at the beginning of this rite. Two out of these have already been used. The fourth and the last one will be utilised just a little ahead for sprinkling.
3. Svajā?

अथ वीरं याचते । अथैनानुत्थाप्य प्रवाह्य तिसृभिर्मन आह्वयते मनो
 न्वाहुवामह आ न एतु मनः पुनः पुनर्नः पितरो मन इति । अत्रैतदहतं वास
 एवंविदे ब्राह्मणाय दत्त्वान्यदसनीयं वासः परिधाय दक्षिणो-
 पपरेत्याद्भिर्मार्जयते ॥ १० ॥

यासु गन्धा रसा वर्णा बलं च निहिते उभे ।
 ता म आपः शिवाः सन्तु दुष्कृतं प्रवहन्तु मे ॥
 या ऊर्जमभिषिञ्चन्ति देवप्रेषिता महीम् ।
 ता म आपः शिवाः सन्तु दुष्कृतं प्रवहन्तु मे ॥
 यासां निष्क्रमणे सर्वमिदं जायते जगत् ।
 ता म आपः शिवाः सन्तु दुष्कृतं प्रवहन्तु मे ॥
 यासामिमे त्रयो लोकास्तेजसा यशसावृताः ।
 ता म आपः शिवाः सन्तु दुष्कृतं प्रवहन्तु मे ॥

याः प्राचीर्या दक्षिणा याः प्रतीचीर्या उदीचीर्या ऊर्ध्वा रेवतीर्मधुमतीरापः
 स्रवन्ति शुक्राः । ता म आपः शिवाः सन्तु दुष्कृतं प्रवहन्तु मे इति ।
 अत्रैतदसनीयं वासो विमुच्यान्यत्परिधाय प्राजापत्ययर्चाग्रेरुदेति प्राजापते
 न त्वदेतान्यन्य इति । अथोल्लभुकमपिसृजत्यभूदतो हविषो जातवेदा
 अवाङ्मव्यानि सुरभीणि कृत्वा । प्रादाः पितृभ्यः स्वधया ते अक्षन्प्रजानन्नग्रे
 पुनरप्येहि देवानिति । अत्रैतान्यवदानानि ब्राह्मणेभ्यो ददाति हृदयमेवाग्रे
 ऽथ सव्यं मतस्तुमथ दक्षिणं यथाश्रद्धमन्नं कुरुते । गामेतामशशः कृत्वा

let this belong to them,⁴ *svadhā namah*. Let them be gratified and let them enjoy—those of us who are young, who are female ones, who are not known and who fall down, let this belong to them.⁴ *Svadhā namah*. Let them be gratified and let them enjoy." Coming back, he offers them collyrium; he offers them ointment; he gives them pieces of cloth. Then he prays to them with *namaskāra* formulas⁴ in the reverse order. He asks for heroic sons. Then having raised them and having caused them to depart, he invokes the mind with three verses, "We summon the mind hither with the praise of Narāśaṁsa and the reverence to the Pitṛs—Let our mind return to us for vigour, for insight, for life, and that we may long see the sun—May the Pitṛs restore mind to us; may the host of the gods; may we belong to the band of the living."⁵ At this juncture, having given away the new piece of garment to a brāhmaṇa knowing (the significance of the rite), and having worn another piece of cloth to be discarded (later), and having moved towards the south, he sprinkles himself with water.⁶

II.11

(With the verses) "May those waters in which all smells, essences, colours, both might and (vigour) are deposited, be auspicious to me; may they carry away my misdeed—May the waters which, sent by gods, sprinkle the earth with energy, become auspicious to me; may they carry away my misdeed—May the waters through whose passing this entire world is born, be auspicious to me; may they carry away my misdeed—May the waters by whose brilliance and glory the three worlds are surrounded, become auspicious to me; may they carry away my misdeed—May the waters which, full of wealth and sweetness and bright, flow towards the east, south, west and north, be auspicious to me; may they carry away my misdeed."¹

At this stage, having taken off the piece of cloth (already worn) to be discarded he rises up from the fire with the verse addressed to Prajāpati, "O Prajāpati, none other than thee has encompassed all the creations. With whatever desire we offer unto thee, may we attain that desire. May we be lords of wealth."² He inserts back the firebrand³ with the verse, "The Jātaśvedas Agni has become the carrier of oblation; he has carried the oblations making them fragrant. (O Agni), thou hast

4. cf. BaudhŚS III.11

5. TS I.8.5.2.

6. From the fourth and the last pitcher with the verses registered in the next section.

1. These verses are not traced to their original source.

2. TS I. 8.14.2

3. into the fire enkindled on the spot for the Anvāhāryapacane fire-place cf BaudhŚS II.9.

ब्राह्मणेभ्यो वरं ददाति । स ये ह के चैतस्यै मांसं लभन्ते सर्वे ह वा अस्यै
 ते गोभाजशो भवन्ति । आमात्ये जयानभ्यातानान् राष्ट्रभृत इति
 हुत्वामात्यहोमाञ्जुहोति । एष ह वा उपवसथः । उप ह्यस्मिन्देवा वसन्ति
 प्रातर्जेष्यामो वामं वस्विति । एतद्ध वै देवानां वामं वसु यदाग्रेयो
 ऽष्टाकपालः । उप हैनं वामं वसु गच्छति यस्य ह वा एतामेवंविद्धानां
 कल्पयते । सर्वं पाप्मानं तरति । तरति ब्रह्महत्याम् । अप पुनर्मृत्युं जयतीति
 होवाच प्रजापतिः । तानि ह वा एतानि कूश्माण्डानीत्याचक्षते काजवानीति
 वामात्यहोमा इति वातीमोक्षा इति वा । स यत्किं चास्मिन्लोके पापं कर्म
 करोति सर्वस्मात्तस्मान्निर्मुच्यानृणः स्वर्गं लोकमेतीति होवाच प्रजा-
 पतिः ॥ ११ ॥ चतुर्थः ॥

अग्नीनाधास्यमानो भवति स उपकल्पयत ऊषाश्च सिकताश्चाखूत्करं
 च वल्मीकवपां च सूदं च वराहविहतं च पुष्करपर्णं च शर्कराश्चेत्यष्टौ
 पार्थिवाः । अथ वानस्पत्या अश्वत्थश्चोदुम्बरश्च पर्णश्च शमी च
 विकङ्कतश्चाशनिहतश्च शमीगर्भावरणी मुञ्जकुलायं चित्रियस्याश्वत्थस्य
 तिस्रः समिध आर्द्राः सपलाशाः सप्रारोहाः प्रादेशमात्रीरप्रतिशुष्काग्राः
 षड्विंशत्यशल्कास्त्रीन्सौवर्णास्त्रीन् राजतानश्च पूर्ववाहं रथचक्रं
 ब्राह्मौदनिकान्ब्रीहीन्सर्वौषधं रोहितं चर्मानडुहं नवानि यज्ञपात्राणीति ।

given over (the oblations) to the Pitṛs; they have partaken of them with flavour. O Agni, knowing this, do thou go back to the gods.⁴ At this stage he gives away those portions to brāhmaṇas—first the heart, then the left kidney, then the right one. He should provide food as he likes. Having dissected⁵ the cow, he gives (the flesh) as boon to the brāhmaṇas. Those who receive the flesh of this cow, all of them become the givers of cow.⁶

Having offered on the fire procured from a neighbour the Jaya,⁷ Abhyātāna⁸ and Rāṣṭrabhṛt⁹ oblations (the Adhvaryu) offers the Amātya¹⁰ oblations. This (Gopitṛyajña) is indeed the Upavastha (of the setting up of fires). On this day gods come to stay (with the purpose) that next morning we shall win beautiful wealth. The beautiful wealth of gods is indeed the cake on eight potsherd for Agni. Beautiful wealth goes to him for whom one, knowing this, offers a cow. He crosses all evil. He crosses (the sin of) a murder of a brāhmaṇa. He wins untimely death. So said Prajāpati. These (Amātya) oblations are also called as Kūśmāṇḍa, or Kājavas or Amātyahomas or Atīmokṣas. Whatever evil act one does in this world, having been released from all that, free from debt, he goes to heaven, so said Prajāpati.

II.12

One who is going to set up the fires procures eight substances derived from earth, namely saline soil, sand, earth dug out by a rat, earth from an anthill, mud from a pond, earth dug out by a hog, a lotus-leaf, and gravel. Then the substances derived from vegetable kingdom, namely, (wood of) Aśvattha (*Ficus religiosa*), (wood of) Udumbara (*Ficus glomerata*), (wood of) Parna (*Butea frondosa*), (wood of) Śamī (*Prosopis spicigera*), (wood of) Vikaṅkata (*Flacourtia ramontchi*), (wood of a tree) struck by lightning, two kindling woods (of Aśvattha) grown on a Śamī-tree, a web of muṇja grass, three fire-sticks of a conspicuous Aśvattha tree which are wet, with leaves, and sprouts, one span in length, with undried tips, six particles of

4. TS.II.6.12.5

5. Through an assistant.

6. The commentary *subodhini* gives the grammatical explanation of the word *gobhājasaḥ* as follows: *gām bhajata iti gobhāk, gobhājam kurvantī'ti gobhājah, tat karoti'ti nic, tataḥ kvip/jasaḥ bhasugāgamah / gobhojasa iti, varṇavikārah, athavā bhajer nyanlāt karmāny aṇ, tataḥ svārthe śas / arthaśca godātāra ity eva.*

7. TS.III.4.4

8. TS.III.4.5

9. TS.III.4.7

10. TBr. II.4.4.8-9; also cf MS. III.11.10; VS XX.14.11; AV VI.114-115; KS XXXVIII 5, VSK XXII 1 ff.

अथास्मा अरणी आहरति यो अश्वत्थः शमीगर्भ आरुरोह त्वे सचा । तं ते हरामि ब्रह्मणा यज्ञियैः केतुभिः सहेति । अथातो नक्षत्राणामेव मीमांसा । कृत्तिकास्वग्रिमादधीत । रोहिण्यामग्रिमादधीत । पुनर्वस्वोरग्रिमादधीत । पूर्वयोः फल्गुण्योरुत्तरयोः फल्गुण्योश्चित्राया-मिति । अथात ऋतूनामेव मीमांसा । वसन्ते ब्राह्मणो ऽग्रिमादधीत । ग्रीष्मे राजन्यः । शरदि वैश्यः । वर्षासु रथकार इति । अथो खलु यदैवैनं श्रद्धोपनमेदथादधीत । सैवास्यर्द्धिरिति । तदेतदार्तस्यातिवेलं वा श्रद्धा-युक्तस्य । अथ वै ब्राह्मणं भवति यो रोहिण्यामग्रिमाधत्त ऋध्नोत्येव सर्वान् रोहान् रोहतीति । सा या वैशाख्याः पौर्णमास्या उपरिष्ठादमावास्या भवति सा सकृत्संवत्सरस्य रोहिण्या संपद्यते तस्यामादधीतेति । अथा-स्यैतत्पुरस्तादेव जुष्टे देवयजने ऽगारं वा विमितं वा कारितं भवति । तस्य द्वे द्वारौ कुर्वन्ति प्राचीं च दक्षिणां च । मध्ये गार्हपत्यस्यायतनं कुर्वन्ति । पुरस्ताद् द्वादशसु विक्रामेष्वहवनीयस्य । अपि वा चक्षुर्नि-मिते । दक्षिणतो विषुवत्यन्वाहार्यपचनस्य । अपि वा यथा द्वौ भागौ प्राक् स्यातामेकः पश्चादित्येवम् । त्रेधोद्धत्यावोक्ष्य केशश्मश्रु वपते । नखानि निकृन्तते । एवं पत्नी केशवर्जम् । उभौ मानुषेणालङ्कारेणालङ्कृतौ भवतो ऽहतवाससौ । अथाभ्यां व्रतोपायनीयं पाचयति । तस्याशितौ भवतः सर्पिर्मिश्रस्य पयोमिश्रस्य ॥ १२ ॥

अथाधिवृक्षसूर्ये याचति सर्वौषधमाज्यस्थालीं सस्रुवां स्तुचं बर्हिर्वासो दीप्याञ्छकलानिति । एतत्समादाय संप्रच्छन्ना अम्बरीषं वोत्तपनीयं वाभिप्रव्रजन्ति । तस्मिन्दीप्याञ्छकलान्संप्रकीर्य बर्हिषा

precious metal—three of gold and three of silver, a horse harnessed for the first time,¹ a chariot-wheel, paddy for Brahmaudana (cooked rice), all kinds of grains, hide of a red bull and newly prepared sacrificial implements. Then he procures for him (the sacrificer) the two kindling woods with the verse, "The Āśvattha grown on a Śamī tree which has grown together with thee, (O kindling woods) I carry it for thee with a prayer together with the sacrificial signs."²

Now the consideration of constellations. One should set up the fire under the Kṛtikā constellation. One should set up fire under the Rohiṇī constellation. One should set up fire under the Punarvasu constellation. Under the Pūrvā Phalgunī, Uttarā Phalgunī (or) Citrā. Now the consideration of seasons. A brāhmaṇa should set up fire in spring; a Rājanya in summer, a Vaiśya in autumn; a Rathakāra in rainy season. One should indeed set up the fire when an earnest faith urges him to do so. That conduces to his prosperity. This concession of time is for one who is distressed and is endowed with faith. Now indeed the Brāhmaṇa goes, "One who sets fire under Rohiṇī prospers; he ascends all heights." The new-moon day which occurs posterior to the full-moon of Vaiśākha coincides with Rohiṇī once in a year. One should set up fire on that day.

For him (the sacrificer) a hall or an apartment is erected in a sacrificial place already chosen. Two doors are set to it—in the east and in the south. A place for the Gārhapatya is prepared in the middle. The place for the Āhavanīya towards the east at a distance of twelve steps or at a distance fixed by eyesight. Towards the south for the Anvāhāryapacana fire at an equal distance (from both the fire-places). Or at such a distance that there would be two parts to the east and one to the west. After the Adhvaryu has dug out at three places and has sprinkled water with the downward palm, the sacrificer gets his hair and beard shaved; gets his nails pared. Similarly, the sacrificer's wife (goes through the rite) except the shaving of hair. Both of them who have worn new pieces of cloth become adorned with human decorations. (The Adhvaryu) causes the food pertaining to the adoption of vow to be cooked for them. The two consume it mixed with melted ghee and milk.

II.13

At the time when (rays of) the sun have been resting on the tops of trees, (the Adhvaryu) asks for all grains, vessel of clarified butter together with the spoon, ladle, sacrificial grass, piece of cloth, and chips of wood for enkindling. Taking up this, covered under a canopy, they proceed towards the parcher's fire or the fire produced by heating an earthen pot with burning grass. Having scattered on that

1. According to *Subodhinī*, "being in young age."

2. TBr. I.2.1.8

परिस्तीर्याज्यं विलाप्योत्पूयाञ्जलिनोपस्तीर्णाभिघारितः सर्वौषधं जुहोत्यग्रये
 सर्वौषधाय पुष्ट्यै प्रजननाय स्वाहेति । अथ जयानभ्यातानान् राष्ट्रभृत इति
 हुत्वामात्यहोमाञ्जुहोति । अथ स्रुचि चतुर्गृहीतं गृहीत्वा प्राजापत्यां
 जुहोति प्रजापते न त्वदेतान्यन्य इति । अपरं चतुर्गृहीतं गृहीत्वानुख्यां
 जुहोत्यन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः । अनु सूर्यस्य
 पुरुत्रा च रश्मीननु द्यावापृथिवी आततान स्वाहेति । अथैतानङ्गारान्सते वा
 शरावे वा यजमानो गृह्णात्यायुषे वो गृह्णामि तेजसे वो गृह्णामि तपसे वो
 गृह्णामि वीर्याय वो गृह्णामि ब्रह्मवर्चसाय वो गृह्णामीति । अथै-
 नानादायोपोत्तिष्ठत्यायुर्माविशतु भूतिर्माविशतु ब्रह्मवर्चसं मामा-
 विशत्विति । तानध्वर्यवे संप्रदायोदायन्त्यन्वारब्धे यजमाने । एतेनैव
 यथेतमेत्योत्तरेणागारं परीत्य पूर्वया द्वारा प्रपाद्य गार्हपत्यस्यायतने
 न्युप्योपसमादधाति । परिस्तृणन्ति । दक्षिणत उपविशतो ब्रह्मा च
 यजमानश्च । अथैतद्रोहितं चर्मानडुहं जघनेनाग्निं प्राचीनग्रीव-
 मुत्तरलोमोपस्तृणाति । तस्य वहसः काले चतुरः पात्रान्त्रीहीन्निर्वपति
 ब्रह्मणे जुष्टं निर्वपामीति वा तूष्णीं वा । अथ निरुप्तानभिमृशत्याकूत्यै त्वा
 कामाय त्वा समृधे त्वेति । अथैतान्त्रीहीञ्छूर्पे समुप्याद्भिरभ्युक्ष्य
 चर्मोदूहति । अथैतस्मिन्नेव चर्मण्युलूखलमुसले निधाय अवहन्ति । अथैतेनैव
 पात्रेण चतुर उदपात्रानानयति यदि वीडिता स्थाली भवति । यद्यु वा
 अवीडिता पञ्च वा भूयसो वा । स समोदकः संपद्यते ॥ १३ ॥

तं य एव कश्च कुशलः परीन्धेन श्रपयित्वाभिघार्योदञ्चमुद्रासयति ।
 अथैनमायतिगव ऋत्विग्भ्यः प्राहुः । उपसंगच्छन्त एनमेत ऋत्विजः ।

fire the chips for enkindling, having strewn round it, having melted clarified butter and having purified it, he offers all grains through his folded palms in which clarified butter has first been spread and also has been poured over with the formula, "Svāhā to Agni for obtaining all grains, prosperity and procreation." Then having offered (clarified butter) with the Jaya, Abhyātāna and Rāṣṭrabhṛt formulas, he offers the Amātyahoma.¹ Having taken up four spoonfuls in the ladle, he makes the Prājāpatya offering with the verse, "O Prajāpati, none other than thee...." Having taken up another four spoonfuls he makes the *anukhyā* offering with the verse, "Jāta vedas Agni has appeared following the Uṣas first of all; it has appeared following the days; it has appeared following the rays of the sun on all sides; it is spread along the heaven and earth svāhā."² The sacrificer takes up the embers in a platter or a pan with the formula, "I take you for life, I take you for brilliance, I take you for heat, I take you for valour, I take you for brahman-splendour." Having taken them up, he stands up with the formula, "May life enter into me, may prosperity enter into me, may brahman-splendour enter into me." After the sacrificer has handed them over to the Adhvaryu, they come up while the sacrificer has kept contact with the Adhvaryu. Having returned by the route by which they had gone, having come around along the north of the hall, having brought them in by the eastern door, and having placed in the place for Gārhapatya, he adds fuel to them. (The Gārhapatya fire-place) is strewn around. The Brahman and the sacrificer sit down towards the south.

(The Adhvaryu) spreads the hide of a red bull to the rear of the fire with its neck towards the north and the hairy side upwards. On its shoulder part he pours paddy measuring four parts with the formula, "I pour out (the oblation) dear to Brahman" or without reciting any formula. He violently touches the poured out paddy with the formula, "For intention thee, for desire thee, for prosperity thee." Having poured the paddy in the winnowing basket, and having spread water on them he lifts up the hide. Having placed on the hide the mortar and pestle, he pounds it. With the same pot³ he pours four potfuls of water (in the cooking vessel) if the vessel is thick. If not thick, five or more. It (the rice) becomes accomplished with equal water.

II.14

After it (the rice) has been cooked by some expert (assistant) by adding fuel around, the Adhvaryu, having poured ghee over it, takes it down towards the north. It is announced to the priests at the time when cattle return home. The priests

1. With the verses, *yad devā devahēdanam* etc. cf BaudhŚS' II.11
2. TS.IV.1.2.1
3. Used for pouering out the paddy.

अथैतां पात्रीं निर्णिज्योपस्तीर्य तस्यामेनमसंग्रन्निवोद्धरति । सर्पिरासेचनं
 कृत्वा प्रभूतमाज्यमानीय । अथैतस्यैवौदनस्योपघातं जुहोत्युपतिष्ठते वा
 प्र वेधसे कवये मेध्याय वचो वन्दारु वृषभाय वृष्णे । यतो भयमभयं तन्नो
 अस्त्वव देवान्यजे हेड्यान्स्वाहेति । अथैतांश्चतुर आर्षेयानुत्तरतो
 ऽनुदिशमुपवेश्य ताननुपूर्वमाचमय्य तेभ्य एनं भूमिं स्पृशन्ननुच्छिन्दन्नि-
 वोपोहति । त्रिः प्राश्य प्रशंसन्ति राद्धस्ते ब्रह्मौदन इति । तेभ्यः साण्डं
 वत्सतरं ददाति । अथैष उत्तरत आसीनो ब्राह्मणः क्षामकाषं प्राश्नाति ।
 तस्मै यदस्योपकल्पते तद्ददाति । अथ यदाज्यमुच्छिष्यते तेन समिधो
 ऽभ्यज्यादधाति समिधाग्रिं दुवस्यत घृतैर्बोधयतातिथिम् । आस्मिन्हव्या
 जुहोतन स्वाहा ॥ उप त्वाग्रे हविष्मतीर्घृताचीर्यन्तु हर्यत । जुषस्व समिधो
 मम स्वाहा ॥ तं त्वा समिद्धिरङ्गिरो घृतेन वर्धयामसि । बृहच्छोचा
 यविष्ठ्य स्वाहेति गायत्रीभिर्ब्राह्मणस्य । त्रिष्टुभी राजन्यस्य जिघर्म्यग्निमा
 त्वा जिघर्म्यायुर्दा अग्रे हविषो जुषाण इति । जगतीभिर्वैश्यस्य जनस्य
 गोपा अजनिष्ट जागृविस्त्वामग्रे मानुषीरीडते विशः सप्त ते अग्रे समिधः
 सप्त जिह्वा इति । समित्सु वत्सतरीं ददाति ॥ १४ ॥

approach him. After having cleansed the pan and having spread ghee in it, he scoops out in it this (cooked rice) without bringing (those pots) in contact. Having made a cavity (in the cooked rice) for ghee, and having poured into it ample ghee, he makes an offering of the rice drawn (from the pan) with the verse, "May this humble speech be for the creator, the wise, the holy, sprinkling bull. Let that be fearless for us from which there is fear. I remove by sacrifice the angry gods."¹ Or he prays with this verse. Having seated the four priests claiming descent from Ṛṣis towards the north—each one in a quarter having given them water for sipping successively, he moves for them this (rice) overground without leaving the contact of the earth. Having eaten the rice three times, they praise, "Thy Brahmaudana is well-cooked." (The sacrificer) gives them an uncastrated steer. A brāhmaṇa seated towards the north eats the crust of the rice. (The sacrificer) gives him whatever he likes.

Having besmeared the fire-sticks with the remnants of the clarified butter, he puts them (on fire) for a brāhmaṇa sacrificer with the Gāyatrī verses, "Do you worship Agni with a fire-stick; do you illumine him with ghee; do you offer oblations unto him—O Agni, desired by all, may (the fire-sticks) accompanied by oblations and accomplished with ghee approach thee; do thou approve of my fire-sticks. O Aṅgiras, we feed thee with fire-sticks and ghee. O youngest, do thou shine brightly."² For a Rājanya sacrificer with the Triṣṭubh verses, "I illumine with mind with ghee, Agni residing in all worlds, broad, crosswise, advanced in age, promptly obtaining varied food—I illumine thee with speech, with ghee; do thou enjoy it with open mind. With mortal glory, with agreeable colour with swollen body, Agni is such that one cannot touch him."³ Giving life, O Agni, be rejoining in oblation, with a face brilliant through ghee, with ghee as the birth-place. Having drunk ghee which is sweet, delightful, product of cow, do thou protect him like the father his son."⁴ For a Vaiśya sacrificer with the verses, "Agni who is guardian of men, wakeful, skilful. With his face brilliant with ghee, brilliant with vast flames touching the heaven, bright, he shines for the Bharatas"⁵—O lucky Agni, human beings worship thee—knowing the function of a priest, discerning, giving brilliant wealth, concealed, seen by all, of impetuous spirit, easy for offering, brilliant with ghee"⁶—O Agni, seven are thy fire-sticks, seven tongues, seven seers, seven dear abodes; seven priests offer thee in seven ways; do thou fill seven birth-places with ghee."⁷ In connection with the offering of fire-sticks (the sacrificer) gives away a heifer.

1. TBr.I.2.1.9
2. TBr.I.2.1.9-10
3. TS.IV.1.2.4
4. TS.I.3.14.4
5. TS.IV.4.4.2
6. TS.III.3.11.2
7. TS.I.5.3.2

अथास्मा अरणी प्रयच्छन्नाह वाचंयमो भविष्यसि सःशाधि यत्ते
 सःशिष्यमिति । स आह ब्राह्मणानाशयताश्वं गोपायत संभारान्निधत्तेति ।
 तस्य सुभिक्षमग्न्याधेयं भवति । साग्न्याधेयस्य समृद्धिः । तदाहुर्नाग्न्याधेये
 गां कुर्वीत घोररूपमिति । कुर्वीतैवापि त्वेव न कुर्वीत । अपि बह्वीरपि
 कुर्वीत । अनु चैतस्य भवेत्पुण्या प्रशःसेति कात्यः । अथास्मा अरणी
 प्रयच्छति । ते प्रतिगृह्णाति मही विशपत्नी सदने ऋतस्यार्वाची एतं धरुणे
 रयीणाम् । अन्तर्वत्नी जन्यं जातवेदसमध्वराणां जनयथः पुरोगाम् ॥
 आरोहतं दशतः शक्ररीर्मर्तेनाग्र आयुषा वर्चसा सह । ज्योग्जीवन्त
 उत्तरामुत्तराः समां दर्शमहं पूर्णमासं यज्ञं यथा यजा इति । अथैने
 उपनिगृह्णात्यृत्विगवती स्थो अग्निरेतसौ गर्भं दधाथां ते वामहं ददे ।
 तत्सत्यं यद्वीरं बिभृथो वीरं जनयिष्यथः । ते मत्प्रातः प्रजनिष्येथे ते मा
 प्रजाते प्रजनयिष्यथः । प्रजया पशुभिर्ब्रह्मवर्चसेन सुवर्गे लोक इति ।
 अथैनमनृतात्सत्यमुपनयति मानुषादैव्यमुपनयतीदमहमनृतात्सत्यमुपैमि
 मानुषादैव्यमुपैमि दैवीं वाचं यच्छामीति । तं वाचंयमः रात्रिं जागरयन्त
 आसते । शल्कैस्ताः रात्रिमग्रिमिन्धते शल्कैरग्रिमिन्धान उभौ लोकौ
 सनेमहम् । उभयोर्लोकयोर्ऋध्वाति मृत्युं तराम्यहमिति । उत्तरेण
 गार्हपत्यस्यायतनं कल्माषमजं बध्नाति तेनैनमाधास्यमानः संख्यापयति
 प्रजा अग्रे संवासयाशाश्च पशुभिः सह । राष्ट्राण्यस्मा आधेहि
 यान्यासन्त्सवितुः सव इति ॥ १५ ॥ पञ्चमः ॥

II.15

While handing over the two kindling woods to him (the sacrificer), (the Adhvaryu) says, "You will be restraining speech; instruct what you have to instruct." He (the sacrificer) says, "Give food to brāhmaṇas, keep a guard on the horse, keep ready the substances." His setting the fires brings prosperity. That is the prosperity of the setting up of fires. They say: one should not immolate a cow in the setting up of fires; it is a cruelty. One should immolate; alternatively one should not; or one may immolate many; he will meet with abundant praise, so said Kātya.¹ Then (the Adhvaryu) hands over the kindling woods to him (the sacrificer). He (the sacrificer) receives them with the verses, "O you great (kindling woods) guardians of people, seats of the holy order, do you come hither, carriers of wealth. Do you, pregnant ones, generate the fire, the forerunner of sacrifices—Do you (O kindling woods), mount up on my ten fingers. Do thou, O Agni, mount upon me with the holy order, long life and strength so that, living long year after year, I may perform the Full-moon and New-moon sacrifices."² He holds them fast with the formula, "You are capable of procreation with fire as the semen virile; bear the foetus. I hold you as such. Truly you bear a heroic son; you will generate a heroic son. (Next) morning you will procreate for me; procreating for me you will provide me with offspring, cattle and brahman-splendour in the heaven."³ Then (the Adhvaryu) leads him to truth from untruth to the divine from the human with the formula, "Here do I go to truth from untruth, to the divine from the human, I restrain the divine speech."⁴ Him who has restrained speech they keep awake throughout the night. They enkindle the fire with wooden chips that night with the verse, "May I, enkindling the fire with wooden chips, win both the worlds. Having prospered in both the worlds, I shall cross over the death."⁵ To the north of the Gārhapatya fire-place, he fastens a spotted goat, and makes him gaze at this fire to be set with the verse, "O Agni, do thou bring together progeny and quarters with cattle. Place within him subjects which have been in the impulse of Savitr."⁶

1. One among the teachers mentioned in the Dvaidha-portion (XX-XXIII)
2. TBr.I.2.1.13-14
3. TBr.I.2.1.14
4. TBr.I.2.1.15
5. TBr.I.2.1.15
6. TBr.I.2.1.13

अथाध्वर्युरपररात्र आद्रुत्यारणी निष्टपति जातवेदो भुवनस्य रेत इह
 सिञ्चतपसो यज्जनिष्यते । अग्रिमश्चत्थादधि हव्यवाहः शमीगर्भाज्जनयन्यो
 मयोभूः ॥ अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः । तं जानन्नग्र
 आरोहाथा नो वर्धया रयिमिति । अथैतमग्रिः सते समुष्य दक्षिणतो
 ज्वलयन्त आसते । अथैतान्यग्न्यायतनानि शकृत्पिण्डेन परिलेपयति ।
 अथ तृतीयः संभाराणामादाय गार्हपत्यस्यायतने निवपति यत्पृथिव्या
 अनामृतः संबभूव त्वे सचा । तदग्रिरग्नये ऽददात्तस्मिन्नाधीयतामयमिति ।
 स यत्रोषानुपाधिगच्छति तज्जपति यददश्चन्द्रमसि कृष्णं तदपीहेति ।
 अथैनानादधाति दिवस्त्वा वीर्येण पृथिव्यै महिम्ना । अन्तरिक्षस्य पोषेण
 सर्वपशुमादध इति । अथैनान्संप्रयौति सं वः सृजामि हृदयानि सःसृष्टं
 मनो अस्तु वः । सःसृष्टः प्राणो अस्तु वः ॥ सं या वः प्रियास्तनुवः संप्रिया
 हृदयानि वः । आत्मा वो अस्तु संप्रियः संप्रियास्तनुवो ममेति ।
 अथैनान्कल्पयति कल्पेतां द्यावापृथिवी कल्पन्तामाप ओषधीः ।
 कल्पन्तामग्रयः पृथङ्मम ज्यैष्ठ्याय सव्रताः ॥ ये ऽग्रयः समनसो ऽन्तरा
 द्यावापृथिवी । वासन्तिकावृतू अभिकल्पमाना इन्द्रमिव देवा
 अभिसंविशन्त्विति । अथातिशिष्टानां संभाराणामर्धानादाय दक्षिणया
 द्वारोपनिर्हत्यान्वाहार्यपचनस्यायतने निवपति यदन्तरिक्षस्यानामृतः संबभूव
 त्वे सचा । तद्वायुरग्नये ऽददात्तस्मिन्नाधीयतामयमिति । स यत्रोषानुपाधि-
 गच्छति तज्जपति यददश्चन्द्रमसि कृष्णं तदपीहेति । तथादधाति । तथा
 संप्रयौति । तथा कल्पयति । अथैतेनैव यथेतमेत्यातिशिष्टान्संभारानादाय

II.16

Now the Adhvaryu, having hastened up in the latter part of night, heats the two kindling woods with the verse, "O Jātavedas Agni, do thou sprinkle here semen virile of earth which would be created out of heat, the fire, the carrier of oblations, the rejoining, creating from Aśvattha grown on the Śamī—This is thy natural birth place born of which thou hast shone. Knowing it, do thou, O Agni, go upwards and increase our wealth."¹ Having placed this Agni in a pan, they keep it enflamed towards the south. (The Adhvaryu) causes the fire-places to be smeared with a ball of dung. Having taken up one third of the substances, he puts it into the place for Gārhapatya. With the verse, "That imperishable (part) of the earth which became united with thee, Agni has given it to Agni; may this fire be deposited within it."² At the spot where he finds the saline soil, there, referring to it he murmurs the formula, "That black which is in the moon, may it be here." He arranges it with the formula, "I put thee yielding all cattle, together with the valour of heaven, expansion of the earth and nourishment of mid-region."³ He mixes it together with the verses, "I unite your hearts; may your mind be united; may your birth be united, may your bodies be dear; may your soul be dear, may my bodies be dear."⁴ He renders it harmonious with the verses, "May heaven and earth be harmonious; may the waters and plants be harmonious; may the various fires having common vows be harmonious for my superiority. The fires which, possessing similar thoughts are between the heaven and earth. May they, corresponding to the two springs, enter thee as gods enter Indra."⁵

Having taken up half the quantity each of remaning substances and having taken it out by the southern door (of the Gārhapatya chamber) he puts it into the place for the Anvāhāryapacana fire with the verse, "That imperishable of the mid-region which became united with thee; Vāyu has given it to Agni; may this (fire) be deposited within it."⁶ At the spot where he finds the saline soil, there, referring to it, he murmurs the formula, "That black which is in the moon, may it be here." He arranges it similarly, he mixes it similarly, he renders it harmonious similarly.

Having returned by the same route by which he had gone, having taken up the remaining substances, having carried them by the eastern door, he puts them into the place for the Āhavanīya with the verse, "That imperishable of the heaven which

1. TBr.I.2.1.15-16
2. KS VII.12
3. TBr.I.2.1.18
4. TBr.I.2.1.17
5. TS V.4.11.1; TBr.I.2.1.18
6. KS VII.12

पूर्वया द्वारोपनिर्हत्याहवनीयस्यायतने निवपति यद्विवो ऽनामृतः संबभूव
 त्वे सचा । तदादित्यो ऽग्रये ऽददात्तस्मिन्नाधीयतामयमिति । स
 यत्रोषानुपाधिगच्छति तज्जपति यददश्चन्द्रमसि कृष्णं तदपीहेति । तथाद-
 धाति । तथा संप्रयौति । तथा कल्पयति । अथ गोप्तारः समादिशति । स
 आह विहता अग्रयो मा कश्चनान्तरेण संचारीदिति । अथाध्वर्युः
 प्रदक्षिणमावृत्य प्रत्यङ्मुह्यत्यगार्हपत्यस्यायतन उपरि संभारेषु मुञ्जकुलायं
 निदधाति । तस्मिन्प्रतीचीनप्रजननामरणिं निधाय दशहोत्रोत्तरा-
 रणिमवदधाति । स आह मन्थतेति । यजमानः प्रथमो मन्थति । यजमान
 उत्तमो मन्थति । जनयति । जाते वरं ददामीति वाचं विसृजते ।
 अथैनमुपतिष्ठते ऽजीजनन्नमृतं मर्त्यासो ऽस्त्रेमाणं तरणिं वीडुजम्भम् । दश
 स्वसारो अगुवः समीचीः पुमांसं जातमभिसंरभन्तामिति ।
 अथैनमभिप्राणिमिति प्रजापतेस्त्वा प्राणेनाभिप्राणिमि पूष्णः पोषेण
 मह्यम् । दीर्घायुत्वाय शतशारदाय शतः शरद्भ्य आयुषे वर्चसे जीवात्वै
 पुण्याय ॥ प्राणे त्वामृतमादधाम्यन्नादमन्नाद्याय गोप्तारं गुप्त्या इति ।
 अथोद्रातारमाह रथन्तरं ब्रूहीति । अथैनमादधाति । भूर्भुवो घर्मः
 शिरस्तदयमग्निः संप्रियः पशुभिर्भुवत् । छर्दिस्तोकाय तनयाय यच्छ ॥
 भृगूणां त्वाङ्गिरसां व्रतपते व्रतेनादधामीति भृग्वङ्गिरसामादध्यात् ।
 आदित्यानां त्वा देवानां व्रतपते व्रतेनादधामीत्यन्यासां ब्राह्मणीनां प्रजानाम् ।
 वरुणस्य त्वा राज्ञो व्रतपते व्रतेनादधामीति राज्ञः । इन्द्रस्य त्वेन्द्रियेण
 व्रतपते व्रतेनादधामीति राजन्यस्य । मनोस्त्वा ग्रामण्यो व्रतपते
 व्रतेनादधामीति वैश्यस्य । ऋभूणां त्वा देवानां व्रतपते व्रतेनादधामीति
 रथकारस्येति । यथर्षि यथागोत्रम् । गायत्रेण छन्दसेति । उत्तरतो
 हिरण्यशल्कमुपास्यति स्वया तनुवा संभवेति । अथैतः राजतं वृषलाय

became united with thee, Āditya has given it to Agni, may this (fire) be deposited in it."⁷ At the spot where he finds the saline soil, there, referring to it, he murmurs the formula, "The black which is in the moon, may it be here." He arranges similarly, he mixes similarly he renders it harmonious similarly. He appoints (somebody as) the guardian. He commands, "The fires have been spread out, let nobody pass between them."

Now the Adhvaryu, turning by the right and hastening towards the west, puts the web of muñja grass in the place for the Gārhapatyā upon the substances. Having placed on it the (lower) kindling wood with its womb towards the west, he puts into it the upper kindling wood with the Daśahotṛ formula. He then says, "Do you churn out." The sacrificer churns first, the sacrificer churns the last. He produces (the fire). As soon as fire is produced, he releases his speech by saying, "I give a boon." He then prays to it (the fire) with the verse, "The mortals have generated the immortal, faultless, quick, firm-jawed. Let the ten sisters—the fingers, the true ones, seize the generated man."⁸ He breathes over it with the verse, "I breathe over thee with Prajāpati's breath, with sustenance of Pūṣan for my long life of a hundred years, (more than) a hundred years for strength, vitality, and good deed. I place thee, immortal in breath, food-eater for food, the guardian for protection."⁹ He says to the Udgātr, "Do you chant the Rathantara Sāman."

He deposits it (the fire) with the formula, "*Om bhūr bhuvaḥ*, flame is the head, it is this Agni. May he be dear to us together with our cattle. Do thou give lustre to our son and grandson."¹⁰ (Moreover) he should deposit the fire of the sacrificers belonging to Bhṛgvaṅgiras gotra with the formula, "O lord of vows, I deposit thee with the vow of Bhṛgus and Aṅgirasas." Of other brāhmaṇas with the formula, "O lord of vow, I deposit thee with the vow of gods Ādityas" Of the king with the formula, "O lord of vows, I deposit thee with the vow of king Varuṇa." Of a Rājanya with the formula, "O lord of vows, I deposit thee with the vow and power of Indra." Of a Vaiśya with the formula, "O lord of vows, I deposit thee with the vow of Manu the leader of village." Of the Rathakāra with the formula, "O lord of vows, I deposit thee with the vow of gods Ṛbhus." (He should mention the Ṛṣi) as the Ṛṣi may be. (He should mention the gotra) as the gotra may be. (He should further add) "with the Gāyatrī metre."¹¹ He throws away a piece of gold with the formula, "Do thou be born with thy own body." He throws away a piece of silver to a low caste or an unknown person. (Thereby) he casts away the distress." So says the Brāhmaṇa.

7. KS VII.12

8. TBr.I.2.1.19

9. TBr.I.2.1.19

10. TBr.I.1.7.1

11. For example, *bhṛgūnām tvā vrataṭpate vratenā* dadhāmi bhārgavo gāyatreṇa chandasā.

वाज्ञाताय वातिप्रयच्छति । आर्तिमेवातिप्रयच्छतीति ब्राह्मणम् ।
अथैनमुपतिष्ठते अहं त्वदस्मि मदसि त्वमेतन्ममासि योनिस्तव
योनिरस्मि । ममैव सन्वह हव्यान्यग्रे पुत्रः पित्रे लोककृज्जातवेदः ।
सुगार्हपत्यो विदहन्नरातीरुषसः श्रेयसीःश्रेयसीर्दधत् । अग्रे सपत्नः
अपबाधमानो रायस्पोषमिषमूर्जमस्मासु धेहीति ॥ १६ ॥

अथैतमग्निमाददते य एष सते समुप्तो भवति । तं दक्षिण्या
द्वारोपनिर्हृत्यान्वाहार्यपचनमादधाति भूर्भुवो वातः प्राणस्तदयमग्निः संप्रियः
पशुभिर्भुवत् । स्वदितं तोकाय तनयाय पितुं पच ॥ अमीषां त्वा देवानां
व्रतपते व्रतेनादधामीति । यथर्षि यथागोत्रम् । गायत्रेण छन्दसेति । उत्तरतो
हिरण्यशल्कमुपास्यति स्वया तनुवा संभवेति । अथैतः राजतं वृषलाय
वाज्ञाताय वातिप्रयच्छति । आर्तिमेवातिप्रयच्छतीति ब्राह्मणम् । अपि वा
गार्हपत्यादेवान्वाहार्यपचनमादधाति । प्रजापतिरग्निमसृजत सो ऽबिभेत्प्र
मा धक्ष्यतीति तस्य त्रेधा महिमानं व्यौहच्छान्त्या अप्रदाहायेत्येतस्माद्वाह्य-
णात् । अथैनमुपतिष्ठत इमा उ मामुपतिष्ठन्तु राय आभिः प्रजाभिरिह
संवसेय । इहो इडा तिष्ठतु विश्वरूपी मध्ये वसोर्दीदिहि जातवेद इति ।
अथैतेनैव यथेतमेत्याभ्यादधातीध्मं प्रणयनीयम् । तं तदाभ्यादधाति यथा
मन्यते ऽर्धोदिते सूर्य आहवनीय आधीयमानः संपत्स्यत इति । तस्य तथा
संपद्यते । उपोषयमनीः कल्पयन्ति । अश्व एष पूर्ववाट् पल्पूलितः
पुरस्तात्तिष्ठति । अथोद्गातारमाह वामदेव्यं ब्रूहीति । अथैनमुद्यच्छत
ओजसे बलाय त्वोद्यच्छे वृष्णे शुष्मायायुषे वर्चसे । सपत्नतूरसि
वृत्रतूः ॥ यस्ते देवेषु महिमा सुवर्गो यस्त आत्मा पशुषु प्रविष्टः । पुष्टिर्या
ते मनुष्येषु पप्रथे तया नो अग्रे जुषमाण एहि ॥ दिवः पृथिव्याः
पर्यन्तरिक्षाद्वातात्पशुभ्यो अर्धोषधीभ्यः । यत्र-यत्र जातवेदः संबभूथ
ततो नो अग्रे जुषमाण एहीति । इयत्यग्रे हरति । अथेयति । अथेयति ।
अधोऽधः शिरो हरतीति ब्राह्मणम् । आददान एवैता मात्रा

Then he prays to this (fire) with the verses, "I am thy origin. Belonging to me, O Agni, do thou carry the oblations (unto gods), O Creator of world, O Jātavedas, like a son to his father—O Agni, possessing the good Gārhapatya, burning out the evil spirits, making the dawns better, smiting the enemies, do thou give unto us abundance of wealth, food and strength."¹²

II.17

They take up this fire which is collected in the platter. Having carried it by the southern door, he deposits the Anvāhāryapacana fire with the mantra, "*Bhūṛ bhuvah*, wind is the breath. May this Agni be dear to us together with the cattle. Do thou cook delicious food for the son and the grandson."¹ I deposit thee, O lord of vows, with the vow of these gods." (He mentions the name of the Ṛṣi) as the Ṛṣi may be; (he mentions the gotra) as the gotra may be. (He further adds) "with the Gāyatrī metre." He throws a piece of gold towards the north with the formula, "Do thou be born with thy own body." He throws this silver piece towards a low caste or an unknown person. (Thereby) he casts away the distress itself. So says the Brāhmaṇa. Alternatively, he deposits the Anvāhāryapacana from the Gārhapatya itself. "Prajāpati created Agni. He became frightened that he would burn him. He (Prajāpati) divided his greatness in three parts, for peace and non-burning." So goes the Brāhmaṇa, He then prays to him with the verse, "May these riches come to me. May I live here together with these offspring. May the manifold food remain here. O Jātavedas, do thou shine in the midst of the wealth."²

Having returned by the route by which he had gone, he puts (on the fire) a faggot to be carried forth. He puts it at such time that he would think the Āhavanīya fire would be set up when the sun is half arisen. So it happens. Supporting (sand) is arranged. The horse which is harnessed for the first time and which is washed stands towards the east. Then he says to the Udgātr, "Do you chant Vāmadevya Sāman." He lifts up that (fire) with the verses, "I lift thee up for vigour and strength, the sprinkler for might, long life and splendour. Thou art the smiter of enemies, the smiter of evils—O Agni, being pleased, do thou come to us with thy greatness among the gods (i.e.) heaven thy soul which has entered the cattle and thy prosperity which pervades among men—From the heaven, earth, midregion, wind, cattle and plants wherever O Jātavedas, thou art generated, do thou, O Agni, come

12. TBr.I.2.1.20-21

1. TBr.I.1.7.1

2. TBr.I.2.1.2

अभिसंपादयेदित्येतदपरम् । अश्वं पूर्वं नयन्ति । तमनुमन्त्रयते प्राचीमनु
 प्रदिशं प्रेहि विद्वानग्रेरग्रे पुरो अग्निर्भवेह । विश्वा आशा दीद्यानो विभाह्यर्ज
 नो धेहि द्विपदे चतुष्पद इति । विषुवत्युपरमन्ति विक्रमस्व महाऽसि
 वेदिषन्मानुषेभ्यस्त्रिषु लोकेषु जागृहीति । अथोपातियन्त्यन्वग्निरुष-
 सामग्रमख्यदन्वहानि प्रथमो जातवेदाः । अनु सूर्यस्य पुरुत्रा च रश्मीननु
 द्यावापृथिवी आततानेति । अथैतेनाश्वेन प्राचोत्तरतः पार्श्वतः
 संभाराणामाक्रमयति यथाहितस्याग्रेरङ्गारा अभ्यववर्तेरन्निति । अथैनं
 प्रदक्षिणमावर्त्याद्भिरभ्युक्ष्योदञ्चमुत्सृजति । स एषो ऽध्वर्योर्भवति । अन्यं
 ब्रह्मणे ददाति । अथ प्रदक्षिणमावृत्येध्मं प्रतिष्ठापयति यदिदं दिवो यददः
 पृथिव्याः संविदाने रोदसी संबभूवतुः । तयोः पृष्ठे सीदतु जातवेदाः शम्भूः
 प्रजाभ्यस्तनुवे स्योनः ॥ प्राणं त्वामृत आदधाम्यन्नादमन्नाद्याय गोप्तारं
 गुप्त्या इति । अथोद्गतारमाह बृहद्वारवन्तीयः श्यैतमिति गायेति । सर्वाणि
 संप्रेष्यति । बृहति गीयमान आहवनीयमादधाति भूर्भुवः सुवरर्कश्चक्षुस्तदसौ
 सूर्यस्तदयमग्निः संप्रियः पशुभिर्भुवत् । यत्ते शुक्रं शुक्रं वर्चः शुक्रा तनूः
 शुक्रं ज्योतिरजस्रं तेन मे दीदिहि तेन त्वादधे ऽग्निनाग्रे ब्रह्मणा अमीषां
 त्वा देवानां व्रतपते व्रतेनादधामीति । यथर्षि यथागोत्रम् । गायत्रेण
 छन्दसेति । उत्तरतो हिरण्यशल्कमुपास्यति स्वया तनुवा संभवेति ।

hither, being pleased."³ He first lifts up at this height, then at this, then at this. He lifts up lower and lower than the head. So the Brāhmaṇa⁴ says. There is a view that while taking up the fire one should attain these heights.

The horse is led in front. He follows him with the verse, "O Agni, do thou, knowing, go ahead towards the east. Do thou become Agni going ahead of Agni. Illuminating all directions, do thou shine. Do thou grant strength to our biped and quadruped."⁵ They halt in the middle with the verse, "Do thou take a stride, thou art great. Taking a seat for men, do thou go on burning in the three worlds."⁶ Then they go ahead with the verse, "Jātavedas Agni has appeared following the Uṣas first of all; he has appeared following the rays of the sun on all sides; he is spread along the heaven and earth."⁷ He makes the horse facing the east tread on the northern side of the substances (spread in the fire-place) so that the embers of the deposited fire-would pass on (the foot-print of the horse). Then having turned him (the horse) by the right and having sprinkled water over him, he releases him towards the north. He (the horse) belongs to the Adhvaryu. (The sacrificer) gives another one to the Brahman.

Turning by the right (the Adhvaryu) deposits the burning faggot (in the fire-place) with the mantras, "This which belonging to the heaven (stands on the earth) that which belonging to the earth (stands in the heaven)—the heaven and earth knowing both of them have come together. May the Jātavedas Agni, doing good to the offspring and bringing happiness to (my) body sit on the surface of both of them."⁸ (O Āhavanīya) I deposit thee the life in the immortal—the food-eater for food, the protector for protection."⁹ Then he says to the Udgātṛ, "Do you chant the Bṛhat, Vāravantiya and Śyaita Sāmans." He gives the call with regard to all (other Sāmans).¹⁰ While the Bṛhat Sāman is being chanted, he deposits the Āhavanīya fire, with the mantras, "*Bhūr bhuvaḥ suvaḥ* fire is the eye. It is this sun, May he be dear (to us) together with the cattle. O shining, what is thy shining strength, shining form, shining non-interrupted light, do thou shine thereby for me. I set thee up therewith O Agni, with the fire the Brāhmaṇa."¹¹ O lord of vows, I deposit thee with

3. TBr.I.2.1.21,22

4. TBr.I.1.5.7

5. TBr. I.1.7.1

6. TBr. I.2.1.23

7. TS IV.1.2.1

8. cf. the mythical origin of the saline soil as laid down in TBr.I.1.3.1-2

9. TBr.I.2.1.23-24

10. If the sacrificer desires the chanting of certain additional Sāmans following the directions in other schools.

11. TBr.I.1.7.1.2; I.2.1.24

अथैतः राजतं वृषलाय वाज्ञाताय वातिप्रयच्छति । आर्तिमेवातिप्रयच्छतीति ब्राह्मणम् । अथैनमुपतिष्ठत आनशे व्यानशे सर्वमायुर्व्यानश इति । अत्रैतावग्री आदधाति सभ्यं चावसथीयं च । रथचक्रं प्रवर्तयति संततं गार्हपत्यादाहवनीयात् ॥ १७ ॥

सर्वौषधेन व्याहृतीभिरग्रीञ्छमयित्वा पञ्चपञ्च नानावृक्षीयाः समिधो ऽभ्यज्याभिदधाति समिध्यमानः प्रथमो नु धर्म इत्येताभिः पञ्चभिरायुर्दा अग्रे हविषो जुषाण इत्येतामपोद्धृत्य । अथ प्रदक्षिणमावृत्य प्रत्यङ्मद्रुत्य जघनेन गार्हपत्यं तिष्ठःस्तनूभिरुपतिष्ठते ये ते अग्रे शिवे तनुवौ विराट् च स्वराट् च ते मा विशतां ते मा जिन्वताम् । ये ते अग्रे शिवे तनुवौ सम्राट् चाभिभूश्च ते मा विशतां ते मा जिन्वताम् । ये ते अग्रे शिवे तनुवौ विभूश्च परिभूश्च ते मा विशतां ते मा जिन्वताम् । ये ते अग्रे शिवे तनुवौ प्रभूश्च ते मा विशतां ते मा जिन्वताम् । यास्ते अग्रे शिवास्तनुवस्ताभिस्त्वादध इति । सर्वाभिर्गार्हपत्यम् । सर्वाभिरन्वाहार्यपचनम् । सर्वाभिराहवनीयम् । अथ घोरास्तनूरनुदिशति यास्ते अग्रे घोरास्तनुवस्ताभिरमुं गच्छेति । अत्र यं यजमानो द्वेष्टि तं मनसा ध्यायति । अथाप उपस्पृश्य विराजक्रमैरुपतिष्ठते । नर्यं प्रजां मे गोपाय । अमृतत्वाय जीवसे । जातां जनिष्यमाणां च । अमृते सत्ये प्रतिष्ठितामिति गार्हपत्यम् । अथर्वं पितुं मे गोपाय । रसमन्नमिहायुषे । अदब्धायो ऽशीत-

the vow of gods N.N.”¹² (He mentions) as the Ṛṣi may be, as the gotra may be. (He further adds) “with the Gāyatrī metre.”

He throws away a piece of gold with the formula, “Do thou be born with thy own body.” He throws away a piece of silver to a low caste or an unknown person. “(Thereby) he casts away the distress,” So says the Brāhmaṇa. Then he prays to him with the formula, “I have attained, I have received, I have received all life.”¹³ At this stage he sets these two fires—Sabhya and Āvasathiya. He rotates the chariot-wheel continuously from the Gārhapatya to the Āhavanīya.

II.18

Having pacified the fires with all grains¹ and the Vyāhṛtis, he puts (on them) fire-sticks of various trees,² five each, having first besmeared them (with ghee), with the five consecutive verses (from the Anuvāka TBr I.2.1) excluding the verse *āyur dā agne haviṣo juṣāṇah*, “Agni, being enkindled, first (among the gods), the law, possessed of all wealth, bright-haired, covered with ghee, purifier, a good offerer, is furnished with rays for offering—Agni is ghee-faced, born in ghee, enkindled with ghee, ghee is his food, ghee-dotted rivers carry ghee, drinking ghee, do thou offer to gods skilfully—O young Agni, gods made you, being enkindled, the carrier of oblations. They kept an eye impelling thought³ on (thee who art) widely clearing born in ghee, being offered and bright—O Agni, the holy priests enkindled thee being offered since long with ghee and good fire-sticks. Thou growing with plants and sprinkled with ghee spreadest thyself widely over earthly expanses—(The priest) enkindling decorates the fire having the face of ghee, maintaining the holy order like Mitra. Being enkindled, shining like a banner in sacrifices, (Agni) promotes our brilliant talent.”⁴ Turning by the right and hastening towards the west and standing to the rear of the Gārhapatya the (sacrificer) prays (to the Gārhapatya) with Tanu formulas, “Thy two forms, O Agni, which are auspicious, Virāt and Svarāt, may they enter into me, may they impel me. Thy forms, O Agni, which are auspicious, Samrāt and Abhibhū, may they enter into me, may they impel me. Thy forms, O Agni, which are auspicious, Vibhū and Paribhū, may they enter

12. cf BaudhŚS II.16

13. TBr.I.1.7,2; I.2.1.24

1. By the word *sarvaṇuśadha* Sāyaṇa's *Ādhānaprayoga* called *Yajñatantrasudhānidhi* and the commentary *subodhinī* on BaudhŚS understand the various parts and products of plants, namely, plants, flower of parched corns, flowers, wood, fruit, root and blades.
2. Respectively of Āsvattha, Udumbara, Palāśa, Śamī and Vikaṅkata.
3. It would be better to read *codayanmati* instead of *ovaḥ* following RV V.8.6.
4. TBr.I.2.1.10-13

तनो । अविषं नः पितुं कृण्वित्यन्वाहार्यपचनम् । शंस्य पशून्मे गोपाय
द्विपादो ये चतुष्पदः । अष्टाशफाश्च य इहाग्रे । ये चैकशफा आशुगा
इत्याहवनीयम् । सप्रथ सभां मे गोपाय । ये च सभ्याः सभासदः ।
तानिन्द्रियावतः कुरु । सर्वमायुरुपासतामिति सभ्यम् । अहे बुध्निय मन्त्रं
मे गोपाय । यमृषयस्त्रयिविदा विदुः । ऋचः सामानि यजूंषि । सा हि
श्रीरमृता सतामित्यावसथीयम् । अथ गार्हपत्य आज्यं विलाप्योत्पूय स्नुचि
चतुर्गृहीतं गृहीत्वा समिद्धत्याहवनीये पूर्णाहुतिं जुहोति सप्त ते अग्रे
समिधः सप्त जिह्वा इति । पूर्णाहुतौ वरं ददाति । अथैतान्यग्निहोत्रपात्राणि
प्रक्षालितान्युत्तरेण गार्हपत्यमुपसादयति कूर्चे वा सूनायां वा स्थालीं
सस्नुवां स्नुचमभिद्योतनं समिधमिति । अथैतामग्निहोत्रीं दक्षिणत
उदीचीं स्थापयित्वा ब्राह्मणो दोग्धि । पूर्वौ दुह्यात् । अपरौ दुह्यात् । न
संमृशेत् । द्वयोर्दुह्यात्पशुकामस्येति । अधिश्रित्योत्तरमानयति ।
अथैतदग्निहोत्रमग्रेणाहवनीयं पर्याहृत्य पूर्वया द्वारा प्रपाद्य जघनेन

into me, may they impel me. Thy forms, O Agni, which are auspicious, Prabhvī and Prabhūti, may they enter into me, may they impel me. Thy forms, O Agni, which are auspicious, I set thee up with them."⁵ With all (formulas) the Gārhapatya, with all the Anvāhāryapacana and with all the Āhavanīya. (The Adhvaryu) assigns the dreadful bodies with the formula, "O Agni, do thou go to N.N. with those which are your dreadful bodies."⁶ Here the sacrificer mentally thinks of him whom he hates.

Having touched water, he prays with the Virājākrama formulas. To the Gārhapatya with the verse, "O manly (Agni), do thou guard my offspring, born and to be born, stabilised in immortality and truth, for immortality and life."⁷ To the Anvāhāryapacana with the verse, "O Atharva, do thou guard here my nourishment - drink and food for long life. Do thou whose life is uninjured and whose body is hot, make our nourishment poisonless."⁸ To the Āhavanīya with the verse, "O praise-worthy Agni, do thou guard here my cattle the two-footed and four-footed, eight-hoofed and one-hoofed, swift-goers."⁹ To the Sabhya with the verse, "O spreading wide, do thou guard my meeting place and the members sitting at that place. Do thou make them rich in strength. May they attain the whole life."¹⁰ To the Āvasathīya with the verse, "O Ahi Budhniya, do thou guard my prayer which the Ṛsis studying the three Vedas have known, namely, the Ṛk, Sāman and Yajus. That is the immortal wealth of the good."¹¹ Having melted clarified butter over the Gārhapatya fire, having purified it and having taken up four spoonfuls in the ladle (the Adhvaryu) offers a Pūrṇāhuti on the Āhavanīya fire on which he has put a fire-stick, with the verse, "Seven are thy fire-sticks, O Agni, seven thy tongues, seven Ṛsis, seven dear abodes, seven priestshoods, sacrifice to thee, sevenfold, do thou fill seven birth-places with ghee."¹² At the Pūrṇāhuti, (the sacrificer gives boon (to the Adhvaryu).

(The Adhvaryu) places these Agnihotra - implements which have already been cleansed, towards the north of the Gārhapatya either upon a bundle of grass or in a wicker-work basket - a vessel together with a spoon, a ladle, an illuminator and a fire-stick. Having made the Agnihotra-cow to stand towards the south and facing the north, a brāhmaṇa milks her. He should milk the front two udders, (then) he should milk the rear two udders, he should not touch together (the two sets of

5. TBr.I.1.7.2,3

6. TBr.I.1.7.3

7. TBr.I.2.1.25

8. TBr.I.2.1.25

9. TBr.I.2.1.25

10. TBr.I.2.1.26

11. TBr.I.2.1.26

12. TS.I.5.3.2

गार्हपत्यमुपसाद्य तस्मिन्नग्निहोत्रविधिं चेष्टित्वा समिधमुपयत्य प्राङ्
हरति । जघनेनाहवनीयमुपसादयति कूर्चे । अत्रैताः समिधं मध्यत
आहवनीयस्याभ्यादधाति तूष्णीम् । तस्यामादीप्तायां प्रतिमुखं द्विर्जुहोत्युच्च
माष्टर्यं च माष्टर्यभयमवाप्नोतीति ब्राह्मणम् । द्विरङ्गुल्या प्राश्योदङ्
पर्यावृत्य प्राचीनदण्डया स्नुचा भक्षयति । निर्णिज्य स्नुचं निष्टप्याद्भिः
पूरयित्वोदगुद्दिशति । सप्तर्षीनेव प्रीणातीति ब्राह्मणम् । हुत्वोपसमिन्द्रे
ब्रह्मवर्चसस्य समिद्धयैः । अपो निनयत्यवभृथस्यैव रूपमकरिति
ब्राह्मणम् ॥ १८ ॥

अथ परिकर्मिणं बर्हिर्लावं प्रहिणोति । आहतं वा यजुषा करोति ।
अथ पृष्ठ्याः स्तीर्त्वापः प्रणीयाग्रेयमष्टाकपालं निर्वप्यन्दशहोतारं
व्याचक्षीत । सामिधेनीरनुवक्ष्यन्दशहोतारं व्याचक्षीत । श्रपयित्वा-
सादयति । तस्याः पञ्चदश सामिधेन्यः पञ्च प्रयाजा वार्त्रघ्नावाज्यभागौ ।
अथ हविषो ऽग्निर्मूर्धा भुव इति । त्रिष्टुभौ संयाज्ये । अन्वा-
हार्यमासाद्याग्न्याधेयदक्षिणा ददाति । आ द्वादशभ्यो ददाति । कामं
भूयसीर्ददाति । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् ।
अथ तदानीमेव पृष्ठ्याः स्तीर्त्वापः प्रणीयैन्द्राग्रमेकादशकपालं
निर्वपत्यादित्यं चरुम् । घृत एष चरुर्भवति । शृते नेदीयसि

udders). For a sacrificer desiring cattle he should draw the milk of two cows. (In that case) having placed (milk of the first cow) on the fire, (the Adhvaryu) brings into that milk the other (milk). Having brought around this Agnihotra along the front of the Āhavanīya, having brought it (into the Gārhapatya chamber) through the eastern door, having placed it to the rear of the Gārhapatya, having performed on it the rite pertaining to the Agnihotra,¹³ having supported (the ladle) with a fire-stick, (the Adhvaryu) carries it forward. He keeps it down upon a bundle of grass to the rear of the Āhavanīya fire. He puts the fire-stick in the middle of the Āhavanīya without reciting any formula. When it has caught fire, he offers milk twice with the ladle facing opposite direction. He wipes the ladle upwards and then downwards (from the bowl to the beak and then from the beak to the bowl). (Thereby) he secures both. So says the Brāhmaṇa. Having consumed (the smearings) twice with the (fore) finger, having turned around towards the north, he consumes (the milk) out of the ladle held with its handle towards the east. Having cleansed the ladle, having heated and having filled with water, he tosses (that water) towards the north. (Thereby) he gratifies the seven Ṛsis. So says the Brāhmaṇa. After having made the offering he adds fuel to the fire for the enkindling of Brahman-splendour. He pours down the water. (Thereby) he renders the form of Avabhṛtha. So says the Brāhmaṇa.

II.19

(The Adhvaryu) sends off an assistant to cut Barhis, or he recites the relevant Yajus with reference to the already fetched one. Having strewn the Pṛṣṭhyā line and having carried forth Praṇītā water, he should utter the Daśahotṛ formula while he is about to pour out paddy for a cake on eight potsherds to Agni. The Hotṛ should utter the Daśahotṛ formula when he is about to recite the Sāmīdhenī verses. After having baked the cake, (the Adhvaryu) places it (within the altar). For this (Iṣṭi) there are fifteen Sāmīdhenī verses, five Prayāja - offerings and the two Vātraghna Ājyabhāgas.¹ (The puronuvākya-yājyā verses) for the principal offering are respectively *agnir mūrdhā divaḥ* and *bhuvo yajñasya*. The puronuvākya and yājyā verses for the Sviṣṭakṛt offering are in Triṣṭubh metre.² Having placed the Anvāhārya cooked rice (within the altar), (the sacrificer) gives away the Dakṣiṇās pertaining to the setting of fires. He gives up to twelve (cows). He gives even more if he so desires.

13. Cf BaudhŚS' III.5

1. Namely the verses *agnir ytrāṇi jaṅghanat* and *tvam somā's i satpatis ...* (TS IV.3.13.1) as the puronuvākya's respectively at the two Ājyabhāga offerings.
2. Namely, *pīpīhi devān ...* and *agne yad adya ...* TS IV. 3.13.4

वाज्यमानयति । श्रपयित्वासादयति । तस्याः पञ्चदश सामिधेन्यः पञ्च प्रयाजा वार्त्रघ्नावाज्यभागौ । अथ हविषोरिन्द्राग्नी रोचना दिवः श्रथद्वत्रमित्यैन्द्राग्रस्य । अदितिर्न उरुष्यतु महीमू षु मातरमित्यादित्यस्य । त्रिष्टुभौ संयाज्ये । अन्वाहार्यामासाद्याथैतं चरुं व्युद्धृत्य चत्वार आर्षेयाः प्राश्रन्ति । दिशामेव ज्योतिषि जुहोतीति ब्राह्मणम् । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् ॥ १९ ॥

अत्रैतद् द्वादशाहं व्रतं चरति । तस्यैतद् व्रतम् । नानृतं वदति । न मांसमश्राति न स्त्रियमुपैति । नास्य पल्पूलनेन वासः पल्पूलयन्ति । अमृन्मयपाय्यशूद्रोच्छिष्टी । स्वयं पादौ प्रक्षालयते । न लवणमश्राति । न कौशीधान्यमन्यत्र तिलेभ्यः । प्राडुच्चारः स्वयं समिध आहरमाणोऽग्नीनामन्ते संविशति । अजस्रा अस्यैते द्वादशाहमग्रयो भवन्ति । नास्य ब्राह्मणो ऽनाश्वानृहे वसति । अग्निहोत्रोच्छेषणव्रतो वा यजमानो भवति । भक्तमु पत्न्या आहरन्ति । अथ द्वादशसु व्युष्टासु पृष्ठ्याः स्तीर्त्वापः प्रणीयाग्रये पवमानाय पुरोडाशमष्टाकपालं निर्वपति । श्रपयित्वासादयति । तस्याः पञ्चदश सामिधेन्यः पञ्च प्रयाजा वार्त्रघ्नावाज्यभागौ । अथ हविषो ऽग्र आयूँषि पवसे ऽग्रे पवस्वेति । त्रिष्टुभौ संयाज्ये । अन्वाहार्यामासाद्या त्रिंशन्मानं हिरण्यं ददाति । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् । अथ तदानीमेव पृष्ठ्याः स्तीर्त्वापः प्रणीयाग्रये पावकाय

This Iṣṭi comes to the conclusion consequent upon the pouring down of the Praṇītā water and the Viṣṇu-steps (by the sacrificer). The sacrificer releases his vow.

At the same time, having strewn the Prṣṭhyā line and having carried forth Praṇītā water, the Adhvaryu pours out paddy for a cake on eleven potsherds for Indra-Agni and rice for Aditi. This rice is cooked in ghee, or when the rice is almost cooked, he pours ghee into it. Having baked and cooked (the oblations), he places (them within the altar). For this (Iṣṭi) there are fifteen Sāmidhenī verses, five Prayāja - offerings and Vārtraghna Ājyabhāgas. The puronuvākya-yājyās of the principal offerings are: *indrāgnī rocanā divaḥ*³... and *śnathad vṛtram*... for (the cake to) Indra-Agni and *aditir na uruṣyatu*...⁴ and *mahim u ṣu mātaram*...⁴ for (the cooked rice to) Aditi. The puronuvākya - yājyā for the Sviṣṭakṛt offering should be in the Triṣṭubh metre. The sacrificer places the Anvāhārya cooked rice (within the altar) and distributes the cooked rice (for Aditi). The four priests consume (that rice). (Thereby the sacrificer) makes offering in the lustre of the directions. So says the Brāhmaṇa. This Iṣṭi comes to an end with the pouring down of Praṇītā-water and the Viṣṇu-strides (by the sacrificer). (The sacrificer) releases his vow.

II.20

At this stage (the sacrificer) observes the twelve day's vow. This is his vow: He does not speak untruth, does not eat flesh; does not approach his wife (for sexual intercourse); his garment is not washed with (water impregnated with) alkaline salt; he does not drink water with an earthen pot; he does not allow a Śūdra to eat food left by him; he washes his feet himself; he does not eat salt, does not eat leguminous grains except sesamum; going towards the east and himself fetching fire-sticks, he lies down in the vicinity of fires; his fires are preserved for twelve days; a brāhmaṇa does not stay at his house without having taken food; he, if possible, lives on the remnants of Agnihotra (milk). Boiled rice is brought to the sacrificer's wife.

After twelve days are over, (the Adhvaryu) having strewn the Prṣṭhyā line and having carried forth Praṇītā-water, pours out (paddy for) a cake on eight potsherds to Pavamāna Agni. Having baked the cake, he places it (within the altar). For this (Iṣṭi) there are fifteen Sāmidhenī verses, five Prayāja-offerings and Vārtraghna Ājyabhāgas. The puronuvākya and yājyā for the principal offering are *agna āyūṃṣi pavase*... and *agne pavasva*... The puronuvākya-yājyā for the Sviṣṭakṛt-offering are in Triṣṭubh metre. Having placed the Anvāhārya rice (within the altar), (the sacrificer) gives away (as Dakṣiṇā) thirty Mānas of gold. This Iṣṭi comes to an end with the pouring down of Praṇītā water and the Viṣṇu-strides (by the sacrificer). (The

3. TS IV.2.11.1

4. TS I.5.11.5.

पुरोडाशमष्टाकपालं निर्वपत्यग्रये शुचये । श्रपयित्वासादयति । तस्याः पञ्चदश सामिधेन्यः पञ्च प्रयाजा वार्त्रघ्नावाज्यभागौ । अथ हविषोरग्रे पावक स नः पावकाग्निः शुचिव्रततम उदग्रे शुचयस्तवेति । त्रिष्टुभौ संयाज्ये । अन्वाहार्यमासाद्य त्रिंशन्मानचत्वारिंशन्माने हिरण्ये ददाति । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् ॥ २० ॥

अथातो ऽन्वारम्भस्यैव मीमांसा । अन्वारम्भं पौर्णमास्याः समानोपवसथं करोति । अथ प्रातर्हुते ऽग्निहोत्रे पुरापां प्रणयनाद्गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा चतुर्होतारं मनसानुद्भुत्याहवनीये जुहोत्यन्वारब्धे यजमाने स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वा सारस्वतौ होमौ जुहोति । पूर्णा पश्चादित्यनुद्भुत्याग्नीषोमाविति जुहोति । अपरं चतुर्गृहीतं गृहीत्वा निवेशनी संगमनी वसूनामित्यनुद्भुत्य यत्ते देवा अदधुर्भागधेयमिति जुहोति । अथ पृष्ठ्याः स्तीर्त्वापः प्रणीयाग्रावैष्णवमेकादशकपालं निर्वपति सरस्वत्यै चरुः सरस्वते द्वादशकपालमिति । श्रपयित्वासादयति । तस्याः पञ्चदश सामिधेन्यः पञ्च प्रयाजा वार्त्रघ्नावाज्यभागौ । अथ हविषामग्राविष्णू अग्राविष्णू प्र णो देव्या नो दिवः पीपिवांसः सरस्वत स्तनं ये ते सरस्व ऊर्मय इति । त्रिष्टुभौ

sacrificer) releases his vow. Having strewn the *Prṣṭhyā* line at the same time and having carried forth *Praṇītā* water, (the *Adhvaryu*) pours out (paddy) for (a cake on) eight potsherds for *Pāvaka* Agni (and also) for *Śuci* Agni. Having baked, he deposits them (within the altar). For this (*Iṣṭi*) there are fifteen *Sāmidhenī* verses, five *Prayāja*-offerings and the *Ājyabhāgas* are *Vārtraghna*. The *puronuvākya-yājyā* for the principal oblations are *agne pāvaka...*⁵ and *sa naḥ pāvaka...*⁵ (for *Pāvaka* Agni), and *agnih śucivratatamaḥ...*⁵ and *ud agne śucayas tava...*⁵ for *Śuci* Agni. The *puronuvākya-yājyā* for the *Sviṣṭakṛt* offering should be in *Triṣṭubh* metre. Having deposited the *Anvāhārya* cooked rice (within the altar), (the sacrificer) gives away thirty *Mānas* and forty *Mānas* of gold as *Dakṣiṇā*. This *Iṣṭi* comes to a conclusion with the pouring down of *Praṇītā*-water and the *Viṣṇu*-strides (by the sacrificer).

II.21

Now the consideration of the *Anvārambha* (sacrifice). One should perform the *Anvārambha* sacrifice with the *Upavasatha* day common to the Full-moon sacrifice. After the *Agnihotra* has been offered in the morning, prior to the carrying forth of *Praṇītā* water, having melted clarified butter over the *Gārhapatya*, having purified it, having taken up four spoonfuls in the ladle, having gone mentally over the *Caturhotṛ* formula, (the *Adhvaryu*) makes an offering with *svāhā* on the *Āhavanīya* while the sacrificer has touched him. Having taken up another four spoonfuls, he makes two offerings to *Sarasvat*. He recites the verse, "Full to the rear and full in front, in the middle of the full-moon, she has been victorious. Let the gods dwelling together rejoice here in her in the highest firmament."¹ He makes the offering with the verse, "O Agni and Soma, the first in strength, do you quicken the *Vasus*, *Rudras*, *Ādityas* here. Rejoice in him with full-moon in the midst, you grown with holy power, won by good deeds and allot to us wealth together with heroes."¹ Having taken up another four spoonfuls, he recites the verse, "Holder and gatherer of riches, clad in all rich forms, granting a thousandfold prosperity, the fortunate one has come to us providing with radiance."¹ He makes the offering with the verse, "The share in greatness which the gods dwelling together have bestowed on thee, O new-moon, therewith do thou fill our sacrifice, O thou of every boon. Grant us wealth of good heroes, O fortunate one."¹

Having strewn the *Prṣṭhyā* line and having carried forth the *Praṇītā*-water (the *Adhvaryu*) pours out (paddy) for (a cake) on eleven potsherds for Agni-*Viṣṇu* for cooked rice to *Sarasvatī* and (a cake) on twelve potsherds to *Sarasvat*. Having baked (and cooked), he deposits them (within the altar). For this (*Iṣṭi*) there

5. TS I.3.14.7-8

1. TS.III.5.1.1.

संयज्ये । अन्वाहार्यमासाद्य मिथुनौ गावौ ददाति । संतिष्ठत एषेष्टिः
 सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् । अथ पौर्णमासवैमृधाभ्यां यजते ।
 संतिष्ठते ऽग्न्याधेयः संतिष्ठते ऽग्न्याधेयम् ॥ २१ ॥ षष्ठः ॥

॥ इति द्वितीयः प्रश्नः ॥

should be fifteen Sāmidhenī verses, five Prayāja offerings, and the Ājyabhāgas should be Vārtraghna. The puronuvākya-yājyaś for the principal offerings are: *agnāviṣṇū (mahi tad vām)*..² and *agnāviṣṇū (mahi dhāma)*..² for Agni-Viṣṇu, *pra no devī*..² and *ā no divaḥ*..² for Sarasvatī, *pīpivāmsam, sarasvata stanam*..³ and *ye te sarasva ūrmayaḥ*..³ for Sarasvant, The puronuvakya-yajya for Sviṣṭakṛt offering should be those in Triṣṭubh metre. Having deposited the Anvāhārya cooked rice (within the altar) (the sacrificer) gives away a pair of cattle (as Dakṣiṇā). This Iṣṭi comes to an end with the pouring down of Praṇītā water and the Viṣṇu strides (by the sacrificer). (The sacrificer) releases the vow. Then he performs the Full-moon and Vaimṛdha sacrifices. The setting of fires thus, comes to an end, the setting of fires comes to an end.

CHAPTER II ENDS.

2. TS I.8.22.1

3. TS.III.1.11.2

अग्नीन्पुनराधास्यमानो भवति । तदाहुः कृतयजुः संभृतसंभारो भवति न संभृत्याः संभारा न यजुः कर्तव्यमिति । अथो खलु संभृत्या एव संभाराः कर्तव्यं यजुः पुनराधेयस्य समृद्ध्या इति । स उपकल्पयते पुनर्निष्कृतं रथं पुनरुत्स्यूतं वासः पुनरुत्सृष्टमनङ्वाहं दर्भकुलायं तिस्रो दर्भमयीर्विसूर्मिकाः । प्रज्ञाता आग्न्याधेयिकाः संभाराः । सा याषाढ्याः पौर्णमास्याः पुरस्तादमावास्या भवति सा सकृत्संवत्सरस्य पुनर्वसुभ्याः संपद्यते तस्यामादधीतेति । तस्या उपवसथे ऽरण्योरग्रीन्समारोह्योदवसाय मथित्वाग्रीन्विहत्याग्नेयमष्टाकपालं निर्वपति वैश्वानरं द्वादशकपाल-मग्निमुद्वासयिष्यन्निति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ तदानी-मेवाद्भिरग्रीन्समुक्ष्य ब्रह्मौदनं श्रपयित्वोपवसति । अथ प्रातराग्न्याधेयिकं कर्म तायते । एतावदेव नाना । यदमुत्र मुञ्जकुलायं तदिह दर्भकुलायम् । यो ऽमुत्रेध्मः प्रणयनीयः स इह दर्भमयीर्विसूर्मिकाः । दर्भैर्गार्हपत्यमादधाति दर्भैरन्वाहार्यपचनं दर्भैराहवनीयम् । दर्भैर्गार्हपत्यमादधाति । आधाने सर्पराज्ञीर्ऋचो ऽनुवर्तयति ॥ १ ॥

भूमिर्भूमा द्यौर्वरिणेति चतस्रो गार्हपत्ये तिस्र आहवनीये । समानं कर्मा रथचक्रात् । एतावदेव नाना । यदमुत्र तूष्णीमग्निहोत्रं तदिह सप्त ते

CHAPTER - III RESETTING OF THE FIRES

III.1

(Now about one who) is going to reset his fires. They say, "(the Adhvaryu) had (already) recited the yajus (pertaining to the setting) and had procured the substances. (Therefore, at the resetting) the substances need not be procured, nor is the yajus to be recited. (This is not correct). The substances are indeed to be procured and the yajus (also) is to be recited for the accomplishment of the resetting."¹ He (the sacrificer) procures a refurnished chariot, resewn garment, a bull who is let loose again, a web of darbha-grass and three handfuls of darbha-grass. The substances pertaining to the setting of fires are well-known. The new-moon day which precedes the full-moon of the month of Āṣāḍha coalesces with the Punarvasu constellation only once in a year; one should reset on that day.

On the Upavasatha of that day, having consigned the fires into the kindling woods, having gone away, having churned the fire and having spread out fires (the Adhvaryu) who is going to dispose of the (old) fire pours out paddy for (a cake on) eight potsherds for Agni and another on twelve potsherds for Vaiśvānara Agni. That Īṣṭi comes to a conclusion with the established procedure. Subsequently, having effused the fires with water and having cooked Brahmaudana (the sacrificer) observes the Upavasatha vow. Next morning the rite pertaining to the setting of fires starts. This much is different: There it is a web of muñja grass here it is a web of darbha-grass. There it is a faggot to be carried forth; here are bundles of darbha-grass. One sets up the Gārhapatya with darbha-blades; the Anvāhāryapacana with darbha-blades; the Āhavanīya with darbha-blades. When he sets up the Gārhapatya, he adds the Sarparājñī verses² in recitation.

III.2

Four with regard to the Gārhapatya: "Thou art the earth in depth, sky in width, mid-region in greatness. In thy lap, O goddess Aditi, I place Agni the food-eater for the eating of food—The spotted bull has come and reached again the mother and

1. TS. I. 5. 2.4

2. TS. I. 5.3

अग्रे समिधः सप्त जिह्वा इति जुहोति । यो ऽमुत्राग्रेयो ऽष्टाकपालः स
 इहाग्रेयः पञ्चकपालः । तस्य प्रयाजेषु चतस्रो विभक्तीर्दधात्यग्र आयाहि
 वीतये समिधो अग्र आज्यस्य वियन्त्वग्रिं दूतं वृणीमहे तनूनपादग्र
 आज्यस्य वेत्वग्रिनाग्रिः समिध्यत इडो अग्र आज्यस्य वियन्त्वग्रिर्वृत्राणि
 जङ्घनद्वर्हिर्ग्र आज्यस्य वेत्विति । स्वयं संपन्न उत्तमः प्रयाजः । अथात
 आज्यभागयोरेव मीमांसा । वार्त्रघ्नावाज्यभागौ स्यातामित्येके ।
 वृधन्वन्तावाज्यभागौ स्यातामित्येके । अग्रिः स्तोमेन बोधय त्वं नः
 सोमेत्येतौ स्यातामित्येके । अग्र आयूःषि पवसे ऽग्रे पवस्वेत्येतौ
 स्यातामित्येके । यत्पवमानं तत्सोमरूपम् । पङ्क्त्यौ हविषो ऽग्रे तमद्याधा

the father, faring to the heaven—Thirty abodes shine forth. Speech took resort (in them) for the sun. Do thou leave away (O fire, our harshness). Carry (our oblations) day by day—The brilliance of this (fire) moves within (heaven and earth) expiring and inspiring. The great (sun) has illumined the heaven.”¹ Three with regard to the Āhavanīya : “O Fire, if I excited, disposed of thee through rage or misfortune; may that (disposal) of thine be recompensated. We reillumine thee. That lustre of thine, disposed by me through rage which is dispersed on the earth, may Ādityas, Viśve Devas and Vasus recompensate—May the adorable light rejoice in clarified butter; may it unite this scattered sacrifice. May Bṛhaspati accomplish it for us. May Viśve Devas rejoice here.”² The procedure upto (the rotating of) the chariot-wheel is similar. This much is different: What is there the Agnihotra-offering without reciting any mantra, here he offers with the verse, “O Agni, seven thy tongues, seven Ṛsis, seven dear abodes, seven priesthoods, sacrifice to thee sevenfold; do thou fill seven birth-places with ghee.”³ There is a cake on eight potsherds for Agni; here is a cake on five potsherds for Agni. To the Prayāja-yājyās in that Iṣṭi (the Hotṛ) adds four case-forms (as follows); (The first as) “O Agni, do thou come to consume (the oblation); O Agni, may the Samidhs consume the clarified butter.” (The second) “We choose Agni as the messenger; O Agni, may Tanūnapāt consume the clarified butter” (The third) “Agni is enkindled together with Agni; O Agni, may the Idās consume the clarified butter.” (The fourth) “May Agni dispel the evils, O Agni; may Barhis consume the clarified butter.” The last Prayāja (yājyā) is self evident. Now the considération of the two Ājyabhāgas. The Ājyabhāgas should be Vātraghna. This is the view of some teachers. The Ājyabhāgas should be Vṛdhanvant. This is the view of some teachers. (The puronuvākya of the Ājyabhāgas should be *agnim stomena bodhaya*⁴ and *tvam naḥ soma*⁵ .. respectively. This is the view of some teachers. They should be *agna āyūṁṣi pavase* and *agne pavasva svapā*.⁶ This is the view of some teachers. (This is because) what is said to be “passing through” has the form of Soma. The puronuvākya-yājyā of the principal offering are in Paṅkti metre, namely, *agne tam adya* ..⁷ and *adhā hy agne*.⁷ The Adhvaryu offers two oblations (of clarified butter) on both sides of the offering of the cake (that is, before and after) respectively with the verses, “Return with strength, return, O Agni, with food and life. Guard us again on all sides. Return with

1. TS. I. 5.3.1
2. TS. I. 5.3.2
3. TS. I.5.3.2
4. TS. IV.1.11.4
5. TS. II. 3.14.1
6. TS.I. 3.14.7
7. TS. IV. 4.4.7

ह्यग्र इति । अथ पुनरूर्जा सह रय्येत्यभितः पुरोडाशमाहुती जुहोति । अग्निं प्रति स्विष्टकृतं निराहाभिष्टे अद्य एभिर्नो अकैरिति संयाज्ये । अन्वाहार्यमासाद्य ॥ २ ॥

पुनराधेयदक्षिणा ददाति पुनर्निष्कृतः रथं पुनरुत्स्यूतं वासः पुनरुत्सृष्टमनङ्वाहम् । तस्यानूयाजेषु विभक्ती दधात्यग्रा यो मर्त्यो दुवो धियं जुजोष धीतिभिः । भसन्नु ष प्र पूर्व्य इषं वुरीतावसे । देवं बर्हिर्वसुवने वसुधेयस्य वेत्वग्रे स्तोमं मनामहे सिध्मद्य दिविस्पृशः । देवस्य द्रविणस्यवो देवो नराशंसो वसुवने वसुधेयस्य वेत्विति । स्वयः संपन्न उत्तमो ऽनूयाजः । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् । अथ तदानीमेव पृष्ठ्याः स्तीर्त्वापः प्रणीयाग्निवारुणमेकादशकपाल-मनुनिर्वपति । श्रपयित्वासादयति । तस्याः पञ्चदश सामिधेन्यः पञ्च प्रयाजा वार्त्रघ्नावाज्यभागौ । अथ हविषस्त्वं नो अग्रे स त्वं नो अग्र इति । त्रिष्टुभौ संयाज्ये । अन्वाहार्यमासाद्यानङ्वाहं ददाति । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् । संतिष्ठते पुनराधेयमिति । वृद्धिपुनराधेयम् । अथ वै भवति यः पराचीनं पुनराधेयादग्निमादधीत स एतान्होमाञ्जुहुयादिति । तृतीयमादधान आग्रेयस्य पञ्चकपालस्य पुरस्तात्स्विष्टकृतः स्तुवाहुतीरुपजुहोति लेकः सलेकः सुलेकस्ते न आदित्या आज्यं जुषाणा वियन्तु स्वाहा । केतः सकेतः सुकेतस्ते न आदित्या आज्यं जुषाणा वियन्तु स्वाहा । विवस्वाः अदितिर्देवजूतिस्ते

wealth, O Agni, swell with the stream gaining all on every side.⁸ The Hotṛ recites loudly with regard to Sviṣṭakṛt Agni. The puronuvākya-yājyā are *ābhiṣ te adya*⁹ and *ebhīr no arkaiḥ ...*⁹ respectively. Having deposited the Anvāhārya cooked rice (within the altar).

III.3

(The sacrificer) gives away the Dakṣiṇās pertaining to the resetting of fires—refurnished chariot, resewn garment, a bull again let loose. To the Anūyāja-yājyās of that (sacrifice) (the Hotṛ) adds the two case-forms (as follows); (The first Anūyāja-yājyā is) “A person who delights in honouring and praying Agni through his prayers shines as the foremost. He would receive food for his sustenance.”¹ May the divine Barhis accept the gift of wealth for the desirer of wealth (i.e. the sacrificer). “(The second Anūyāja-yājyā is)” We the desirers of wealth exclaim the desire-yielding praise of Agni residing in the heaven (as the sun).² May god Narāśansa accept the gift of wealth for the desirer of wealth (i.e. the sacrificer).” The last Anūyāja is self-evident. This Iṣṭi comes to an end with the pouring down of Praṇītā-water and the Viṣṇu-strides (by the sacrificer). (The sacrificer) releases his vow.

At the same time, (the Adhvaryu) having strewn the Prṣṭhyā line and having carried forth Praṇītā-water, pours out secondarily a cake on eleven potsherds to Agni-Viṣṇu. Having baked, he deposits (it within the altar). For this (Iṣṭi) there are fifteen Sāmidhenī verses, five Prayājas and the Ājyabhāgas should be Vārtraghna. The puronuvākya-yājyā for the principal oblation are *tvam no agne*³ and *sa tvam no agne*³ The puronuvākya-yājyā for the Sviṣṭakṛt offering should be in Triṣṭubh metre. Having deposited the Anvāhārya cooked rice (within the altar) (the sacrificer) gives away an ox. This Iṣṭi comes to an end with the pouring down of Praṇītā-water and the Viṣṇu-strides (by the sacrificer). (The sacrificer) releases his vow. The resetting (of fires thus) comes to an end.

Now the resetting of fires for prosperity. It is indeed said, “One who sets up the fire subsequent to the resetting, should offer these oblations.” In the third setting of fires (the Adhvaryu) offers prior to the Sviṣṭakṛt offering pertaining to the offering of a cake on five potsherds for Agni oblations by means of a spoon with the formulas, “Leka, Saleka and Suleka—may these Ādityas rejoicing, partake of clarified butter—Keta, Saketa and Suketa—may these Ādityas, rejoicing, partake of the clarified butter—Vivasvant, Aditi, Devajūti—may these Ādityas, rejoicing

8. TS.I. 5.3.3

9. TS. IV. 4.4.7

1. RV. II. 14.1

2. RV. V. 13.2

3. TS. II. 5.12.2

न आदित्या आज्यं जुषाणा वियन्तु स्वाहेति । संतिष्ठते तृतीयमाधानम् ।
अथापहताग्नेर्नष्टारणीकस्य च ब्रह्मौदनेनैव प्रतिपद्यते । सिद्धमग्न्याधेयम्
॥ ३ ॥ प्रथमः ॥

पुरादित्यस्यांस्तमयाद्गार्हपत्यमुपसमाधायान्वाहार्यपचनमाहत्य
ज्वलन्तमाहवनीयमुद्धरति सायमाहुतये । पुरादित्यस्योदयाद्गार्हपत्यमुप-
समाधायान्वाहार्यपचनमाहत्य ज्वलन्तमाहवनीयमुद्धरति प्रातराहुतये ।
वाचा त्वा होत्रा प्राणेनोद्गात्रा चक्षुषा ध्वर्युणा मनसा ब्रह्मणा श्रोत्रेणाग्रीधैतैस्त्वा
पञ्चभिदैर्व्यैर्ऋत्विग्भिरुद्धरामि भूर्भुवः सुवरुद्धियमाण उद्धर पाप्मनो मा
यदविद्वान्यच्च विद्वान्श्चकार । अह्ना यदेनः कृतमस्ति पापः सर्वस्मान्मोद्धृतो
मुञ्च तस्मादिति सायम् । रात्रिया यदेनः कृतमस्ति पापः सर्वस्मान्मोद्धृतो
मुञ्च तस्मादिति प्रातः । अग्निं निदधात्यमृताहुतिममृतायां जुहोम्यग्निं
पृथिव्याममृतस्य जित्यै । तयानन्तं काममितो जयेम प्रजापतिर्यं प्रथमो
जिगायाग्निमग्रौ वैश्वानरे ऽमृतं जुहोमि स्वाहेति सायम् । सूर्यमग्रौ वैश्वानरे
ऽमृतं जुहोमि स्वाहेति प्रातः । सायंप्रातरेवैषा पत्यन्वास्ते ।
सायःसायमित्येके । अथैतान्यग्निहोत्रपात्राणि प्रक्षालितान्युत्तरेण
गार्हपत्यमुपसादयति कूर्चे वा सूनायां वा स्थालीं सस्तुवां स्तुचमभिद्योतनं
समिधमिति । अथैतामग्निहोत्रां दक्षिणत उदीचीं स्थापयित्वा ब्राह्मणो
दोधि । पूर्वौ दुह्याज्येष्ठस्य ज्यैष्ठिनेयस्य यो वा गतश्रीः स्यात् । अपरौ
दुह्यात्कनिष्ठस्य कानिष्ठिनेयस्य यो वा बुभूषेत् । न संमृशेत् ।

partake of clarified butter.⁴ The third setting up (thus) comes to an end. In the case of one whose fires have been carried away or of one whose kindling woods are lost, (the Adhvaryu) begins the rite with (the offering of) Brahmaudana. The setting up of fires takes place as prescribed.

AGNIHOTRA-OFFERING

III.4

(The Adhvaryu) having added fuel to the Gārhapatya before sunset and having brought the Anvāhāryapacana, draws out flaming Āhavanīya for the evening (Agnihotra) offering. Having added fuel to the Gārhapatya before sunrise, and having fetched the Anvāhāryapacana, he draws out flaming Āhavanīya for the morning (Agnihotra) offering. (He draws with the formula), "I draw thee out with speech as the Hotṛ, Prāṇa as the Udgātṛ, the eye as the Adhvaryu, the mind as the Brahman, the ear as the Āgnīdhra—with these five divine priests (the sacrificer prays with the formula), "*Bhūr bhuvah suvah* (O Agni) being drawn out, do thou draw me out of the sin which I might have perpetrated knowingly or unknowingly. Whatever sin I have committed by day, do thou, drawn out, relieve me of all that" (thus in the evening). "... whatever sin I have committed by night, do thou, draw out, relieve me of all that" (thus in the morning). (The Adhvaryu) deposits the fire with the verse, "I offer the oblation of ambrosia into the ambrosia, the fire into the earth for the winning of immortality. May I win the unending desire through it which Prajāpati won first. I offer Agni into Agni, ambrosia into Vaiśvānara, svāhā." Thus in the evening. "... I offer Sūrya into Agni, ambrosia into Vaiśvānara, svāhā" in the morning. The sacrificer's wife is present in the evening and in the morning. According to some teachers every evening.

(The Adhvaryu) places towards the north of the Gārhapatya the Agnihotra-implements which have been washed, either on a bunch of darbha-grass or in a basket a vessel together with a spoon, ladle, illuminator and a fire-stick. Having made the Agnihotra-cow stand towards the south, facing north, a brāhmaṇa milks her. He should (first) milk the front two udders for a sacrificer who is the eldest brother, or the son of the eldest wife of his father or a *gataśrī*.¹ He should (first) milk the rear two udders for a sacrificer who is the youngest son or a son of the youngest wife or who desires prosperity. He should not touch all the udders together.² For

4. TS. I. 5.3. 3,4

1. One who has studied the Veda, or who is Rājanya or a village-chief, cf TS II. 5.4.4.
2. For the meaning of *na sammṛśet* cf C.G. Kashikar, *Sūtras of Bṛhadvāja* Part II. p. 147, Poona, 1964.

द्वयोर्दुह्यात्पशुकामस्येति । अधिश्रित्योत्तरमानयति । अथैतदग्निहोत्रमग्नेणा-
हवनीयं पर्याहृत्य पूर्वया द्वारा प्रपाद्य जघनेन गार्हपत्यमुपसाद्याथ
परिषिञ्चति ॥ ४ ॥

ऋतं त्वा सत्येन परिषिञ्चामीति सायं परिषिञ्चति । सत्यं त्वर्तेन
परिषिञ्चामीति प्रातः । एवमेव हुत्वा परिषिञ्चति । अथ प्रदक्षिणमावृत्य
प्रत्यङ्मद्रुत्य जघनेन गार्हपत्यमुपविश्योदीचो ऽङ्गारान्निरूह्य व्यन्तानकृत्वा
तेष्वधिश्रित्याभिद्योतनेनाभिद्योतयत्यग्निस्ते तेजो मा प्रतिधाक्षीदिति ।
सुवेणापः प्रत्यानयत्यमृतमसीति । पुनरेवाभिद्योत्य त्रिः पर्याग्नि करोत्यन्तरितः
रक्षो ऽन्तरिता अरातय इति । वर्त्म कुर्वन्नुदगुद्वास्य प्रत्यूह्याङ्गारानादत्ते
दक्षिणेन सुवः समिधं च सव्येनाग्निहोत्रहवर्णी देवस्य त्वा सवितुः प्रसवे
ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादद इति । गार्हपत्ये प्रतितपति प्रत्युष्टः
रक्षः प्रत्युष्टा अरातय इति त्रिः । अथ कूर्चे स्तुचं निधाय यजमानमामन्त्रयत
ओमुन्नेष्यामीति । ओमुन्नेयेति यजमानो ऽनुजानाति । अथ चतुरः
सुवानुन्नयति पूर्णान्वानूचो वा भूरिडा भुव इडा सुवरिडा भूर्भुवः
सुवरिडेति । स्थाल्यां स्तुवं प्रत्यवधायाथैने संमृशति सजूर्देवैः सायंयावभिः
सायंयावानो मा देवाः स्वस्ति संपारयन्तु पशुभिरिति सायम् । सजूर्देवैः
प्रातर्यावभिः प्रातर्यावाणो मा देवाः स्वस्ति संपारयन्तु पशुभिरिति
प्रातः । अत्रैतां समिधं स्तुग्दण्ड उपसंगृह्य जघनेन गार्हपत्यमुपसादयति
कूर्चे नम ईशानाय प्रजाः पशवो मे वर्धन्तामहं यजमानो मा रिषमिति ।
दशहोत्रोद्द्रुत्य प्राङ् हरति भूर्भुवः सुवरुर्वन्तरिक्षमन्विह्ययं पन्था विततो
देवयानो येनायन्नृषयः स्वर्गकामास्तेन गच्छामि परमं व्योम यथा न हीये

a sacrificer desiring cattle, one should milk the milk of two cows. (In that case) having placed over fire (the first milk), one should pour into it the second milk. Having carried around the Agnihotra (milk) along the front of the Āhavanīya and having brought in by the eastern door (of the Gārhapatya chamber) and having put down to the rear of the Gārhapatya, the Adhvaryu sprinkles water around it.

III.5

(The Adhvaryu) sprinkles around at the evening Agnihotra with the formula, "I sprinkle thee around, the holy order with truth." At the morning Agnihotra with the formula, "I sprinkle thee around, the truth with holy order." Similarly he sprinkles around after having offered (the Agnihotra). Then turning by the right, hastening towards the west and having sat down to the rear of the Gārhapatya, having taken out the embers towards the north, having spread them and having placed upon them (the Agnihotra milk), he illumines it with the illuminator with the formula, "Let the fire not burn out thy lustre." He brings into it water by means of the spoon with the formula, "Thou art ambrosia." Having again illumined it, he moves a fire-brand around three times with the formula, "The Rakṣas is obstructed, the evil spirits are obstructed." Having taken (the vessel) down towards the north making a mark on the ground and having put back the embers, he takes the spoon and the fire-stick with the right hand and the Agnihotra-ladle with the left one with the formula, "Under the impulse of god Savitr, with the arms of Aśvins, with the hands of Pūṣan, I take thee." He heats (the ladle) over the Gārhapatya with the formula, "The Rakṣas is burnt, the evil spirits are burnt" recited three times. Having placed the ladle on the bundle of darbha-grass, he addresses the sacrificer, "Om, I shall fill in the ladle." The sacrificer responds, "Om do you fill in." (The Adhvaryu) takes up four spoonfuls either full or a little less with the formulas, "*Bhūr idā, bhuvā idā suvā idā* and *bhūr bhuvā suvā idā*." Having kept back the spoon into the vessel, he touches them together with the formula, "Along with the gods coming in the evening. May the gods coming in the evening lead me safely together with the cattle" in the evening and "Along with the gods coming in the morning. May the gods coming in the morning lead me safely together with the cattle" in the morning.

Having held the fire-stick on the handle of the ladle, he keeps (the ladle) on the bundle of darbha-grass to the rear of the Gārhapatya with the formula, "Obeisance to Īśāna. May my progeny and cattle increase; may I, the sacrificer not meet with any calamity." Taking it up with the Daśahotr formula, he carries it forward with the formula, "*bhūr bhuvā suvā* do thou move along wide midregion. This path leading to the gods is stretched far away by which the Ṛsis longing for

सुकृताः सकाशादिति । जघनेनाहवनीयमुपसादयति कूर्चे नम ईशानाय
प्रजा मे वर्धतामहं यजमानो मा रिषमिति । अत्रैताः समिधं मध्यत
आहवनीयस्याभ्यादधाति ॥ ५ ॥

रजतां त्वाग्निज्योतिषं वायुमतीः स्वर्गाः स्वर्गाय लोकाय
रात्रिमक्षितिमिष्टकामुपदधे ऽमृतं प्राणे दधामि प्रजापतिस्त्वा सादयत्विति ।
तयादेवतं करोति तया देवतयाङ्गिरस्वद्भुवा सीदेति । अथ सूददोहसं
करोति ता अस्य सूददोहसः सोमः श्रीणन्ति पृश्नयः । जन्मन्देवानां
विशस्त्रिष्वा रोचने दिवं इति सायम् । अथ प्रातर्हरिणीं त्वा सूर्यज्योतिषं
वायुमतीः स्वर्गाः स्वर्गाय लोकायाहरक्षितिमिष्टकामुपदधे ऽमृतमपाने
दधामि प्रजापतिस्त्वा सादयत्विति । तयादेवतं कृत्वा सूददोहसं करोति ।
तस्यामादीप्तायां प्रतिमुखं द्विर्जुहोत्यग्निज्योतिर्ज्योतिः सूर्यः स्वाहेति
सायम् । सूर्यो ज्योतिर्ज्योतिरग्निः स्वाहेति प्रातः । इति नु सःसृष्टम् ।
अथासःसृष्टम् । अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहेति सायम् । सूर्यो ज्योतिर्ज्योतिः
सूर्यः स्वाहेति प्रातः । अथ सकृदतिवात्य कूर्चे स्तुचं निधाय
दक्षिणावृद्गार्हपत्यं प्रतीक्षत उपप्रेत संगच्छध्वं मा भागिनां भागधेयं
प्रमायि । सप्तर्षीणाः सुकृतां यत्र लोकस्तत्रेमं यज्ञं यजमानं च धत्तेति ।
अतिहाय पूर्वामाहुतिमुत्तरां भूयः समिध्येव जुहोति प्रजापतये स्वाहेति
मनसा । अथ त्रिरतिवात्य कूर्चे स्तुचं निधायवाचीनमवमृज्य प्रतीचा
नीचा पाणिनौषधीषु लेपं निमाष्ट्यौषधीभ्यस्त्वौषधीर्जन्वेति । एवमेव
द्वितीयमवमृज्यौषधीष्वेव निमार्ष्टि दक्षिणतः प्राचीनावीती पितृभ्यस्त्वा

heaven passed. I pass to the highest heaven along it so that I may not be deprived of the vicinity of good-doers."¹ He places (the ladle) on a bundle of darbha-grass to the rear of the Āhavanīya with the formula, "Obeisance to Īṣāna. May my progeny increase. May I, the sacrificer, not meet with calamity." At this juncture he puts the fire-stick in the middle of the Āhavanīya.

III.6

(With the formula), "I pile up thee silverish, with fiery lustre, possessing wind, leading to heaven, the night, inexhaustible brick for attaining heavenly world. I place ambrosia in expiration. May Prajāpati place thee."¹ He recites over (the fire-stick) the formula, "With that deity do thou be seated firm like Aṅgiras." He recites over it the verse, "Those cows, streaming with milk mix his Soma, clans in the birth-place of gods in the three realms of heaven."² This in the evening. Now in the morning : "I pile up thee, golden, with solar lustre, possessing wind, leading to heaven, day, inexhaustible brick for attaining heavenly world. I place the ambrosia into inspiration. May Prajāpati place thee." Having recited over (the fire-stick) the *tayādevata* formula, he recites over it the verse *tā asya sūdadohasaḥ*. As soon as it catches flame he offers (the Agnihotra-milk) twice with the ladle (facing the opposite direction) the formula, "Agni is light, light is Sūrya svāhā" in the evening; and "Sūrya is light, light is Agni, svāhā" in the morning. This is the mixed up formula. The non-mixed is : "Agni is light, light is Agni, svāhā" in the evening; "Sūrya is the light, light is Sūrya, svāhā" in the morning.

Having moved (the ladle crosswise) once and having placed the ladle on the bundle of darbha-grass, turning by the right, he gazes at the Gārhapatya with the verse, "Do you approach, pass together; let not the share of the sharing be lost. Do you place the sacrifice and sacrificer there which is the world of the seven Ṛṣis and good-doers." Passing over the first oblation, he offers the other in a larger quantity on the fire-stick itself with the formula, "To Prajāpati, svāhā" recited mentally. Having moved the ladle thrice (crosswise) and having placed it on the bundle of darbha-grass, cleansing it downwards, he washes away the smearings on the darbha-grass with the palm turned downwards and facing the west with the formula, "For plants thee, impel the plants." Having similarly cleansed downwards for the second time, he washes away on the darbha-grass towards the south with the sacred cord hanging on the right shoulder with the formula, "For Piṭṛs thee; do thou impel the

1. Those who attained heaven by performing soma-sacrifice.

1. cf. ĀśvŚS II. 3.15

2. TS. IV. 2.4.3

पितृञ्जिन्वेति सायम् । अथ प्रातरूर्ध्वमुन्मृज्य प्राचोत्तानेन पाणिनौषधीषु
लेपमुन्माष्ट्र्यौषधीभ्यस्त्वौषधीर्जिन्वेति । एवमेव द्वितीयमवमृज्यौषधी-
ष्वेव निमार्ष्टि दक्षिणतः प्राचीनावीती पितृभ्यस्त्वा पितृञ्जिन्वेति । अथाप
उपस्पृश्य द्विरङ्गुल्या प्राश्नाति प्रजा ज्योतिरिति । अथोदङ् पर्यावृत्य
प्राचीनदण्डया स्तुचा भक्षयति ॥ ६ ॥

इदं हविः प्रजननं मे अस्तु दशवीरं सर्वगणं स्वस्तये ।
आत्मसनि प्रजासनि पशुसन्धयसनि लोकसनि वृष्टिसनि ॥ अग्निः प्रजां
बहुलां मे करोत्वन्नं पयो रेतो अस्मासु धत्त । रायस्पोषमिषमूर्जमस्मासु
दीधरत्स्वाहेति सायम् । सूर्यः प्रजां बहुलां मे करोत्विति प्रातः । निर्णिज्य
स्तुचं निष्टप्याद्भिः पूरयित्वोदगुद्दिशति सप्तर्षीन्प्रीणीहि सप्तर्षीञ्जिन्व
सप्तर्षिभ्यः स्वाहेति । सप्तर्षीनेव प्रीणातीति ब्राह्मणम् । अथ जघनेन
गार्हपत्यमपो निनयतीदमहमग्नौ वैश्वानरे ऽमृतं जुहोमि स्वाहेति । अक्षि-
त्यामक्षिताहुतिं जुहोमि स्वाहेत्यन्तर्वेदि निनयति । हुत्वोपसमिन्द्रे
ब्रह्मवर्चसस्य समिद्ध्या अपो निनयत्यवभृथस्यैव रूपमकरिति ब्राह्मणम्
॥ ७ ॥ द्वितीयः ॥

अथ सायं हुते ऽग्निहोत्रे यज्ञोपवीत्यप आचम्य यजमानायतने
तिष्ठन्नाहवनीयमुपतिष्ठत उपप्रयन्तो अध्वरमिति षड्भिरनुच्छन्दसम् ।
षड्भिरेवोत्तराभिराग्निपावमानीभिराहवनीयमेवोपतिष्ठते ऽग्न आयूषि

Pitṛs" in the evening. At the morning (Agnihotra), having cleansed upwards, he washes up the smearings on the darbha-grass with the palm turned upwards and facing east with the formula, "For plants thee, do thou impel the plants." Similarly, having cleansed downwards for the second time, he washes out on the darbha-grass towards the south with the sacred cord hanging on the right shoulder with the formula, "For Pitṛs thee; do thou impel the Pitṛs." Having touched water, he consumes (the remnants) twice with the forefinger with the formula, "Progeny is the light." Having turned towards the north, he drinks with the ladle its handle being towards the east.

III.7

(With the mantras), "May this offering of mine be procreative, rich in ten heroic sons, rich in full numbers, for auspiciousness, with self as the gain, affording progeny, affording cattle, affording fearlessness, affording region, affording rains—May Agni grant me ample offspring; do you, (O gods) place within us food, milk and semen virile; may (Agni) place within us abundance of prosperity, food and strength, svāhā" in the evening: "... may Sūrya grant me ample offspring" in the morning. Having cleansed and heated the ladle, and having filled it with water, he tosses the water towards the north with the formula, "Do thou gratify seven Ṛṣis, do thou impel seven Ṛṣis, svāhā to seven Ṛṣis." Thereby he gratifies the seven Ṛṣis. So the Brāhmaṇa¹ says. To the rear of the Gārhapatya he pours down water with the formula, "Here I offer ambrosia into Vaiśvānara Agni, svāhā." With the formula, "I offer the inexhaustible oblation in inexhaustibility svāhā," he pours down water within the altar. After having made the (Agnihotra) offering he adds fuel to the fire for the enkindling of Brahman splendour; he pours down water; (thereby) he reproduces the form of Avabhṛtha. So says the Brāhmaṇa.¹

AGNIHOTRA-PRAYERS

III.8

After the evening Agnihotra has been offered, the sacrificer having suspended the sacred cord over the left shoulder and having sipped water, standing on the sacrificer's seat, prays to the Āhavaniya with six verses, consecutively, "Let us approaching a sacrifice, utter a hymn to Agni who listens to us even from afar—After his ancient splendour, the bold ones have drawn the white milk from

पवसे ऽग्रे पवस्वाग्रे पावक स नः पावकाग्निः शुचिव्रततम उदग्रे
 शुचयस्तवेति । अथाहवनीयमेवोपतिष्ठत आयुर्दा अग्रे ऽस्यायुर्मे देहि
 वर्चोदा अग्रे ऽसि वर्चो मे देहि तनूपा अग्रे ऽसि तनुवं मे पाह्यग्रे यन्मे तनुवा
 ऊनं तन्म आपृणेति । अथ रात्रिमुपतिष्ठते चित्रावसो स्वस्ति ते पारमशीयेति ।
 अथाहवनीये समिधमादधातीन्धानास्त्वा शतः हिमा द्युमन्तः समिधीमहि
 वयस्वन्तो वयस्कृतं यशस्वन्तो यशस्कृतः सुवीरासो अदाभ्यम् । अग्रे
 सपत्नदम्भनं वर्षिष्ठे अधि नाके स्वाहेति । अथाहवनीयमेवोपतिष्ठते सं
 त्वमग्रे सूर्यस्य वर्चमागथाः समृषीणाः स्तुतेन संप्रियेण धाम्ना ॥ त्वमग्रे
 सूर्यवर्चा असि सं मामायुषा वर्चसा प्रजया सृजेति । अथ वै भवति यथा
 वै पुरुषो ऽश्वो गौर्जीर्यत्येवमग्निराहितो जीर्यति संवत्सरस्य परस्तादाग्नि-
 पावमानीभिरुपतिष्ठत इति । स संवत्सरस्य परस्तादाग्निपावमानी-
 भिर्गार्हपत्यमुपतिष्ठते । पुनर्नवमेवैनमजरं करोतीति ब्राह्मणम् । अथ
 गृहाःश्च पशूःश्चोपतिष्ठते संपश्यामि प्रजा अहमिडप्रजसो मानवीः । सर्वा
 भवन्तु नो गृहे ॥ अम्भ स्थाम्भो वो भक्षीय मह स्थ महो वो भक्षीय सह
 स्थ सहो वो भक्षीयोर्ज स्थोर्ज वो भक्षीय । रेवती रमध्वमस्मिन्लोके
 ऽस्मिन्गोष्ठे ऽस्मिन् क्षये ऽस्मिन्योनाविहैव स्तेतो मापगात बह्वीर्मे
 भूयास्तेति । अथाग्निहोत्रियै वत्समभिमृशति संहितासि विश्वरूपीरा
 मोर्जा विशा गौपत्येना रायस्पोषेण । सहस्रपोषं वः पुष्यासं मयि वो रायः

the seer who wins a thousand—Agni is the head of the heaven, the height, lord of the earth. He quickens the seed of the waters—Here has he first been set up by the setters, the Hotṛ, the best sacrificer, to be invoked at the sacrifice, whom Apnavāna and the Bhṛguś caused to shine, bright in the woods, spreading, from house to house—O Indra-Agni, I invoke you two; you two shall rejoice in the offering; you two, givers of food and wealth, I invoke you two for the winning of the strength. This is, O Agni, the natural birth-place, born of which thou hast shone. Mount it, O Agni, knowing it and make our wealth increase"¹ With the subsequent six Āgnipāvamānī verses he again prays to the Āhavanīya, "O Agni, thou purifiest life; do thou give food and strength to us; do thou drive away ill-fortune—O Agni, good worker, do thou purify for us the glory in good heroes, giving abundance of wealth to me—O Agni, purifying with thy light, O god, with thy pleasant tongue, bring hither the gods and sacrifice—Do thou, O shining and purifying one, O Agni, bring hither the gods to our sacrifice and our oblation—Agni, of purest vows, pure sage, pure poet, shines in purity when offering is made—O Agni, thy pure bright flaming rays arise, thy lights, thy flames."² He again prays to the Āhavanīya with the formula, "Thou art giver of life, O Agni, give me life. Thou art giver of radiance. O Agni, give me radiance. Thou art guardian of the body. O Agni, guard my body. O Agni, whatever is deficient in my body do thou make that good for me." He prays to the night with the formula, "O thou of various splendour, may I reach the end of thee in safety." He puts a firestick on the Āhavanīya fire with the verse, "Kindling thee, may we, full of radiance, strong, famous, having good heroes, kindle thee, giver of strength, giver of fame, infallible, and striker of the enemy, for a hundred years, O Agni, in the highest heaven, svāhā." Again he prays to the Āhavanīya with the formula, "Thou O Agni, hast attained the radiance of the sun, the praises of the Ṛṣis, thy beloved splendour. Thou, O Agni, hast the radiance of the sun; grant me life, radiance and offspring."³

It is indeed said, "just as a person, horse, bull becomes old, similarly the set up fire becomes old. (Therefore the sacrificer) prays (to him) with Āgnipāvamānī verses after a year. He (the sacrificer) prays to the Gārhapatya at the expiry of a year with Āgnipāvamānī verses. Thereby he renders him new and ageless." So the Brāhmaṇa says. He prays to the residence and cattle with the mantras, "I gaze on offspring, offspring of Idā, connected with Manu; may they all be in our house—You are water; may I share your water. You are greatness; may I share your greatness. You are might; may I share your might. You are strength; may I share your strength—You wealthy ones, stay in this place, this fold, this dwelling, this birth-place. Do you be

1. TS. I. 5.5.1,2

2. TS. I. 5.5.2,3

3. TS. I. 5.5.4,5

श्रयन्तामिति । अथ द्विपदत्रिपदाभिर्गार्हपत्यमुपतिष्ठत उप त्वाग्रे दिवेदिवे
 दोषावस्तर्धिया वयम् । नमो भरन्त एमसि ॥ राजन्तमध्वराणां गोपामृतस्य
 दीदिविम् । वर्धमानं स्वे दमे ॥ स नः पितेव सूनवे ऽग्रे सूपायनो
 भव । सचस्वा नः स्वस्तये ॥ अग्रे त्वं नो अन्तम उत त्राता शिवो भव
 वरूथ्यः ॥ तं त्वा शोचिष्ठ दीदिवः सुप्राय नूनमीमहे सखिभ्यः ॥ वसु-
 रग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमो रयिं दा इति । अथ गृहाःश्चैव
 पशूःश्चैवोपतिष्ठते ॥ ८ ॥

ऊर्जा वः पश्याम्यूर्जा मा पश्यत रायस्योषेण वः पश्यामि रायस्योषेण
 मा पश्यतेडा स्थ मधुकृतः स्योना माविशतेरा मदः । सहस्रपोषं वः
 पुष्यासं मयि वो रायः श्रयन्तामिति । अथाहवनीयमुपतिष्ठते तत्सवितुर्वरेण्यं
 भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयादिति । आहवनीयमेवोपतिष्ठते
 सोमानं स्वरणं कृणुहि ब्रह्मणस्पते । कक्षीवन्तं य औशिजमिति । अथ
 रात्रिमुपतिष्ठते कदा चन स्तरीरसि नेन्द्र सश्वसि दाशुषे । उपोपेन्नु
 मघवन्भूय इन्नु ते दानं देवस्य पृच्यत इति । अथ गार्हपत्यमुपतिष्ठते परि
 त्वाग्रे पुरं वयं विप्रः सहस्य धीमहि । धृषद्वर्णं दिवेदिवे भेत्तारं भङ्गुरावत
 इति । अथ गार्हपत्यमेवोपतिष्ठते ऽग्रे गृहपते सुगृहपतिरहं त्वया गृहपतिना
 भूयासं सुगृहपतिर्मया त्वं गृहपतिना भूयाः शतं हिमास्तामाशिषमाशासे
 मह्यममुष्मै ज्योतिष्मतीं तामाशिषमाशासे ऽमुष्मा अमुष्मा इति । यावन्तो
 ऽस्य पुत्रा जाता भवन्ति तन्तव इत्यन्ततः । अथ वै भवति यो वा अग्निं

here; do not go away; do you multiply for me."⁴ He touches the calf of the Agnihotri cow with the mantra, "Thou art composed of all forms; enter me with strength, with lordship of cattle, with abundance of wealth. May I prosper with your thousandfold prosperity; may your wealth rest in me."⁵ He prays to the Gārhapatya with verses having three and two pādas, "We come, O Agni, to thee that shinest in the darkness, everyday, praying homage with our devotion—Lord of the sacrifices, guardian of holy order, shining, waxing in his own house—O Agni, do thou become of easy access to us as a father to his son. Accompany us for our prosperity—O Agni, do thou be our nearest, our protector, auspicious and affording shelter—Thee, O shining and most radiant one, we implore for favour for our friends—O Agni, bright, of bright fame, come hither in thy greatest splendour and give us wealth."⁶ Then he prays to the residence and the cattle.

III.9

"With strength, I gaze on you; gaze on me with strength. I gaze on you with abundance of wealth; gaze on me with abundance of wealth. You are food, making sweetness; kindly enter me, nourishment and drink. May I prosper with your thousandfold prosperity; may your wealth rest in me."¹ He prays to the Āhavanīya with the verse, "That excellent glory of Savitr, the god, we meditate, that he may stimulate our prayers."² He prays to the Āhavanīya with the verse, "Do thou make the Soma-presser sounding aloud, O Brahmanaspati, as thou didst make Kaksivant Auśija."² He prays to the night with the verse, "Never art thou barren, O Indra; never dost thou fail thy worshipper. O bountiful one, thy divine gift is increased more and more."²

He prays to the Gārhapatya with the verse, "May we set thee around us, O Agni, the sage, the strong, as a fort, of daring hue, day by day destroyer of that which may be broken."² He again prays to the Gārhapatya with the formula "O Agni, lord of the house, through thee as the lord of the house mayest thou be a good lord of the house. For a thousand winters I invoke this blessing-bringing light for the race; I invoke this blessing-bringing light for N.N."³ (He repeats the last portion of the formula) as many times as sons are born to him; finally (he says) "for progeny." It

4. TS. I. 5.6.1
5. TS. I. 5.6.2,3
6. TS. I. 5.6.3,4
1. TS. I. 5.6.3,4
2. TS. I. 5.6.4,5
3. TS. I. 5.6.5

प्रत्यङ्दुपतिष्ठते प्रत्येनमोषति यः पराङ् विष्वङ् प्रजया पशुभिरेति
कवातिर्यङ्दिवोपतिष्ठेतेति । स कवातिर्यङ्दिवोपतिष्ठते नैव प्रत्यङ् न
पराङ् ॥ ९ ॥ तृतीयः ॥

पिण्डपितृयज्ञं करिष्यन्नुपकल्पयते सकृदाच्छिन्नं बर्हिर्दर्भाःश्च
परिस्तरणीयान्ब्रीहीःश्च शूर्पं च प्रक्षालिते चोलूखलमुसले स्थालीः
सस्रुवाः समेक्षणामेरकोपबर्हणे आज्ञनाभ्यञ्जने दशाः स्फ्यमुदकुम्भं
यज्ञायुधानीति । अथान्वाहार्यपचनं परिस्तृणाति । तमुत्तरेणैकैकः
सःसादयत्येरकोपबर्हणे आज्ञनाभ्यञ्जने दशाः स्फ्यमुदकुम्भं यज्ञायुधानीति ।
अथ प्राचीनावीतं कृत्वा जघनेनान्वाहार्यपचनमुपविश्य पवित्रवत्याः
स्थाल्यां ब्रीहीन्निर्वपति पितृभ्यो वो जुष्टं निर्वपामीति वा तूष्णीं वा ।
उपर्यर्धाः स्थालीं कृत्यैतस्मिन्नेव चर्मण्यलूखलमुसले निधायवहन्ति
सकृदेव दक्षिणामुखः । अथैनानविविच्य । अथैतस्यामेव स्थाल्यां तिरः
पवित्रमप आनीयाधिश्रित्य तिरः पवित्रं तण्डुलानावपति । अथाज्यं
निर्वपति । अथाज्यमधिश्रयति । उभयं पर्यग्री कृत्वा मेक्षणं स्रुवं च
संमार्ष्टि । अथैतं चरुं श्रपयित्वाभिघार्योदञ्चमुद्गासयति । अथ यज्ञोपवीतं
कृत्वाान्वाहार्यपचनमुपसमाधाय मेक्षणेनोपघातं तिस्र आहुतीर्जुहोति सोमाय
पितृपीताय स्वधा नमः स्वाहा यमायाङ्गिरस्वते पितृमते स्वधा नमः
स्वाहाग्रये कव्यवाहनाय स्विष्टकृते स्वधा नमः स्वाहेति दक्षिणार्धपूर्वार्धे ।
तूष्णीं मेक्षणमभ्याधाय प्राचीनावीतं कृत्वा दक्षिणेनान्वाहार्यपचनं
स्फ्येनोद्धृत्यावोक्ष्य दक्षिणाग्रं बर्हिं स्तीर्त्वाद्भिर्मार्जयति मार्जयन्तां पितरो
मार्जयन्तां पितामहा मार्ययन्तां प्रपितामहा इति । अथ स्रुवेणोपस्तीर्णाभि-

is indeed said, "One who prays to Agni facing westwards, him Agni burns. One who prays outwards, becomes devoid of offspring and cattle. (Therefore), one should pray (while standing) a little crosswise." He prays standing a little crosswise (that becomes) not westwards, not outwards.

PINḌAPITRYAJŪNA

III.10

(The sacrificer) who is going to perform the Pinḍapitryajña procures sacrificial grass rooted out at one attempt, darbha-blades for strewing, paddy, winnowing basket, the mortar and pestle which are washed, a vessel together with a spoon and a corn-stirring stick, a mattress of *eraka* grass and pillow, ointment and collyrium, a fringe of a garment, wooden sword, water-pot and sacrificial implements. He strews around the Anvāhāryapacana fire. To its north he places one by one; the mattress of *eraka* and pillow, ointment and collyrium of *eraka* and pillow, ointment and collyrium, a fringe of garment, wooden sword, waterpot and sacrificial implements. Having suspended the cord over the right shoulder and having sat down to the rear of the Anvāhāryapacana, he pours out paddy in the vessel provided with the strainer with the formula, "I pour you out dear to the Pitṛs" or without reciting it. Having filled the vessel more than half and having placed the mortar and pestle on the skin of a black antelope being used usually, he pounds (the paddy) only once, facing the south. Without winnowing the paddy, having poured water into the vessel across the strainer, having kept (the vessel) over the fire, he pours out the rice-grains into it across the strainer. He pours clarified butter (into the vessel being normally used). He keeps the clarified butter over the fire. Having moved fire around both (the vessels of rice and clarified butter) he cleanses the corn-stirring stick and the spoon. Having cooked the rice and having poured ghee over it, he takes it down towards the north.

Having suspended the cord over the left shoulder and having added fuel to the Anvāhāryapacana, he offers three oblations with the corn-stirring stick thrust (into the rice) in the eastern half of the southern half (of the fire) respectively with the formulas, "To Soma drunk by the Pitṛs *svadhā namaḥ svāhā*, to Yama along with the Aṅgiras and Pitṛs *svadhā namaḥ svāhā*, to Kavyāvahana Śviṣṭakṛt Agni *svadhā namaḥ svāhā*." Having put the corn-stirring stick (on the fire) without reciting any formula, having suspended the cord over the right shoulder, having dug out the ground by means of the wooden sword towards the south of the Anvāhāryapacana, having sprinkled (the ground), having spread the sacrificial grass with its tips towards the south, he sprinkles (the ground) with the formulas, "May the Pitṛs be sprinkled, may the grandfathers be sprinkled, may the great grandfathers be

धारिताः स्त्रीन्पिण्डान्ददात्येतत्ते ततासौ ये च त्वामन्वेतत्ते पितामहासौ ये च त्वामन्वेतत्ते प्रपितामहासौ ये च त्वामन्विति । अत्र पितरो यथाभागं मन्दध्वमित्युक्तवोदङ् पर्यावृत्योष्मणो व्यावृत उपास्ते । व्यावृत ऊष्मेति प्राहुः । अथाभिपर्यावृत्यैतं चरुमवजिघ्रति ॥ १० ॥

ये समानाः समनसः पितरो यमराज्ये । तेषां लोकः स्वधा नमो यज्ञो देवेषु कल्पताम् ॥ ये सजाताः समनसो जीवा जीवेषु मामकाः । तेषां श्रीर्मयि कल्पतामस्मिं लोके शतं समा इति । अथ तथैवाद्भिर्मार्जयति मार्जयन्तां पितरो मार्जयन्तां पितामहा मार्जयन्तां प्रपितामहा इति । अथाञ्जनं ददात्याञ्जतां पितर आञ्जतां पितामहा आञ्जतां प्रपितामहा इति । अथाभ्यञ्जनं ददात्यभ्यञ्जतां पितरो ऽभ्यञ्जतां पितामहा अभ्यञ्जतां प्रपितामहा इति । अथ वासांसि ददात्येतानि वः पितरो वासांस्येतानि वः पितामहा वासांस्येतानि वः प्रपितामहा वासांसीति । उत्तर आयुषि लोम छिन्दीतेति ब्राह्मणम् । अथ षड्भिर्नमस्कारैर्विपर्यासमुपतिष्ठते नमो वः पितरो रसाय नमो वः पितरः शुष्माय नमो वः पितरो जीवाय नमो वः पितरः स्वधायै नमो वः पितरो मन्यवे नमो वः पितरो घोराय पितरो नमो वो य एतस्मिं लोके स्थ युष्मास्ते ऽनु ये ऽस्मिं लोके मां ते ऽनु य एतस्मिं लोके स्थ यूयं तेषां वसिष्ठा भूयास्त ये ऽस्मिं लोके ऽहं तेषां वसिष्ठो भूयासमिति । अथ वीरं याचते वीरं मे पितरो दत्त वीरं मे पितामहा दत्त वीरं मे प्रपितामहा दत्त पितृमानहं युष्माभिर्भूयासं सुप्रजसो मया यूयं

sprinkled." He then offers three rice-balls for which clarified butter has first been spread and on which clarified butter has been poured, with the formulas, "This to thee father N.N. and those who follow, this to the grand father N.N. and those who follow, this to thee great grandfather N.N. and those who follow."¹ Having said, "Here, O Pitṛs do you rejoice your shares"² and having turned towards the north he awaits until the cease of the steam. They announce, "The steam has ceased." Then turning around, he smells rice.

III.11

With the verses, "The Pitṛs who, common and harmonious, are in the kingdom of Yama, may the region belong to them, svadhā obeisance and offering may rest with gods—May the splendour of them who are kindred, harmonious, and my own breaths among the living beings, rest in me for a hundred years in this world."¹ He sprinkles as before² respectively with the formulas, "May the Pitṛs be sprinkled, may the grandfathers be sprinkled, may the great grandfathers be sprinkled." Then he offers them collyrium respectively, "May the Pitṛs be offered collyrium, may the grandfathers be offered collyrium, may the great grandfathers be offered collyrium." He offers ointments respectively, "May the Pitṛs be anointed, may be grandfathers be anointed, may the great grand-fathers be anointed." He offers pieces of cloth respectively, "These O Pitṛs are your pieces of cloth;, these O grandfathers, are your pieces of cloth, these O great grandfathers, are your pieces of cloth." If (the sacrificer is) in advanced age, he should pick up the hair on his body (and offer instead of the pieces of garment). So says the Brāhmaṇa.³

He prays with six Namaskāra formulas by reversal: "O Pitṛs, obeisance to your Rasa, O Pitṛs, obeisance to you. O Pitṛs, obeisance to your vigour, O Pitṛs, obeisance to you. O Pitṛs, obeisance to your vitality, O Pitṛs, obeisance to you, O Pitṛs, obeisance to your excitement, O Pitṛs, obeisance to you. O Pitṛs, obeisance to your self-power, O Pitṛs, obeisance to you. O Pitṛs, obeisance to your terror, O Pitṛs, obeisance to you. O Pitṛs, obeisance to you who are in that world, may they follow you, who are in this world, may they follow me. Those you who are in that world, may you become the most fortunate among them. Those who are in this world, may I become most fortunate among them."⁴ He asks for a heroic son with the formula,

1. TS. I. 8.5.1

2. TS. I. 8.5.1

1. TBr. II. 6.3.5

2. BaudhŚS III.2

3. TBr. I. 3.10.7

4. TS. III. 2.5.5.6

भूया स्तेति । अथैनानुत्थापयत्युत्तिष्ठत पितरः प्रेत शूरा यमस्य पन्थामनुयाता पुराणम् । धत्तादस्मासु द्रविणं यच्च भद्रं प्र णो ब्रूताद्भागधान्देवतास्विति । अथैनान्संसाधयति यन्तु पितरो यथालोकं मनसा जवेन परेत पितरः सोम्या गम्भीरैः पृथिभिः पूव्यैः । अथा पितृन्सुविदत्राः अपीत यमेन ये सधमादं मदन्तीति । अथ तिसृभिर्मन आह्वयते मनो न्वाहुवामह आ न एतु मनः पुनः पुनर्नः पितरो मन इति । अत्रैतान्पिण्डान्सह बर्हिषाग्नावनुप्रहरति । अथैतेषां शस्त्राणां द्वे द्वे उदाहरन्ति । अथ यज्ञोपवीतं कृत्वा प्राजापत्ययर्चा गार्हपत्यमुपतिष्ठते प्रजापते न त्वदेतान्यन्य इति । अत्रैतां द्वितीयां जपति यदन्तरिक्षं पृथिवीमुत द्यामिति । संतिष्ठते पिण्डपितृयज्ञः ॥ ११ ॥ चतुर्थः ॥

वर्षासु श्यामाकानामाग्रयणं करिष्यन्भवति । तस्य प्रज्ञात उप-
वसथः । अथ प्रातर्हुते ऽग्निहोत्रे पृष्ठ्याः स्तीर्त्वापः प्रणीय सौम्यः
श्यामाकं चरुं निर्वपति । हविष्कृता वाचं विसृज्य गार्हपत्य आज्यं
विलाप्योत्पूय स्नुचि चतुर्गृहीतं गृहीत्वाहवनीये ऽज्यानीर्जुहोति शतायुधाय
शतवीर्यायेति पञ्च । श्रपयित्वासादयति । तस्याः पञ्चदश सामिधेन्यः पञ्च
प्रयाजा वार्त्रघ्नावाज्यभागौ । अथ हविष आ प्यायस्व सं त इति । त्रिष्टुभौ
संयाज्ये । अन्वाहार्यमासाद्य वासो ददाति । अथ यजमानभागं प्राश्रात्यग्निः
प्रथमः प्राश्रातु स हि वेद यथा हविः । शिवा अस्मभ्यमोषधीः कृणोतु
विश्वचर्षणिरिति । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते
व्रतम् । अथ शरदि ब्रीहीणामाग्रयणं करिष्यन्भवति । तस्य प्रज्ञात
उपवसथः । अथ प्रातर्हुते ऽग्निहोत्रे पृष्ठ्याः स्तीर्त्वापः प्रणीयैन्द्राग्रं

"O Pitṛs give me a heroic son, O grandfathers, give me a heroic son; O great grandfathers, give me a heroic son, may I be possessing Pitṛs through you; may you be possessing good offspring through me." He then makes them rise with the verse, "Rise up, O brave Pitṛs, proceed along the old path of Yama. Give unto us auspicious wealth, pronounce us, the sharers, unto the gods." He makes them depart together with the verse, "May the Pitṛs go to their respective worlds with the speed of mind. Go away, O Somya Pitṛs by the old secret paths; then join the gracious Pitṛs who rejoice together with Yama."⁵ With three verses he invokes the mind, "We summon the mind hither with the praise of Narāśaṁsa and the reverence of the Pitṛs—Let our mind return to us for vigour, for insight, for life, and that we may long see the sun—May the Pitṛs restore mind to us; may the host of the gods, may we belong to the band of the living."⁶ At this stage he puts into the fire those rice-balls together with the sacrificial grass. These implements are removed in pairs. Suspending the cord over the left shoulder, he prays to Gārhapatya with the verse addressed to Prajāpati, "O Prajāpati, none other than thee has encompassed all the creations. With whatever desire we offer unto thee, may we attain that desire. May we be lords of wealth."⁷

ĀGRAYAṆA SACRIFICE

III.12

(The sacrificer) proposes to perform the Āgrayaṇa sacrifice of Śyāmāka grains (*Panicum fromentaceum*). The Upavastha rite of it (the sacrifice) is as is known. On the (next) morning, after the Agnihotra has been offered, (the Adhvaryu) having strewn the Prṣṭhyā line and having carried forth the Praṇītā water pours out Śyāmāka grains for cooked grains to Soma. Having released speech with the call to the oblation-preparer, having melted clarified butter over the Gārhapatya, having purified it, and having taken up four spoonfuls into the ladle, he offers *ajyānī* oblations on the Āhavanīya with five verses, "(Obeisance) to the hundred - weaponed, having a hundred powers, having a hundred aids, the overcomer of hostility, Indra, who is capable of leading us for a hundred years without any harm beyond all evils—O gods, do you all entrust us to that divinity (=Indra) who would lead us without any harm and loss along the four Devayāna paths which stretch differently between the heaven and the earth—May the summer, winter, and spring, autumn and the raining season be favourable to us. May we enjoy the favour

5. TS. III.2.5.5-6

6. TS. I. 8.5.2

7. TS. I. 8.14.2

द्वादशकपालं निर्वपति वैश्वदेवं चरुं दद्यात्पृथिव्यमेककपालमिति ।
हविष्कृता वाचं विसृज्य गार्हपत्य आज्यं विलाप्योत्पूय सुचि चतुर्गृहीतं
गृहीत्वाहवनीये ऽज्यानीर्जुहोति शतायुधाय शतवीर्यायेति पञ्च ।
श्रपयित्वासादयति । तस्याः पञ्चदश सामिधेन्यः पञ्च प्रयाजा
वार्त्रघ्नावाज्यभागौ । अथ हविषामिन्द्राग्नी रोचना दिवः श्रथद्वत्रमित्यैन्द्राग्रस्य ।
विश्वे देवा विश्वे देवा इति वैश्वदेवस्य । दद्यात् नः पृथिवी प्र पूर्वजे पितरेति
दद्यात्पृथिव्यस्य । त्रिष्टुभौ संयाज्ये । अन्वाहार्यमासाद्य प्रथमजं वत्सं
ददाति । अथ यजमानभागं प्राश्राति भद्रान्नः श्रेयः समनैष्ट देवास्त्वयावसेन
समशीमहि त्वा । स नो मयोभूः पितो आ विश्वस्य शं तोकाय तनुवे स्योन
इति । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् । अथ वसन्ते

and protection of these seasons through a hundred years—Do you pay great honour to the Iduvatsara, Parivatsara and Samvatsara. In the good will of those who are worthy of sacrifice, may we long be harmless and unsmitten.—O gods, lead us from good to better. May we, O drop attain thee through thy aid (that is, by partaking of thee). Do thou wonder-working enter us. Be propitious and kindly to our children and to myself.”¹ Having cooked the grains, he places them (within the altar). For this, (sacrifice) there are fifteen Sāmidhenī verses, five Prayājas and Vātraghna Ājyabhāgas. The puronuvākhyā yājyā for the principal offering are respectively *ā pyāyasva*² and *sam te*² The puronuvākhyā-yājyā for the Sviṣṭakṛt-offering are in Triṣṭubh metre. Having deposited the Anvāhārya-rice (within the altar, the sacrificer) gives away a piece of cloth (as Dakṣiṇā). He consumes the sacrificer's portion (of the oblation) with the verse, “May Agni consume first; he knew the oblation. May he friendly to all make the plants auspicious to us.”³ This Iṣṭi comes to an end with the pouring down of the Praṇītā water and the Viṣṇu strides (by the sacrificer). (The sacrificer) releases his vow.

In the autumn he proposes to perform the Āgrayaṇa sacrifice of paddy. The Upavasatha of the sacrifice is well known. In the morning after he has offered the Agnihotra, the Adhvaryu, having strewn the Prṣṭhyā line, and having carried forth the Praṇītā water, pours out (paddy for a cake) on twelve potsherds for Indra-Agni, rice for Viśve Devas and (a cake) on one potsherd for Dyāvāprṥivī. Having released speech with the call to the oblation-preparer, having melted clarified butter over the Gārhapatya, having purified it and having taken up four spoonfuls in the ladle, he makes five *ajyānī* offerings on the Āhavanīya with the verses “(Obeisance) to thee hundred-weaponed ...”⁴ Having cooked, he deposits (the oblations within the altar). For this (Iṣṭi) there are fifteen Sāmidhenī verses, five Prayājas and Vātraghna Ājyabhāgas. (The puronuvākhyā - yājyās) of the principal oblations are respectively: *indrāgnī rocanā divaḥ*....⁵ and *śnathad vṛtram*...⁵ for (the oblation to) Indra-Agni; *viśve devā ṛtāvṛdha*....⁶ and *viśve devāḥ śṛṇute' mam*....⁶ for Viśve Devāḥ, *dyāvā naḥ prṥivī*....⁷ and *pra pūrvaje pitarā*....⁷ for Dyāvāprṥivī. The puronuvākhyā-yājyās for the Sviṣṭakṛt offering are in Triṣṭubh metre. Having deposited the Anvāhārya rice (within the altar, the sacrificer) gives away a calf first born (during the year as Dakṣiṇā). He then consumes the sacrificer's portion with the verse, “O gods, lead

1. TS. V. 7.2.3,4

2. TS. IV. 2.7.3

3. TBr. II. 4.8.7

4. cf above

5. TS. IV. 2.11.1

6. TS. II. 4.14.5

7. TS. IV. 2.11.4

यवानामाग्रयणं करिष्यन्भवति । तस्य प्रज्ञात उपवसथः । समानं कर्म यथा ब्रीह्याग्रयणस्य । एतावदेव नाना । अथ यजमानभागं प्राश्नात्येतमु त्वं मधुना संयुतं यवः सरस्वत्या अधि मनावचर्कषुः । इन्द्र आसीत्सीरपतिः शतक्रतुः कीनाशा आसन्मरुतः सुदानव इति । संतिष्ठत एषेष्टिः सपूर्णपात्र-विष्णुक्रमा । विसृजते व्रतम् ॥ १२ ॥ पञ्चमः ॥

अग्निभ्यः प्रवत्स्यन्यज्ञोपवीत्यप आचम्याग्रेणाहवनीयं परीत्य यजमानायतने तिष्ठन्नाहवनीयमुपतिष्ठते मम नाम प्रथमं जातवेदः पिता माता च दधतुर्यदग्रे । तत्त्वं बिभृहि पुनरा मदैतोस्तवाहं नाम बिभराण्यग्र इति । अथ वाचंयमो ऽभिप्रव्रजति । अग्नीनामसकाशे वाचं विसृजते । सो ऽधःसंवेश्यमाःसाश्यस्त्र्युपायी प्रवसति । न द्वादशीमतिप्रवसति । नोपवसथमुपात्येति । आयन्प्रपथे समिधः कुरुते । अग्नीन्पराख्याय वाचं यच्छति । आहवनीयमेवोपतिष्ठते मम नाम तव च जातवेदो वाससी इव विवसानौ ये चरावः । आयुषे त्वं जीवसे वयं यथायथं विपरिदधावहै पुनस्त इति ॥ अथ गार्हपत्यमुपतिष्ठते नमो ऽग्रये ऽप्रतिविद्धाय नमो ऽनाधृष्टाय नमः सम्राजे । अषाढो अग्निर्बृहद्वया विश्वजित्सहन्त्यः श्रेष्ठो गन्धर्व इति । अथान्वाहार्यपचनमुपतिष्ठते त्वत्पितारो अग्रे देवास्त्वामाहुतयस्त्वद्विवाचनाः । सं मामायुषा सं गौपत्येन सुहिते मा धा इति । अथाहवनीयमुपतिष्ठते ॥ १३ ॥

us from good to better. May we, O drop, attain thee through thy aid (that is by partaking of thee). Do thou, O wonder-working, enter us. Be propitious and kindly to our children and to myself."⁸ This Iṣṭi comes to an end with the pouring down of the Praṇitā-water and Viṣṇu-strides (by the sacrificer). (The sacrificer) releases his vow.

In the spring (the sacrificer) proposes to perform the Āgrayāṇa of barley. The Upavasatha of that (Iṣṭi) is well known. The procedure is similar to that of the Āgrayāṇa of paddy. This much is different: (The sacrificer) consumes the sacrificer's portion with the verse, "The gods ploughed for Manu. This barley mixed with the sweetness of Sarasvatī. Indra, the hundred-powered, was the lord of the plough. Maruts, giving richly were the ploughers."⁹ This Iṣṭi comes to an end with the pouring down of the Pūrṇapātra (within the altar) and the Viṣṇu-strides (by the sacrificer). (The sacrificer) releases his vow.

PRAYERS DURING JOURNEY

III.13

(The sacrificer who) is going away from his fires, suspending his cord over the left shoulder, having sipped water, having gone around along the front of the Āhavanīya, standing on the sacrificer's seat prays to the Āhavanīya with the verse, "O Jātavedas, do you bear until I return, the name which first my father and mother bestowed upon me; O Agni, may I bear thy name."¹ Restraining his speech, he starts. Going away from the fires, he releases his speech. Sleeping on ground, not eating flesh, not approaching his wife, he goes on journey. He does not stay away beyond the twelfth day (of fortnight). he does not allow to pass the Upavastha-day while in journey. While returning he collects fire-sticks on the way. Gazing at his fires from far away, he restrains speech. He prays to the Āhavanīya with the verse, "My name and thine, O Jātavedas, which we bear like man changing garments, let us exchange again—thou for food and we to live."¹

He prays to the Gārhapatya with the verse, "Obeisance to Agni the unpierced, obeisance to unapproachable, obeisance to the ruler. Agni is irresistible, very powerful, all conquering, assailing, the best Gandharva."¹ He prays to the Anvāhāryapacana with the verse, "O Agni, gods have thee for the father, they offer oblations to thee and have thee as an umpire. Do thou endow me with life, with lordship of cattle, and bestow on me good fortune."¹ He prays to the Āhavanīya.

8. TS. V. 7.2.4

9. TBr. II.4.8.7

1. TS. I. 5.10 1-2

अयमग्निः श्रेष्ठतमो ऽयं भगवत्तमो ऽयं सहस्रसातमः । अस्मा अस्तु सुवीर्यमिति । स यद्यस्मै यज्ञभेषमाचक्षते न ते ऽहौषीदिति तद्गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये संतर्नीं जुहोति मनो ज्योतिर्जुषतामाज्यं विच्छिन्नं यज्ञं समिमं दधातु । या इष्टा उषसो निमृचश्च ताः संदधामि हविषा घृतेन स्वाहेति । अथाग्रये तन्नुमते पुरोडाशमष्टाकपालं निर्वपति । शरावं दक्षिणां ददाति । सा प्रसिद्धेष्टिः संतिष्ठते । अथातिपन्नाः प्रतिजुहोति । एतेन ह स्म वै पूर्वं श्रोत्रिया ऋतायवस्तेजस्कामा यशस्कामा ब्रह्मवर्चस्कामा उपतिष्ठन्ते । तदेतदुत्सन्नं व्रतस्यैव गरिम्णा । अथातो वैराजमेवोपस्थानम् । नर्यं प्रजां मे गोपायेति गार्हपत्यम् । अथर्वं पितुं मे गोपायेत्यन्वाहार्यपचनम् । शंस्य पशून्मे गोपायेत्याहवनीयम् । सप्रथं सभां मे गोपायेति सभ्यम् । अहे बुध्निय मन्त्रं मे गोपायेत्यावसथीयम् । सो ऽपरिमितं प्रवसति । पुनरायन्प्रपथे समिधः कुरुते । अग्नीन्पराख्याय वाचं यच्छति । आगत्यैतेनैवोपतिष्ठते । समानी प्रायश्चित्तिः ॥ १४ ॥ षष्ठः ॥

अथोपवसथीये ऽहन्यज्ञोपवीत्यप आचम्याग्रेणाहवनीयं परीत्य यजमानायतन उपविश्य तिरः पवित्रमप आचामति पयस्वतीरोषधयः पयस्वद्वीरुधां पयः । अपां पयसो यत्पयस्तेन मामिन्द्र संसृजेति । अथाहवनीये समिध आदधात्यग्रे व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे

III.15]

III.14

(With the verse) "Agni here is the best of all; he is most adorable; most ready to win us a thousand, may all good strength be to him."¹ If he is informed about the failure in ritual-practice that one did not offer your Agnihotra, he, having melted clarified butter on the Gārhapatya and having purified it, having taken up four spoonfuls in the ladle, offers on the Āhavanīya a connecting offering (*Samtanā*) with the verse, "May the adorable light rejoice in clarified butter. May it (the light=Agni) join this broken sacrifice. The mornings and evenings which were sought for offering, I join them with ghee as the oblation, svaha."²

He pours out (paddy) for a cake on eight potshards for Tantument Agni. (The sacrificer) gives away a panful (of grains as Dakṣiṇā). The Iṣṭi comes to a conclusion in the established manner. Then he offers the transgressed Agnihotra—oblations. The ancient ritualists, desirous of maintaining holy order, desiring lustre, glory and brahman-splendour used to pray in this way. This has (now) gone out of practice on account of the heaviness of the vow. Therefore, (one should observe) the Vairāja prayers. (He prays) to the Gārhapatya with the formula, "O manly (Agni) do thou guard my offspring...", to the Anvāhāryapacana with the formula, "O Atharva, do thou guard my nourishment...", to the Āhavanīya with the formula, "O praiseworthy Agni, do thou guard my cattle....", to the Sabhya with the formula, "O spreading wide, do thou guard my meeting place....", to the Āvasathīya with the formula, "O Ahi Budhniya, do thou guard my prayer."² He goes away for an indefinite period. While returning back he collects fire-sticks on the way. Having witnessed the fires at a distance, he restrains his speech. Having returned, he prays with these (Virājakrama formulas) only. The expiation (for non-offering because of journey) is similar.

THE SACRIFICER'S DUTIES AT THE FULL-MOON AND NEW-MOON SACRIFICES

III.15

On the Upavasatha day (the sacrificer) suspending his cord over the left shoulder, having sipped water, having gone around along the front of the Āhavanīya and having sat down on the sacrificer's seat, sips water across the strainers with the verse, "The plants are full of sap; the sap of creepers is full of sap. O Indra, do thou unite me with that sap which is of the sap of water."¹ He puts fire-sticks on the Āhavanīya fire respectively with the formulas, "O Agni, lord of vows, I shall observe

1. TS. I. 5.10.2

2. TBr. I. 1.7; cf BaudhŚS II.18

1. TS. I. 5.10.2.3

राध्यताः स्वाहा वायो व्रतपत आदित्य व्रतपते व्रतानां व्रतपते व्रतं
 चरिष्यामि तच्छकेयं तन्मे राध्यताः स्वाहेति । अथ श्वो भूते
 हविर्निरुष्यमाणमभिमन्त्रयते ऽग्निः होतारमिह तं हुवे देवान्यज्ञियानिह
 यान्हवामहे । आयन्तु देवाः सुमनस्यमाना वियन्तु देवा हविषो मे
 अस्येति ॥ तदुदित्वा वाचं यच्छत्या हविष्कृतः । हविष्कृता वाचं विसृज्य
 यज्ञं योगेन युनक्ति कस्त्वा युनक्ति स त्वा युनक्तिवति । काले कपालानि
 युनक्ति यानि घर्मे कपालान्युपचिन्वन्ति वेधसः । पूष्णस्तान्यपि व्रत
 इन्द्रवायू युङ्क्षामिति । तेषां यजुष्कृतानां यद्भिद्यते तदुत्कर उदस्यत्यभिन्नो
 घर्मो जीरदानुर्यत आत्तस्तदग्न्युनरिति । अथ गार्हपत्य आज्यं विलाप्योत्पूय
 सुचि चतुर्गृहीतं गृहीत्वाहवनीये संतर्नी जुहोतीध्मो वेदिः परिधयश्च सर्वे
 यज्ञस्यायुरनुसंचरन्ति । त्रयस्त्रिंशत्तन्तवो ये वितन्निरे य इमं यज्ञं स्वधया
 ददन्ते तेषां छिन्नं प्रत्येतद्दधामि स्वाहेति । अथान्यदपिसृजति घर्मो देवाः
 अप्येत्विति । अथ वै भवति यदि नश्येदाश्विनं द्विकपालं निर्वपेद्
 द्यावापृथिव्यमेककपालमिति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ तथैव
 गार्हपत्य आज्यं विलाप्योत्पूय सुचि चतुर्गृहीतं गृहीत्वाहवनीये संतर्नी
 जुहोतीध्मो वेदिः परिधयश्च सर्वे यज्ञस्यायुरनुसंचरन्ति । त्रयस्त्रिंशत्तन्तवो
 ये वितन्निरे य इमं यज्ञं स्वधया ददन्ते तेषां छिन्नं प्रत्येतद्दधामि स्वाहेति ।
 अथान्यदपिसृजति घर्मो देवाः अप्येत्विति । अथ यद्याज्यस्य वा
 सांनाय्यस्य वान्यत्र बर्हिषः पुरोत्तमात्प्रयाजात्स्कन्दति तस्य स्वधाः
 संभरति ॥ १५ ॥

the vow; may I be capable of it; may it flourish for me, svāhā; "O Vāyu, lord of vows, I shall observe the vow; may I be capable of it; may it flourish for me, svāhā; O Āditya, lord of vow, I shall observe the vow; may I be capable of it; may it flourish for me—O lord of vow of vows, I shall observe the vow; may I be capable for it, may it flourish for me."²

Next day he recites over the oblation-material being poured out with the verse, "I invoke here Agni the Hotṛ priest of gods; we invoke gods who are worthy of sacrifice. May the gods who are favourable to us come here. May gods enjoy this my oblation."³ Having uttered this he restrains speech until the call to be given to the preparer of oblation-material. Having released speech with the call, he joins the sacrifice with the Yoga formula, "Who unites thee? Let him unit thee."³ At the (appropriate) time he arranges the potsherds with the formula, "The potsherds which wise men collect for the cauldron, these are in Pūṣan's guardianship. Let Indra-Vāyu set them free."⁴ He throws on the rubbish-heap with the formula, "The cauldron is unbroken, sprinkling abundantly, it has returned to that place whence it came,"⁵ the potsherd which, out of those arranged with formulas breaks down. Having melted clarified butter over the Gārhapatya, having purified it, and having taken up four spoonfuls into the ladle, he offers on the Āhavanīya the 'joining' oblation with the verse, "The kindling wood, the altar, and all the enclosing sticks attend the life of the sacrifice. The thirty three threads which stretch themselves and which hold this sacrifice through their food—of those this broken one I restore, svāhā."⁵ He inserts another (potsherd) with the formula "May the cauldron go to gods."⁵

It is indeed said, "If (a potsherd) is lost, he should offer a cake on two potsherds to Āśvins, and a cake on one potsherd to Dyāvapṛthivī. The Iṣṭi is concluded in the prescribed manner. Having similarly melted clarified butter on the Gārhapatya, having purified it and having taken four spoonfuls in the ladle, he offers on the Āhavanīya fire the "joining" oblation with the verse, "The kindling wood, the altar"⁶ He inserts another (potsherd) with the formula, "May the cauldron go to gods."⁶ If clarified butter or Sāmnāyā spills out on a spot other than the Barhis prior to the last Prayāja (the Adhvaryu) replenishes its power.

2. TBr III. 7.4.7,8

3. TS I. 5.10.3

4. TS. I. 1.7.2

5. TS. I. 5.10.4

6. TS. I. 5.10.4, cf above

सं त्वा सिञ्चामि यजुषा प्रजामायुर्धनं च । बृहस्पतिप्रसूतो यजमान
 इह मा रिषदिति । स्कन्नमनुमन्त्रयते भूपतये स्वाहा भुवनपतये स्वाहा
 भूतानां पतये स्वाहेति । अथ यावत्परिशिष्टेन प्रचरति । अथ
 यजमानमाज्यमवेक्षयत्याज्यमसि सत्यमसि सत्यस्याध्यक्षमसि हविरसि
 वैश्वानरं वैश्वदेवमुत्पूतशुष्मं सत्यौजाः सहो ऽसि सहमानमसि सहस्वारातीः
 सहस्वारातीयतः सहस्व पृतनाः सहस्व पृतन्यतः सहस्रवीर्यमसि तन्मा
 जिन्वाज्यस्याज्यमसि सत्यस्य सत्यमसि सत्यायुरसि सत्यशुष्ममसि
 सत्येन त्वाभिघारयामि तस्य ते भक्षीयेति । अथाज्यग्रहाणाम् ।
 गृहीतंगृहीतमनुमन्त्रयते पञ्चानां त्वा वातानां यन्त्राय धर्त्राय गृह्णामि पञ्चानां
 त्वर्तूनां यन्त्राय धर्त्राय गृह्णामि पञ्चानां त्वा दिशां यन्त्राय धर्त्राय गृह्णामि
 पञ्चानां त्वा पञ्चजनानां यन्त्राय धर्त्राय गृह्णामीति चतुर्भिर्जुहूम् । अष्टाभिरुपभृतं
 चरोस्त्वा पञ्चबिलस्य यन्त्राय धर्त्राय गृह्णामि ब्रह्मणस्त्वा तेजसे यन्त्राय
 धर्त्राय गृह्णामि क्षत्रस्य त्वौजसे यन्त्राय धर्त्राय गृह्णामि विशे त्वा यन्त्राय
 धर्त्राय गृह्णामि सुवीर्याय त्वा गृह्णामि सुप्रजास्त्वाय त्वा गृह्णामि रायस्पोषाय
 त्वा गृह्णामि ब्रह्मवर्चसाय त्वा गृह्णामीति । चतुर्भिर्ध्रुवां भूरस्माकं
 हविर्देवानामाशिषो यजमानस्य देवानां त्वा देवताभ्यो गृह्णामीति ।
 अभिपूर्यमाणामनुमन्त्रयते कामाय त्वा गृह्णामीति । परिधीन्परिधीयमाना-
 ननुमन्त्रयते ध्रुवो ऽसि ध्रुवो ऽहः सजातेषु भूयासं धीरश्चेता वसुविदिति
 मध्यमम् । उग्रो ऽस्युग्रो ऽहः सजातेषु भूयासमुग्रश्चेता वसुविदिति
 दक्षिणम् । अभिभूरस्यभिभूरहः सजातेषु भूयासमभिभूश्चेता वसु-
 विदित्युत्तरम् । अथाग्निं योगेन युनक्ति युनज्मि त्वा ब्रह्मणा दैव्येन
 हव्यायास्मै वोढवे जातवेद इति । समिधोरभ्याधीयमानयोर्जपतीन्धानास्त्वा
 सुप्रजसः सुवीरा ज्योग्जीवेम बलिहतो वयं त इति । अथान्तर्वेदि
 हवींश्चासन्नान्यभिमन्त्रयते यन्मे अग्रे अस्य यज्ञस्य रिष्याद्यद्वा
 स्कन्दादाज्यस्योत विष्णो । तेन हन्मि सपत्नं दुर्मरायुमैनं दधामि निर्ऋत्या
 उपस्थ इति ॥ १६ ॥

III.16

(With the verse) "By the Yajus I pour on thee offspring, life and wealth. Instigated by Bṛhaspati may the sacrificer here come to no harm."¹ He follows the spilt out portion with "Svāhā to Bhūpati, Svāhā to Bhuvanapati, Svāhā to lord of Bhūtas."² He proceeds with whatever (clarified butter) might have been left. He causes the sacrificer to gaze at the clarified butter with the formula, "Thou art butter; thou art truth, thou art the overseer of the truth; thou art the oblation of Vaiśvānara Agni, of Viśve Devas, with pure strength, of true might. Thou art power, overpowering. Overpower hostility; overpower those who practise hostility, overpower enmity, overpower those who practise enmity. Thou art of thousandfold strength; do thou quicken me. Thou art the butter of butter; thou art the truth of truth, thou hast true life; thou hast true strength; with truth I besprinkle thee. May I share thee that art such."³ (The sacrificer) follows each portion of clarified butter as it is taken up—that in the Juhū with the four formulas, "I take thee for the control and holding of the five winds, I take thee for the control and holding of the five seasons, I take thee for the control and holding of the five directions, I take thee for the control and holding of the five people."⁴ In the Upabṛ̥t with the eight formulas, "I take thee for the control and holding of the sky having five cavities; I take thee for the control and holding of the splendour of a brāhmaṇa, I take thee for the control and holding of the valour of Kṣatriya, I take thee for the control and holding of the subjects, I take thee for braveness, I take thee for good progeny, I take thee for prosperity; I take thee for the Brahman splendour."⁴ In the Dhruvā-ladle with the four formulas, "The earth (is) ours; the oblation (is) of gods; the benediction (is) of the sacrificer. I take thee for the divinities of gods."⁴ He follows (the Dhruvā) being filled (with clarified butter) with the formula. "I take thee for (the fulfilment of my) desire."⁴

He follows the enclosing sticks being laid around—the middle one with the formula, "Thou art firm; may I become firm among the kinsmen, intelligent, wise and winning wealth."⁵ The southern one with the formula, "Thou art mighty; may I become mighty among the kinsmen, intelligent, wise and winning wealth."⁵ The northern one with the formula, "Thou art overcoming, may I be overcoming among the kinsmen; intelligent, wise and winning wealth."⁵ He joins them with the Yoga formula, "I yoke thee with the divine Brahman to bear this oblation, O wise one."⁵ While the two fire-sticks are being kept erect, he murmurs the verse, "Kindling thee, may we live long with good offspring, good heroes and preventing thee tribute."⁵ He recites over the oblations being deposited within the altar the verse, "Whatever O Agni, in this sacrifice of mine may be spoiled, whatever of the clarified butter, O Visnu, may be spilt, therewith do I smite the rival who is hard to slay. I place him on the lap of Nirṛti."⁵

1. TS. I. 6.1.1.
2. TS. II. 6.6.3,4.
3. TS. I. 1.6.1.
4. TS. I. 1.6.1,2.
5. TS. I. 6.2,1.

अथ भूर्भुवः सुवरित्यग्निहोत्रमेताभिर्व्याहृतीभिरुपसादयेत् । यज्ञमुखं वा अग्निहोत्रं ब्रह्मैता व्याहतयः । यज्ञमुख एव ब्रह्म कुरुते । संवत्सरे पर्यागत एताभिरेवोपसादयेत् । ब्रह्मणैवोभयतः संवत्सरं परिगृह्णातीति ब्राह्मणम् । अथ वै भवति दर्शपूर्णमासावालभमान एताभिर्व्याहृतीभिर्हवींश्च्युसादयेत् । यज्ञमुखं वै दर्शपूर्णमासौ ब्रह्मैता व्याहतयः । यज्ञमुख एव ब्रह्म कुरुते । संवत्सरे पर्यागत एताभिरेवासादयेत् । ब्रह्मणैवोभयतः संवत्सरं परिगृह्णातीति ब्राह्मणम् । अथ वै भवति चातुर्मास्यान्यालभमान एताभिर्व्याहृतीभिर्हवींश्च्युसादयेत् । यज्ञमुखं वै चातुर्मास्यानि ब्रह्मैता व्याहतयः । यज्ञमुख एव ब्रह्म कुरुते । संवत्सरे पर्यागत एताभिरेवासादयेत् । ब्रह्मणैवोभयतः संवत्सरं परिगृह्णातीति ब्राह्मणम् । अथ वै भवति यद्वै यज्ञस्य साम्रा क्रियते राष्ट्रं यज्ञस्याशीर्गच्छति यदृचा विशं यज्ञस्याशीर्गच्छति । अथ ब्राह्मणो ऽनाशीर्केण यज्ञेन यजते । सामिधेनीरनुवक्ष्यन्नेता व्याहृतीः पुरस्तादध्यात् । ब्रह्मैव प्रतिपदं कुरुते । तथा ब्राह्मणः साशीर्केण यज्ञेन यजत इति ब्राह्मणम् । अथ वै भवति यं कामयेत यजमानं भ्रातृव्यमस्य यज्ञस्याशीर्गच्छेदिति तस्यैता व्याहृतीः पुरोनुवाक्यायां दध्यात् । भ्रातृव्यदेवत्या वै पुरोनुवाक्या । भ्रातृव्यमेवास्य यज्ञस्याशीर्गच्छतीति ब्राह्मणम् । अथ वै भवति यान्कामयेत यजमानान्तसमावत्येनान्यज्ञस्याशीर्गच्छेदिति तेषामेता व्याहृतीः पुरोनुवाक्याया अर्धर्चं एकां दध्याद्याज्यायै पुरस्तादेकां याज्याया अर्धर्चं एकाम् । तथैनान्तसमावती यज्ञस्याशीर्गच्छतीति ब्राह्मणम् । अथ वै भवति यथा वै पर्जन्यः सुवृष्टं वर्षत्येवं यज्ञो यजमानाय वर्षति । स्थलयोदकं परिगृह्णन्ति । आशिषा यज्ञं यजमानः परिगृह्णातीति ब्राह्मणम् । व्याहृतीभिर्ब्राह्मणस्य प्रतिपद्यते हिङ्गारेण राजन्यस्यर्चा वैश्यस्य सर्वमेवैतत् त्रयं कुर्यादित्येतदपरम् । इध्ममभ्याधीयमानमनुमन्त्रयते ॥ १७ ॥

III.17

"One should keep down the Agnihotra (ladle filled with milk) with the Vyāhṛtis, *bhūr, bhuvaḥ suvaḥ*. Agnihotra indeed is the mouth of sacrifice; these Vyāhṛtis indeed are the Brahman; he (thereby) places the Brahman in the mouth of sacrifice. He should keep it down with these (Vyāhṛtis) at the close of a year. (Thereby) he enfolds the year on both sides with Brahman." So says the Brāhmaṇa. Thus indeed (the Brāhmaṇa) goes, "One who is performing the Full-moon or New-moon sacrifice should deposit the oblations with these Vyāhṛtis. The Full-moon and New-moon sacrifices are indeed the mouth of sacrifice; these Vyāhṛtis are the Brahman. He places the Brahman into the mouth of sacrifice. He should deposit (the oblations) with these (Vyāhṛtis) at the close of a year. He enfolds the year on both sides with Brahman." So says the Brāhmaṇa. Thus, indeed (the Brāhmaṇa) goes, "One who is performing the Cāturmāsya should deposit the oblations with these Vyāhṛtis; the Cāturmāsya indeed are the mouth of sacrifice; these Vyāhṛtis are the Brahman. He places the Brahman in the mouth of sacrifice. He should deposit (the oblations) with these (Vyāhṛtis) at the close of a year. He enfolds the year on both sides with Brahman." So says the Brāhmaṇa. Thus, indeed (the Brāhmaṇa) goes, "Whatever of the sacrifice is done with the Sāman, the blessing of the sacrifice goes to the ruling class; whatever with Rk, the blessing of the sacrifice goes to the Viś. (Consequently) a Brāhmaṇa performs a blessingless sacrifice.

"(The Hotṛ who) is going to recite the Sāmīdhenī verses should first utter these Vyāhṛtis. (Thus), he makes a beginning with Brāhmaṇa. Thereby a Brāhmaṇa performs a blessingful sacrifice." So says the Brāhmaṇa. "(The Brāhmaṇa) indeed goes: "In the sacrifice of sacrificer about whom (the Hotṛ) desires that the blessing of his sacrifice may go to his enemy, he should join the Vyāhṛtis to the puronuvākya. The puronuvākya has the enemy for its deity. The blessing of his sacrifice goes to the enemy" So says the Brāhmaṇa. In the sacrifices of those sacrificers about whom (the Hotṛ) desires that the blessings of the sacrifice should equally go to them, he should insert the first of the Vyāhṛtis after the half verse of the puronuvākya, the second at the beginning of the yāgyā, and the third after the half verse of the yāgyā. Thereby the blessing of the sacrifice equally goes to them. So says the Brāhmaṇa. (The Brāhmaṇa) indeed goes, "Just as a cloud rains abundantly, so a sacrifice pours for the sacrificer. Water is enfolded by ground. The sacrificer enfolds the sacrifice by the blessing." So says the Brāhmaṇa. (The Hotṛ) commences (the sacrifice) of a brāhmaṇa with Vyāhṛtis, of a Rājanya with Himkāra; of a Vaiśya with the Rk. All these three should be adopted; this is another view. (The sacrificer) follows the faggot being put (on the Āhavanīya).

उच्छुष्मो अग्रे यजमानायैधि निशुष्मो अभिदासते । अग्रे देवेद्ध मन्विद्ध मन्द्रजिह्वेति । प्रवरं प्रत्रियमाणमनुमन्त्रयते ऽमर्त्यस्य ते होतर्मूर्धन्नाजिघर्मि रायस्पोषाय सुप्रजास्त्वाय सुवीर्यायेति । स्तुवेणाधार-
माधार्यमाणमनुमन्त्रयते मनो ऽसि प्राजापत्यं मनसा मा भूतेनाविशेति । स्तुच्यमाधारमाधार्यमाणमनुमन्त्रयते वागस्यैन्द्री सपत्नक्षयणी वाचा मेन्द्रियेणाविशेति । प्रयाजानामिष्टमिष्टमनुमन्त्रयते वसन्तमृतूनां प्रीणामि स मा प्रीतः प्रीणातु ग्रीष्ममृतूनां प्रीणामि स मा प्रीतः प्रीणातु वर्षा ऋतूनां प्रीणामि ता मा प्रीताः प्रीणन्तु शरदमृतूनां प्रीणामि सा मा प्रीता प्रीणातु हेमन्तशिशिरावृतूनां प्रीणामि तौ मा प्रीतौ प्रीणीतामिति । आज्यभागा-
विष्टावनुमन्त्रयते ऽग्रीषोमयोरहं देवयज्यया चक्षुष्मान्भूयासमिति । अग्रिमिष्टमनुमन्त्रयते ऽग्रेरहं देवयज्ययान्नादो भूयासमिति । उपांशु-
याजमिष्टमनुमन्त्रयते दब्धिरस्यदब्धो भूयासममुं दभेयमिति । अत्र यं यजमानो द्वेष्टि तं मनसा ध्यायति । अथाप उपस्पृश्य । अग्रीषोमा-
विष्टावनुमन्त्रयते ऽग्रीषोमयोरहं देवयज्यया वृत्रहा भूयासमिति । इन्द्राग्री-
इष्टावनुमन्त्रयत इन्द्राग्रियोरहं देवयज्ययेन्द्रियाव्यन्नादो भूयासमिति । इन्द्रमिष्टमनुमन्त्रयत इन्द्रस्याहं देवयज्ययेन्द्रियावी भूयासमिति । महेन्द्रमिष्टमनुमन्त्रयते महेन्द्रस्याहं देवयज्यया जेमानं महिमानं गमेय-
मिति । स्विष्टकृतमिष्टमनुमन्त्रयते ऽग्रेः स्विष्टकृतो ऽहं देवयज्यया-
युष्मान्यज्ञेन प्रतिष्ठां गमेयमिति । प्राशिन्ने ऽवदीयमाने जपत्यग्रिर्मा

III.18

With the verse, "O Agni, kindled by gods, kindled by men, pleasing-tongued, do thou be strong for the sacrificer and weak for the distressing enemy."¹ He follows the Pravara being chosen, with the formula, "O Hotṛ (Agni), I drop (clarified butter) on thy head, the immortal, for prosperity, for good offspring and good valour."¹ He follows the Āghāra-libation being poured with the spoon with the formula, "Thou art mind, derived from Prajāpati; with the mind in true existence; do thou enter me."¹ He follows the Āghāra-libation being poured by means of the ladle with the formula, "Thou art speech derived from Indra, destroying the for Do thou enter me with speech, with might."¹ He follows the Prayāja-offerings respectively with the formulas, "Of the seasons, spring I delight; delighted, may it delight me—Of the seasons, summer I delight; delighted, may it delight me—Of the seasons, autumn I delight; delighted, may it delight me—Of the seasons, winter and cold seasons I delight; delighted, may the two delight me."² He follows the two Ājyabhāgas, when offered, with the formula, "May I be possessor of eye through the offering to Agni-Soma."²

He follows Agni who has been offered, with the formula, "May I be consumer of food through the offering to the Agni."² He follows the Upāṁśuyāja, when offered, with the formula, "Thou art the injurer; may I be uninjured; may I injure N.N."³ Here the sacrificer thinks of him whom he hates. Having touched water he follows the offering to Agni-Soma with the formula, "May I become the killer of evil."³ He follows the offering to Indra-Agni with the formula, "May I be possessed of strength and eater of food through the offering to Indra-Agni." He follows the offering to Indra with the formula, "May I be possessed of strength through the offering to Indra."³ He follows the offering to Mahendra with the formula, "May I attain victory and greatness through the offering to Mahendra."³ He follows the Sviṣṭakṛt offering with the formula, "May I become long-lived and attain stability through the sacrifice by offering to Sviṣṭakṛt Agni."³

While the Prāṣitra portion is being cut (for the Brahman) he murmurs the formula, "May Agni protect me from ill-performed sacrifice, Savitr from the evil."⁴ While the sacrificer's portion (is being cut), with the formula, "May I conquer with this him who, near or afar, plots evil against me."⁴ He follows the Idā being fetched,

1. TS. I. 6.2.2

2. TS. I. 6.2.3

3. TS. I. 6.2.4

4. TS. I. 6.3.1

दुरिष्टात्पातु सविताघशःसादिति । यजमानभागे यो मे ऽन्ति दूरे ऽरातीयति तमेतेन जेषमिति । इडामाह्रियमाणामनुमन्त्रयते सुरूपवर्षवर्ण एहीति प्रतिपद्य मघोनीत्यातः । अवान्तरेडां प्राश्यमानामनुमन्त्रयते जुष्टिरसि जुषस्व नो जुष्टा नो ऽसि जुष्टिं ते गमेयमिति । अथान्तर्वेद्यद्विर्माजयते मनो ज्योतिर्जुषतामाज्यं विच्छिन्नं यज्ञं समिमं दधातु । बृहस्पतिस्तनुतामिमं नो विश्वे देवा इह मादयन्तामिति । बर्हिषदं पुरोडाशमभिमन्त्रयते ब्रध्न पिन्वस्व ददतो मे मा क्षायि कुर्वतो मे मोपदसदिति । अथान्वाहार्यं याचति तमन्तर्वेद्यासन्नमभिमन्त्रयते प्रजापतेर्भागोऽस्यूर्जस्वान्पयस्वानित्यान्ताद-
नुवाकस्य ॥ १८ ॥ सप्तमः ॥

अनूयाजानामिष्टमिष्टमनुमन्त्रयते बर्हिषो ऽहं देवयज्यया प्रजावान्भूयासं नराशःसस्याहं देवयज्यया पशुमान्भूयासमग्रेः स्विष्टकृतो ऽहं देवयज्ययायुष्मान्यज्ञेन प्रतिष्ठां गमेयमिति । अथ यत्र होतुरभिजानात्यग्निरिदं हविरजुषतेति तद्यजमानमुज्जितिं वाचयत्यग्रेरहमुज्जितिमनूजेषमिति यथेष्टम् । उक्तं वाजवत्योर्व्यूहनम् । अथ यत्र होतुरभिजानात्याशास्ते ऽयं यजमानो ऽसाविति तद्यजमानं यज्ञस्य दोहं वाचयत्येमा अगमन्नाशिषो दोहकामा इन्द्रवन्तो वनामहे धुक्षीमहि प्रजामिषमिति । प्रस्तरं

with the formula, "O thou of fair rain-colour, come to this blessed home; approach me in devotion, cleanse (our) heads. O Idā, come hither, O Aditi, come hither, O Sarasvati, come hither. Thou art delight; thou art delighting; thou art fair. O thou, in whom joy is taken, may I attain joy from thee. O thou, who art invoked, may I obtain invocation from thee. May the prayer of the sacrificer be fulfilled for me. With untroubled mind, may I have strength for this. May the sacrifice mount the sky, may the sacrifice reach the sky. The path that leads to the gods, along it may the sacrifice go to the gods. May Indra bestow power on us. May wealth and sacrifices attend us. May the blessings be ours. May she be dear to us, victorious and beautiful."⁵ He follows the intermediate Idā being consumed with the formula, "Thou art joy; give joy to us; thou art enjoyed by us; may I attain joy from thee."⁵ He sprinkles himself within the altar with the verse, "(O Agni) may thy remarkable brilliance enjoy the clarified butter. May it join together this disintegrated sacrifice. May Bṛhaspati extend this our (sacrifice). May the Viśve Devas rejoice here."⁶ He recites over the cake deposited on the sacrificial grass the formula, "O sun, do thou sprinkle; may (the wealth) of mine who am giving, not be diminished. May the deed which I am doing not be harmed."⁷ He asks for the Anvāhārya cooked rice. He recites over it which is kept within the altar the mantra, "Thou art the portion of Prajāpati, full of strength and milk. Protect my Prāṇa and Apāna; protect my Samāna and Vyāna; protect my Udāna and Vyāna. Thou art imperishable; for imperishableness thee. Mayest thou not perish for me in yonder world."⁸

III.19

(The sacrificer) follows the Anūyājas, respectively with the formulas, "By the offering to Barhis may I be possessed of progeny—By, the offering to Narāśaṁsa may I be possessed of cattle—By the offering to Sviṣṭakṛt Agni may I attain security through the sacrifice, having long life."¹ When (the Adhvaryu) listens to (the Hotṛ saying) "Agni had enjoyed this oblation", he causes the sacrificer to recite the Ujijiti formulas, "May I be victorious following the victory of Agni; may I be victorious following the victory of Soma; may I be victorious following the victory of Agni; may I be victorious following the victory of Agni-Soma; may I be victorious following the victory of Indra-Agni; may I be victorious following the victory of Indra; may I be victorious following the victory of Mahendra; may I be victorious following the

5. TS. I. 6.3.2

6. TS. I. 5.3.2

7. TBr. III. 7.5.7

8. TS. I. 6.3. 3-4

1. TS. I. 6.4.1

प्रह्रियमाणमनुमन्त्रयते रोहितेन त्वाग्निर्देवतां गमयतु हरिभ्यां त्वेन्द्रो देवतां
 गमयत्वित्शेन त्वा सूर्यो देवतां गमयत्विति । परिधीन्विमुच्यमानाननुमन्त्रयते
 वि ते मुञ्चामि रशना वि रश्मीन्वि योक्त्रा यानि परिचर्तनानि । धत्तादस्मासु
 द्रविणं यच्च भद्रं प्र णो ब्रूताद्भागधान्देवतास्विति । शंयुवाकमुक्तमनुमन्त्रयते
 विष्णोः शंयोरहं देवयज्यया यज्ञेन प्रतिष्ठां गमेयमिति । पत्नीसंया-
 जानामिष्टमिष्टमनुमन्त्रयते ॥ १९ ॥

सोमस्याहं देवयज्यया सुरेताः रेतो धिषीय त्वष्टुरहं देवयज्यया
 पशूनां रूपं पुषेयमिति । अथेतरावुपसमस्यति देवानां पत्नीरग्नि-
 र्गृहपतिर्यज्ञस्य मिथुनं तयोरहं देवयज्यया मिथुनेन प्रभूयासमिति । वेदे
 यजमानं वाचयति वेदो ऽसि वित्तिरसि विदेयेत्यान्तादनुवाकस्य ।
 ध्रुवामाप्याय्यमानामनुमन्त्रयत आप्यायतां ध्रुवा घृतेन यज्ञंयज्ञं प्रति
 देवयद्भ्यः । सूर्याया ऊधो ऽदित्या उपस्थ उरुधारा पृथिवी यज्ञे
 अस्मिन्निति । अथ यजमानभागं प्राश्राति प्रजापतेर्विभान्नाम
 लोकस्तस्मिन्स्त्वा दधामि सह यजमानेनेति सं यज्ञपतिराशिषेति वा ।
 अत्रैतत्पूर्णपात्रं याचति । तदन्तर्वेदि निधाय पूर्णपात्रे यजमानं वाचयति

victory of *Sviṣṭakṛt Agni*.² As per the offering. The separation of the two ladles with the formulas beginning with the word *vāja*³ has already been spoken of. When (the *Adhvaryu*) listens to (the *Hotṛ* reciting as a part of the *Sūktavāka*) the words "this sacrificer N.N. desires", he causes the sacrificer to recite the "milking of the sacrifice." "These blessings fair to milking have come hither; possessing Indra, may we win; may we milk offspring and food." He follows the *Prastara* being discarded, with the formula, "With the red steed may *Agni* convey thee to the gods; with the two tawny horses may *Indra* convey thee to the god; with *Etaśa* may *Sūrya* convey thee to the god."⁴ He follows the enclosing sticks being released, with the verse, "I loosen thy cords, thy reins, thy yokings, thy harness; bestow upon us wealth and what is good; proclaim us sharer among the gods."⁴ He follows the *Samyuvāka* uttered, with the formula "By offering to god *Viṣṇu*, may I attain health, wealth and stability."⁴ He follows *Patnīsamyājas* offered one by one respectively with the formulas.

III.20

"By sacrifice to god *Soma* may I, possessing good seed, impregnate seed—By sacrifice to god *Tvaṣṭṛ* may I develop the form of cattle."¹ He combines the next two. "The wives of the gods and *Agni* the lord of the house are the pair of sacrifice. By the sacrifice to them may I be propagated with a pair."² With regard to the *Veda* (the *Adhvaryu*) makes the sacrificer recite the formula, "Thou art the *Veda*; thou art the gain; may I gain. Thou art action: thou art making; may I make. Thou art winning; thou art the winner, may I win. May the *Veda* give me the abundance of prosperity, rich in ghee, rich in houses, thousandfold and strong."² He follows the *Dhruvā* ladle being filled in, with the verse, "May the *Dhruvā* swell with clarified butter in each sacrifice for the sacrificers seeking the favour of gods; in this sacrifice—the udder of *Sūryā*, (lying) in the lap of *Aditi*, with wide stream and extensive."³

He consumes the sacrificer's portion (of the oblation) with the formula "Prajāpati's is the world called *Vibhān*. In it I place thee along with the sacrificer."³ Or with the formula, "May the lord of sacrifice be united with the prayer."⁴ At this

2. TS. I. 6.4.1,2

3. *Vājasāyā mā prasave*..... TS. I. 1.13.1; 6,4,2; *BaudhŚS* I.19. The two verses are to be recited both by the *Adhvaryu* and the sacrificer in connection with the separation of ladles.

4. TS. I. 6.4.2,3

1. TS. I. 6.4.3,4

2. TS. I. 6.4.4

3. TS. I. 6.5.1

4. TS. I. 3.8.1

सदसि सन्मे भूयाः सर्वमसि सर्वं मे भूयाः पूर्णमसि पूर्णं मे भूया
 अक्षितमसि मा मे क्षेष्टा इति । अथ दिशो व्युन्नयति प्राच्यां दिशि देवा
 ऋत्विजो मार्जयन्तां दक्षिणायां दिशि मासाः पितरो मार्जयन्तां प्रतीच्यां
 दिशि गृहाः पशवो मार्जयन्तामुदीच्यां दिश्याप ओषधयो वनस्पतयो
 मार्जयन्तामूर्ध्वायां दिशि यज्ञः संवत्सरो यज्ञपतिर्मार्जयन्तामिति । अथैना
 निनयति समुद्रं वः प्रंहिणोम्यक्षिताः स्वां योनिमपिगच्छत । अच्छिद्रः
 प्रजया भूयासं मा परासेचि मत्पय इति । अथोपोत्थाय दक्षिणेन पदा
 विष्णुक्रमान्क्रमते ॥ २० ॥

विष्णोः क्रमो ऽस्यभिमातिहा गायत्रेण छन्दसा पृथिवीमनु विक्रमे
 निर्भक्तः स यं द्विष्म इति चतुर्भिरनुच्छन्दसम् । तृतीये चतुर्थमनुवर्त -
 यति । न चतुर्थाय प्रक्रमति । नाहवनीयमुपात्येति । अथात्रैव
 तिष्ठन्नाहवनीयमुपतिष्ठते ऽगन्म सुवः सुवरगन्म संदृशस्ते मा छित्सि यत्ते
 तपस्तस्मै ते मा वृक्षीति । अथादित्यमुपतिष्ठते सुभूरसि श्रेष्ठो रश्मीनामायुर्धा
 अस्यायुर्मे धेहि वर्चोधा असि वर्चो मयि धेहीति । अथैभ्यो लोकेभ्यो
 भ्रातृव्यं निर्भजतीदमहममुं भ्रातृव्यमाभ्यो दिग्भ्यो ऽस्यै दिवो
 ऽस्मादन्तरिक्षादस्यै पृथिव्या अस्मादन्नाद्यान्निर्भजामि निर्भक्तः स यं द्विष्म
 इति । अथाप उपस्पृश्य । सं ज्योतिषाभूवमित्युरः प्रत्यात्मानं
 प्रत्यभिमृशते । अथ दक्षिणमः समभि पर्यावर्तत ऐन्द्रीमावृतमन्वावर्त
 इति । अथोदङ् पर्यावर्तते समहं प्रजया सं मया प्रजा समहः रायस्पोषेण
 सं मया रायस्पोष इति । अथाहवनीये समिधमादधाति समिद्धो अग्रे मे

stage (the Adhvaryu) asks for the vessel of Praṇītā-water. Having placed it within the altar he makes the sacrificer recite the formula, "Thou art real; be real for me; thou art all; be all for me; thou art full; be full for me; thou art imperishable; do thou not perish for me."⁵ He scatters (the water) towards the directions with the formulas, "In the eastern quarter may the gods and the priests purify (me); in the southern quarter may the months and Pitṛs purify (me); in the western quarter may the residence and cattle purify (me); in the northern quarter may the waters, plants and trees purify (me); in the upper quarter may the sacrifice, year and the lord of sacrifice purify (me)."⁶ (The sacrificer) pours them down with the verse; "I send you to the ocean, do you join your birth-place. May I be without deficiency in progeny. Let the water not be scattered away from me."⁶ Standing up, he takes the Viṣṇu-strides with the right foot.

III.21

(Respectively with the formulas) "Thou art the step of Viṣṇu, smiting enemy; with the Gāyatrī metre I step across the earth, excluded is he whom we hate—Thou art the step of Viṣṇu, smiting imprecations; with Triṣṭubh metre I step across the midregion; excluded is he whom we hate—Thou art the step of Viṣṇu, smiter of him who practises evil, with the Jagatī metre I step across the heaven, excluded is he whom we hate—Thou art the step of Viṣṇu, smiter of the hostile one, with the Anuṣṭubh metre I step across the quarters; excluded is he whom we hate."¹ He joins the fourth formula to the third one; he does not step with the fourth one. He does not pass beyond the Āhavanīya. Standing here only he prays to the Āhavanīya with the formula, "We have gone to the heaven, to the heaven we have gone. May I not be cut off from seeing thee. What heat is thine to that of thee may I not be brought low."² He prays to Āditya with the formula, "Thou art good, the best of rays; thou art life-bestowing, bestow life upon me. Thou art radiance-bestowing, bestow radiance upon me."² He drives away the enemy out of this world with the formula, "Here do I exclude my enemy, N.N. from these quarters, this heaven, this midregion, this earth, this food. Excluded is he whom we hate."² Having touched water, he touches himself at the bosom with the formula, "I have been united with light."² He turns along the right shoulder with the formula, "I turn the turning of

5. TS. I. 6.5.1

6. TS. I. 6.5.1,2

1. TS. I. 6.5.2-3

2. TS. I. 6.6.1

दीदिहि समेद्धा ते अग्रे दीद्यासः स्वाहेति । अथाहवनीयमुपतिष्ठते
 वसुमान्यज्ञो वसीयान्भूयासमिति । अथाग्निपावमानीभ्यां गार्हपत्यमुपतिष्ठते
 ऽग्न आयूँषि पवसे ऽग्ने पवस्वेति । अथ गार्हपत्यमेवोपतिष्ठते ऽग्ने गृहपते
 सुगृहपतिरहं त्वया गृहपतिना भूयासः सुगृहपतिर्मया त्वं गृहपतिना
 भूयाः शतः हिमास्तामाशिषमाशासे मह्यममुष्मै ज्योतिष्मतीं
 तामाशिषमाशासे ऽमुष्मा अमुष्मा इति । यावन्तो ऽस्य पुत्रा जाता भवन्ति
 तन्तव इत्यन्ततः ॥ २१ ॥

अथ वै भवति यो वै यज्ञं प्रयुज्य न विमुञ्चत्यप्रतिष्ठानो वै स भवति ।
 कस्त्वा युनक्ति स त्वा विमुञ्चत्विति । काले कपालानि विमुञ्चति यानि
 घर्मे कपालान्युपचिन्वन्ति वेधसः । पूष्णस्तान्यपि व्रत इन्द्रवायू
 विमुञ्चतामिति । अथैतेनैव यथेतमेत्य यजमानायतन उपविश्य तथैव तिरः
 पवित्रमप आचामति पयस्वतीरोषधयः पयस्वद्वीरुधां पयः । अपां पयसो
 यत्पयस्तेन मामिन्द्र सःसृजेति । अथाहवनीये समिध आदधात्यग्रे व्रतपते
 व्रतमचारिषं तदशकं तन्मे ऽराधि स्वाहा वायो व्रतपत आदित्य व्रतपते
 व्रतानां व्रतपते व्रतमचारिषं तदशकं तन्मे ऽराधि स्वाहेति । अथोपोत्थाय
 यज्ञस्य पुनरालम्भं जपति यज्ञो बभूव स आबभूव स प्रजज्ञे स वावृधे ।
 स देवानामधिपतिर्बभूव सो अस्माः अधिपतीन्करोतु वयः स्याम पतयो
 रयीणामिति । अथ प्राडुत्क्रम्य जपति गोमाः अग्रे ऽविमाः अश्वी यज्ञो

Indra."³ He turns towards the north with the formula, "May I be united with offspring, offspring with me, may I be united with prosperity, prosperity with me."³

He puts a fire-stick on the Āhavanīya with the formula, "Kindled, O Agni do thou shine for me, kindling thee, O Agni, may I shine, svāhā."³ He prays to the Āhavanīya with the formula, "The sacrifice is rich, may I be rich."³

He prays to the Gārhapatya with two Āgni-pāvamānī verses, "O Agni, thou purifiest life, do thou give food and strength to us. Do thou drive away ill fortune—O Agni, good worker purify for us glory in good heroes giving abundance of wealth to me." He again prays to the Gārhapatya with the formula, "O Agni, lord of the house,³ through thee as lord of the house, may I be a good lord of the house. Through me as the lord of the house mayest thou be a good lord of the house for a hundred years. I invoke this blessing bringing light for me N.N.; I invoke this blessing for N.N., for N.N."⁴ as often as he has sons born to him. Lastly he says "for posterity."

III.22

(The Brāhmaṇa) indeed goes "Whoever, having commenced a sacrifice does not release it, becomes unstable. Whoever joins you, let him release you." So it is. At the proper time (the sacrificer) disintegrates the potsherds with the verse, "The potsherds which wise men collect for the cauldron, these are in Pūṣan's guardianship. Let Indra and Vāyu set them free."¹ Having returned by the same route by which he had gone, and having sat down on the sacrificer's seat, he sips water across the strainers in the same manner² with the verse, "The plants are full of sap, the sap of creepers is full of sap. O Indra, do thou unite me with that sap which is of the sap of water."³

He puts fire-sticks on the Āhavanīya with the formula, "O Agni, lord of vow, I have observed the vow; I have been capable of it, it has flourished for me, svaha."⁴ Having stood up, he murmurs the formula "The re-acceptance of the sacrificer," namely, "The sacrifice has become, it has come into being. It has been born; it has waxed great. It has become the overlord of the gods, may it make us overlords; may we be lords of wealth."⁵ Stepping towards the east, he murmurs the verse, "Rich in

3. TS. I. 6.6.2

4. TS. I. 6.6.3

1. TS. I. 1.7.2

2. cf. BaudhŚS III.15

3. TS. I. 5.10.2

4. TS. I. 6.6.3

5. TS. I. 6.6.3-4

नृवत्सखा सदमिदप्रमृष्यः । इडावां एषो असुर प्रजावान्दीर्घो रयिः
पृथुबुध्नः सभावानिति । अथ ब्राह्मणांस्तर्पयित्वा इति संप्रेष्यति
॥ २२ ॥ अष्टमः ॥

ब्रह्मत्वं करिष्यन्न्यज्ञोपवीत्यप आचम्याप्रेणाहवनीयं परीत्य दक्षिणत
उदङ्मुखस्तिष्ठन्ब्रह्मसदनमुपतिष्ठते नमो ब्रह्मणे नमो ब्रह्मसदनायेति ।
अथासनात्तृणं निरस्यत्यहे दैधिषव्योदतस्तिष्ठान्यस्य सदने सीद यो
ऽस्मत्पाकतर इति । उपविशत्युन्निवत उदुद्धतश्च गेषमिति । अथेमे
समीक्षते पातं मा द्यावापृथिवी अद्याह इति । उपविश्य जपति भूर्भुवः
सुवः क इदं ब्रह्मा भविष्यति स इदं ब्रह्मा भविष्यति प्राणः प्रजापतियुक्तो
ऽहं युज्ये ब्रह्मणार्वेव वाजी सुधुर इव वह्निर्बलीवर्द इव युक्तो हव्यं
वक्ष्याम्यहं देवताभ्यो भूः प्रपद्ये भुवः प्रपद्ये सुवः प्रपद्ये भूर्भुवः सुवः
प्रपद्ये वायुं प्रपद्ये ब्रह्म प्रपद्ये क्षत्रं प्रपद्ये ऽश्मानमाखणं प्रपद्ये प्रजापतेर्ब्रह्मकोशं
प्रपद्ये ऽनार्तां देवतां वाचं प्रपद्य ओं प्रपद्य इति । तं यजमानो ब्रह्माणं वृणीते
भूपते भुवनपते महतो भूतस्य पते ब्रह्माणं त्वा वृणीमहे वीतहव्ये पुरोहितं
येनायन्नुत्तमं सुवर्देवा अङ्गिरसो दिवमिति । वृतो ब्रह्मा जपत्यहं
भूपतिरहं भुवनपतिरहं महतो भूतस्य पतिर्देवेन सवित्रा प्रसूत आर्त्विज्यं
करिष्यामि ब्रह्माणं मावृथा वीतहव्ये पुरोहितं येनायन्नुत्तमं सुवर्देवा
अङ्गिरसो दिवं देव सवितरेतं त्वा वृणते बृहस्पतिं दैव्यं ब्रह्माणं तदहं
मनसे प्रब्रवीमि मनो गायत्रियै गायत्री त्रिष्टुभे त्रिष्टुब्जगत्यै जगत्यनुष्टुभे
ऽनुष्टुप्पङ्क्त्यै पङ्क्तिः प्रजापतये प्रजापतिर्विश्वेभ्यो देवेभ्यो विश्वे देवा
बृहस्पतये बृहस्पतिर्ब्रह्मणे ब्रह्म भूर्भुवः सुवर्बृहस्पतिर्देवानां ब्रह्माहं
मनुष्याणां बृहस्पते यज्ञं गोपायेति । स यत्राह ब्रह्मत्रयः प्रणेष्यामि यजमान
वाचं यच्छेति तद्ब्रह्मा प्रसौति ॥ २३ ॥

cattle, rich in sheep, O Agni, rich in houses is the sacrifice with manly companions ever unalterable. Rich in food is this, O Asura, rich in offspring, enduring wealth, deep-based and rich in houses."⁶ He gives out the call, "In order to appease the brāhmaṇas."

DUTIES OF THE BRAHMAN

III.23

One who is going to officiate as the Brahman, having sipped water, having gone around along the front of the Āhavanīya, standing to the south facing the north, prays to the Brahman's seat with the formula, "Obeisance to the Brahman, obeisance to the Brahman's seat." He removes a darbha-blade from the seat with the formula, "O Ahi, son of Dīdhiṣu, get away from here, sit down on another's seat who is younger than we are."¹ He sits (on the seat with the formula, "May I go over the low and over the high."¹ He gazes at these (heaven and earth) with the formula, "Do you, O Dyāvāprthivī, guard me today from the day."¹ Having sat down, he murmurs the formula, "*Bhūr bhuvah suvah* who will become the Brahman, he will become the Brahman; vital breath together with Prajāpati, may I be yoked with Brahman, like a strong horse, like a well-yoked animal, like a yoked ox, I shall carry the oblation towards the gods, I resort to *Bhūh*, I resort to *Bhuvah*, I resort to *Suvah*, I resort to *Bhūr Bhuvah Suvah*, I resort to Vāyu, I resort to Brahman, I resort to Kṣatra, I resort to the stone serving as the target, I resort to the Brahman-treasure of Prajāpati, I resort to Vāc, the harmless deity, I resort to *Om*." The sacrificer chooses him as the Brahman with the formula, "O lord of the earth, lord of the mid-region, lord of the heaven, we choose thee as the Brahman, a priest for a Soma-sacrifice through which gods and Aṅgiras reached the highest heaven."

The Brahman who is chosen murmurs the formula, "I am the lord of the earth, lord of the mid-region, lord of the heaven. Impelled by god Savitṛ, I shall officiate as a priest. You have chosen me as the Brahman, a priest for a Soma-sacrifice through which gods and Aṅgiras reached the heaven. O god Savitṛ, they are choosing you, Bṛhaspati, the divine Brahman. I speak it to the mind, the mind to the Gāyatrī metre, Gāyatrī to the Trīṣṭubh metre, Trīṣṭubh to the Jagatī metre, Jagatī to the Paṅkti metre, Paṅkti to Prajāpati, Prajāpati to Viśve Devas, Viśve Devas to Bṛhaspati, Bṛhaspati to Brahman, *brahma bhūr bhuvah suvah*. Bṛhaspati (is the Brahman) of gods; myself of human beings. O Bṛhaspati, do thou guard the sacrifice." When he (the Adhvaryu) says, "O Brahman, I shall carry forth water, O sacrificer, do thou restrain speech,"² the Brahman gives the impulse.

6. TS. I. 6.6.4

1. TS. III. 2.4.4

2. cf BaudhŚS I.4

देव सवितः प्रणय यज्ञं देवता वर्धयैता नाकस्य पृष्ठे सुवर्गे लोके
यजमानो अस्तु । सप्तर्षीणां सुकृतां यत्र लोकस्तत्रेयं यज्ञं यजमानं च
धेह्यो प्रणयेति । स वाचंयमो भवति प्रणीतासु प्रणीयमानास्वा हवि-
ष्कृतः । सांनाय्ये दोह्यमान आ ततो यदाह बहु दुग्धीन्द्राय देवेभ्यो
हव्यमिति महेन्द्रायेति वा यदि महेन्द्रयाजी भवति । अधिवपने वाचं
यच्छत्या कपालोपधानात् । संवपने वाचं यच्छत्या समभिवासनात् ।
स्तम्बयजुष्याह्रियमाण आ प्रोक्षणीनामासादनात् । स यत्राह ब्रह्मनुत्तरं
परिग्राहं परिग्रहीष्यामीति तद्ब्रह्मा प्रसौति बृहस्पते परिगृहाण वेदिं ब्रह्मणा
यज्ञं परिगृहीहीमम् । सप्तर्षीणां सुकृतां यत्र लोकस्तत्रेयं यज्ञं यजमानं
च धेह्यो परिगृहाणेति । आज्येषु गृह्यमाणेषु वाचं यच्छत्या ध्रुवासा-
दनात् । सामिधेनीष्वनूच्यमानास्वा प्रवरादनूक्तायां पुरोनुवाक्यायामा
वषट्कारात् । प्राशिन्त्रे ऽवदीयमान आ प्रसवात् । परिहरन्त्यस्मा
एतत्प्राशिन्त्रमग्रेणाहवनीयम् । तदाह्रियमाणं प्रतिपश्यति ॥ २४ ॥

III.24

"O god Savitr, do thou carry forth the sacrifice, promote the divinities. Let the sacrifice be on the surface of the heaven. Do thou place the sacrifice and the sacrificer on the place where the region of the seven *Ṛṣis*, the doers of good deeds lies. *Om* do you carry forth." While the *Pranītā* water is being carried forth, he restrains speech until the call to the preparer of the oblation-material. (He restrains speech) while the *Sāmnāyya* is being milked until (the *Adhvaryu*) says, "Do thou yield much milk as oblation for Indra and other gods" or "for Mahendra" if the sacrificer is offering to Mahendra.¹ He restrains speech at the pouring of the rice-grains on the lower crushing stone until the piling up of the potsherds.² He restrains speech at the pouring of flour into the pan until the covering of the cakes with ashes.³ At the carrying away of *Stambayajus* until the placing of the *Prokṣaṇī* water.⁴ When he (the *Adhvaryu*) says, "O Brahman, I shall do the second tracing (of the altar),"⁵ the Brahman gives impulse with the verse, "O Brahman, do thou trace the altar, do thou fence round this sacrifice with Brahman. Do thou place this sacrifice and the sacrificer on the place where the region of the seven *Ṛṣis*, the doors of good deeds lies. *Om*, fence round." While clarified butter is being taken (into the ladles)⁶ he restrains speech until the placing of the *Dhruvā*.⁶ (He restrains speech) while the *Sāmidhenī*s are being recited⁷ until (the pronouncement of) the *Pravara*.⁷ (He restrains speech) when the *puronuvākya* has been recited until the *Vaṣaṭ*-utterance.⁸ (He restrains speech) while the *Prāśitra* (portion of the cake) is being cut⁹ until the impulse (to be given after the rite of *Anvāhārya* cooked rice).¹⁰ The *Prāśitra* is brought towards him (the Brahman) along the front of the *Āhavanīya*. He gazes at it being fetched to him.

1. cf. BaudhŚS I.3
2. cf. BaudhŚS I.7,8
3. cf. BaudhŚS I.9,10
4. cf. BaudhŚS I.11
5. cf. BaudhŚS I.11
6. cf. BaudhŚS I.12
7. cf. BaudhŚS I.15
8. cf. BaudhŚS I.16
9. cf. BaudhŚS I.17
10. cf. BaudhŚS I.19

सूर्यस्य त्वा चक्षुषा प्रतिपश्यामीति । अथैनदुभाभ्यां हस्ताभ्यां प्रतिगृह्णाति देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रतिगृह्णामीति । अथैनत्सादयति पृथिव्यास्त्वा नाभौ सादयामीति । अथैनदवेक्षते सुपर्णस्य त्वा गरुत्मतश्चक्षुषावेक्ष इति । अथैनदङ्गुष्ठेन च महानाम्न्या चोपसंगृह्णातिहाय दत्तः पूर्वं जिह्वाग्रे निदधात्यग्रेस्त्वास्येन प्राश्रामीति । प्राश्याप आचम्य सहाद्भिरवगिरति ब्राह्मणस्योदरेण बृहस्पतेर्ब्रह्मणेति । अथाद्भिर्मार्जयित्वा प्राणान्संमृशते वाङ्म आसन्नसोः प्राणो ऽक्ष्योश्चक्षुः कर्णयोः श्रोत्रं बाहुवोर्बलमूरुवोरोजो ऽरिष्टा विश्वान्यङ्गानि तनूस्तनुवा मे सह नमस्ते अस्तु मा मा हिंसीरिति । मयि प्राणा मयि प्राणा इति वा । आहृतं ब्रह्मभागं प्राशिन्नहरणे निदधाति । अथान्वाहार्यं याचति । तमन्तर्वेद्यासन्नमभिमन्त्रयते ॥ २५ ॥

ब्रह्मन्ब्रह्मासि नमस्ते ब्रह्मन्ब्रह्मणे पाहि मामहुताद्य सर्वो मह्यं हुतो भवेति । अथास्य यावन्मात्रमवदाय प्राशिन्नहरणे निदधाति श्रीरस्येहि मामभ्यन्नवानन्नादो भूयासमिति । अथैनमग्रेण स्तुच उदञ्चं नीयमान-मनुमन्त्रयते यज्ञो दिवं रोहतु यज्ञो दिवं गच्छतु यो देवयानः पन्थास्तेन यज्ञो देवां अप्येत्विति । स यत्राह ब्रह्मन्प्रस्थास्यामः समिधमाधा-याग्रीदग्नीन्सकृत्सकृत्संमृद्धीति तद्ब्रह्मा प्रसौति देव सवितरेतत्ते प्राह तत्प्र च सुव प्र च यज बृहस्पतिर्ब्रह्मा स यज्ञं पाहि स यज्ञपतिं पाहि स मां पाह्यो प्रतिष्ठेति । प्रचरतेति प्रवर्ग्ये । सो ऽत्रैवास्त आ समिष्टयजुषो होमात् । हुते

III.25

"I gaze at thee with the eye of Sūrya."¹ He receives it with both the hands with the formula, "I receive thee in the impulse of god Savitr, with the arms of the Aśvins, with the hands of Pūṣan."² He keeps it down with the formula, "I place thee on the navel of the earth."³ He gazes at it with the formula, "I gaze at thee with the eye of the good-winged eagle." Having held it with the thumb and the ring-finger, keeping the teeth away, he first places it on the tip of the tongue with the formula, "I consume thee with Agni's mouth."⁴ Having consumed it and having sipped water, he swallows it along with water with the formula, "With the belly of the brāhmaṇa with the prayer of Brhaspati." Having sprinkled water upon himself, he touches his vital breaths with the formula, "Speech in my mouth, breathing in the nostrils, the vision in the eyes, the faculty of hearing in the ears, strength in the arms, vigour in the thighs, may all my limbs be uninjured; may thy body be with my body; obeisance to thee; do thou not injure me."⁴ Or with the formula, "The vital breaths within me, vital breaths within me." He keeps the Brahman's portion brought to him in the Prāśitraharaṇa vessel. Then he asks for the Anvāhārya cooked rice. He recites over it kept within the altar the formulas.

III.26

"O Brahman, thou art the Brahman; O Brahman, obeisance to thee Brahman; do thou guard me who hast not been offered food; offered, do thou be whole to me." Having taken a little portion out of it, he keeps it into the Prāśitraharaṇa vessel with the formula, "Thou art glory; do thou come towards me, may I be possessed of food and be eating food." He follows it (Anvāhārya rice) being carried towards the north along the front of the ladles with the formula, "May the sacrificer ascend the heaven; may the sacrificer go to the heaven; may the sacrifice go to gods along that path which leads to gods."

When he (the Adhvaryu) says, "O Brahman, we shall start; having put the fire-stick (on the Āhavanīya) O Agnīdh, do thou cleanse the fires once each, "The Brahman gives the impulse, "O god Savitr, he has declared that to thee, that do thou impel and offer. The Brahman is Brhaspati. Do thou protect the sacrifice, do thou protect the lord of sacrifice, do thou protect me. *Om*, do you start."¹ In the Pravargya

1. TS II. 6.8.5

2. TS. II. 6.8.6

3. VS. I.11

4. TS. II. 6.8.6

1. TS. II. 6.9.3

समिष्टयजुष्युपोत्थायाहवनीयमुपतिष्ठते ऽयाड्यज्ञः हविषो जात-
वेदा अदब्धो अन्ततः पूर्वो अस्मिन्निषद्य । सन्वन्सनिः सुविमुचा नो
विमुञ्च धेह्यस्मासु द्रविणं जातवेदो यच्च भद्रमिति । स एतेनैव ब्रह्मा
भवति दर्शपूर्णमासयोरिष्टीनां चातुर्मास्यानां पशुबन्धस्य सौत्रामण्या
इति ॥ २६ ॥ नवमः ॥

हवीःष्यासाद्य होतारमामन्त्रयते । स यज्ञोपवीत्यप आचम्य हस्तौ
संमृशते कर्मणे वां देवेभ्यः शकेयः शक्त्यै वाः सुकृताय वामिति । अथ
द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति ।
अथान्तरेण वेद्युत्करौ प्रपद्यते सत्यं प्रपद्य ऋतं प्रपद्ये ऽमृतं प्रपद्ये प्रजापतेः
प्रियां तनुवमनार्तां प्रपद्य इदमहं पञ्चदशेन वज्रेण द्विषन्तं भ्रातृव्यमवक्रामामि
यो ऽस्मान्द्वेष्टि यं च वयं द्विष्णो भूर्भुवः सुवर्विष्णो स्थाने तिष्ठामीति ।
दक्षिणेन प्रपदेनोत्तरं वेद्यन्तमवक्रम्य तिष्ठति । यदा जानात्यग्रये
समिध्यमानायानुब्रूहीति तदेदः हौत्रं जपति कं प्रपद्ये तं प्रपद्ये यत्ते प्रजापते
शरणं छन्दस्तत्प्रपद्ये यावत्ते विष्णो वेद तावत्ते करिष्यामि देवेन सवित्रा
प्रसूत आर्त्विज्यं करिष्यामि नमो ऽग्रय उपद्रष्टे नमो वायव उपश्रोत्रे नम
आदित्यायानुख्यात्रे जुष्टामद्य देवेभ्यो वाचमुद्यासः शुश्रूषेण्यां मनुष्येभ्यः
स्वधावतीं पितृभ्यः प्रतिष्ठां विश्वस्मै भूताय भूर्भुवः सुवः प्रशास्त आत्मना
प्रजया पशुभिः प्रजापतिं प्रपद्ये ऽभयं मे अस्तु प्राजापत्यमनुवक्ष्यामि वाचं
प्रपद्ये वागार्त्विज्यं करिष्यति यशसे त्वा द्युम्नाय त्वेन्द्रियाय त्वा भूत्यै त्वा
यज्ञो यज्ञाय महि शर्म यच्छतामिति । अत्र त्रिरभिहिङ्कृत्यानवानमभि-

rite (he should say) "Do you proceed." He remains only here until the Samiṣṭayajus offering.² After the Samiṣṭayajus has been offered, having stood up, he prays to the Āhavanīya with the verse, "The Jātavedas Agni, uninjured, the eastern one seated herein has been honoured with a sacrifice of oblation. Giving gifts, do thou release us completely. Place within us, O Jātavedas, wealth and what is good."³ With this (procedure) he (the Brahman) officiates as the Brahman in Full-moon and New-moon sacrifices, (other) Iṣṭis, Cāturmāsya, Paśubandhe and Sautrāmaṇī.

DUTIES OF THE HOTR

III.27

Having placed the oblations (within the altar the Adhvaryu) calls upon the Hotr. He (the Hotr) suspending the cord over the left shoulder, having sipped water, touches his hands together with the formula, "May I be able with your help to perform rites for gods, for capability and for good deed." With two verses he receives Agni within, "I receive Agni within me for the abundance of wealth, good offspring and good valour. I hold offspring and strength within me. May we be uninjured in our persons and rich in brave sons—O Pitṛs, Agni the immortal who has entered the hearts of us the mortals, we receive him within us, may he not go away leaving us."¹ He enters (the sacrificial hall) inbetween the altar and the rubbishheap with the formula, "I resort to truth, I resort to the cosmic order, I resort to the immortal, I resort to Prajāpati's dear and harmless body. I trample down with the fifteenfold thunderbolt the enemy who hates us and whom we hate. *Bhūr Bhuvah Svah*, I stand in Viṣṇu's place." He stands trespassing the northern border of the altar with the right forefoot.

When he knows (about the Adhvaryu's call), "Do you recite verses for the fire being enkindled," he murmurs the formula, "Whom do I resort to? I resort to him. I resort to the metre which O Prajāpati, is thy resort. I shall do that much which O Viṣṇu, I am aware of. Impelled by god Savitr, I shall execute the priesthood. Obeisance to Agni the supervisor; obeisance to Vāyu the listener; obeisance to Āditya the relater. May I today utter the speech dear to gods, worthy of listening by men, possessed of Svadhā for the Pitṛs, stability for all beings; *bhūr bhuvah svah*, I as Praśāstr,² resort to Prajāpati for offspring and cattle. Let there be fearlessness for

2. cf. BaudhŚS I.21

3. KauṣBr XXVI.6. BhārŚS III 18.11 and other Taittirīya Sūtras have a little different text.

1. TS. V. 7.9.1

2. cf Caland, *Śrautasūtra des Āpastamba* Part III p. 412, Āp ŚS XXIV. 11.2 note, Amsterdam 1928.

हिङ्गारादृचमुपसंदधाति । प्र वो वाजा अभिद्यव इति त्रिः प्रथमामन्वाह ।
 त्रिरुत्तमाम् । सर्वा अर्धर्चशो ऽपानिति । अनूक्तासु सामिधेनीषु देवता
 आवाह्य भूमौ प्रादेशं कृत्वोपविशतीदमहं गायत्रेण छन्दसा त्रिवृता स्तोमेन
 रथन्तरेण साम्ना वषट्कारेण वज्रेण द्विषन्तं भ्रातृव्यमवबाधे ऽवबाढो
 द्विषन्निति । स आहवनीयं प्रेक्षमाण आस्ते । प्रणीता वोभयं वान्तरेण वा
 वीक्षते ऽनपगल्भो हास्माज्जायते । यदा जानात्यग्निर्देवो होतेत्येतज्जपति
 देव सवितरेतं त्वा वृणते ऽग्निहोत्राय सह पित्रा वैश्वानरेणेति । अथोपोत्थाय
 दक्षिणेन हस्तेन दक्षिणे ऽऽसे ऽध्वर्युमन्वारभते सव्येन दक्षिणे ऽऽस
 आग्नीध्रम् । यद्यु वै स्वयं प्रत्याश्रावयेन्नीविदेश एनं दक्षिणस्याः
 श्रोण्यामन्वारभेताग्निमन्वारभामहे होतृवर्ये पुरोहितम् । येनायन्नुत्तमः
 स्वर्देवा अङ्गिरसो दिवम् ॥ देवा देवेषु पराक्रमध्वं प्रथमा द्वितीयेषु
 द्वितीयास्तृतीयेषु त्रिरेकादशा अनुसंरभध्वमिति । अथाध्वर्यवे नाम
 प्रब्रूते । अथ दक्षिणमः समभि पर्यावर्तत ऐन्द्रीमावृतमन्वावर्त इति । अथ
 होतृषदनमभिव्रजज्जपति ॥ २७ ॥

षण्मोर्वीरः सहसस्पान्तु द्यौश्च पृथिवी चाहश्च रात्रिश्चापश्चौषधयश्च ता
 मा रक्षन्तु ता मा गोपायन्तु ताभ्यो नम इति । अथासनात्तृणं निरस्यति शुष्कं
 वा प्रतिच्छिन्नाग्रं वा दक्षिणायै च सन्धिमनु प्रतीच्यै च निरस्तः

me; I shall utter words derived from Prajāpati; I resort to speech; speech will function as the priest; thee for glory; thee for lustre; thee for power; thee for prosperity; may the sacrifice grant great welfare for the sacrifice." Having uttered *him* three times, he joins the verse to the Abhihiṃkāra³ without breathing in. He recites the first verse *pra vo vājā abhidya vo...* three times. The last verse thrice. In respect of all verses he breathes in at half verse. After having recited the Sāmidhenis, after having invoked the deities and after having made a span on the ground, he sits down with the formula, "Here do I keep off the enemy who hates, with the Gāyatrī metre, Trivṛt stoma, Rathantara Sāman and Vaṣaṭ-utterance as the thunderbolt. The enemy is kept off." He keeps on gazing at the Āhavanīya. He gazes at the Praṇītā-water or both or between the two. Thereby he becomes not perplexed.⁴

When he knows (the Adhvaryu reciting *agnir devo hotā*, he murmurs the formula, "O god Savitr, they choose you for Agnihotra together with your father Vaiśvānara." Having stood up, he touches the Adhvaryu on his right shoulder with his right hand, the Āgnīdhra on his left shoulder with his left hand. If he himself gives the response, he should touch him (the Āgnīdhra) on the right buttock at the spot of the knot of his lower garment with the verse, "We touch Agni the priest in the choosing of the Hotṛ, through whom gods and Aṅgirasas reached the highest heaven.⁵ O gods, do you proceed keenly with regard to gods, the first⁶ with regard to the second,⁷ the second with regard to the third,⁸ thrice eleven, do you go hand in hand."⁹ He pronounces his name to the Adhvaryu. He turns along the right shoulder with the formula, "I turn following the turn of Indra." Going towards the Hotṛ's seat, he murmurs.

III.28

"May the six worlds—heaven, earth, day, night, waters, plants; may they protect me, obeisance to them." He throws away a blade from the seat, either a dry one or with a broken tip towards the conjunction of the south and the west with the

3. The utterance *him bhūr bhuvah svarōḥ*
4. Caland's text reads, *vikṣate' napragalbho* Caland has recorded the variant readings found in manuscripts in the foot-note. In my opinion the reading *vikṣate'napagalbho* should be acceptable.
5. TS. I. 7.10.3
6. The eleven on the earth.
7. The eleven in mid-region.
8. The eleven in the heaven.
9. cf. TBr. III. 7.5.1

परावसुरिति । अथाप उपस्पृश्योपस्तीर्योपविशतीदमहमर्वावसोः सद्ने
सीदामीति दक्षिणोत्तरी । अथ दक्षिणावृद्गार्हपत्यं प्रतीक्षते विश्वकर्मस्तनूपा
असि तनुवं मे पाहीति । उभौ समीक्षत आहवनीयं चाग्राविष्णू मा
वामवक्रमिषमोजो ऽशिष्टं विजिहाथां मा मा संताप्तं लोकं मे लोककृतौ
कृणुतमिति । एष वां लोक इति मनागिवोदङ् सर्पति । अथ तिस्र ऋचो
जपति विश्वे देवाः शास्तन मा यथेह होता वृतो मनवै यन्निषद्य । प्र मे ब्रूत
भागधेयं यथा वो येन पथा हव्यमा वो वहानि ॥ तदद्य वाचः प्रथमं मसीय
येनासुराः अभि देवा असाम । ऊर्जाद उत यज्ञियासः पञ्च जना मम होत्रं
जुषध्वम् । नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशि-
नेभ्यः । यजाम देवान्यदि शक्रवाम मा ज्यायसः शंसमा वृक्षि देवा इति ।
अथ स्नुगादापनेन स्नुचावादाप्य यथादेवतं हविषो यजति । अथ
वषट्काराणामनुमन्त्रणो वषट्कार मा मे प्रवृण्मो अहं त्वां बृहता मन
उपह्वये मातरिश्वना प्राणान्न मे वाचः हव्यं देवेभ्यो ऽभिवहाम्योजः सहः
सह ओजो वागिति । यद्यु वा अभ्यग्रा वषट्काराः स्युरेतावतैवानुमन्त्रयत
ओजः सहः सह ओजो वागिति । अथ होतुर्द्विरङ्गुलावनक्ति । यत्पूर्वाक्तं
तदुत्तरोष्ठे प्रोहति वाचस्पतये त्वा हुतं प्राश्रामीषे प्राणायेति । सदसस्पतये
त्वा हुतं प्राश्राम्यूर्जे ऽपानायेत्यधरोष्ठे ऽपोहति । अथाप उपस्पृश्य
चतुरवान्तरेडामवदापयते ऽप्रसृतेन पाणिनासमस्तेन । इडां मुखसंमिता-
मुपह्वयते ॥ २८ ॥

formula, "Parāvasu is removed." Having touched water and having put a darbha-blade, he sits (on the seat) with the formula, "Here I sit on the seat of Arvāvasu" with his right leg on the left thigh. Turning by the right he gazes at the Gārhapatya with the formula, "O Viśvakarmna, thou art the protector of body; do thou protect my body." He gazes at both the fires (Gārhapatya) and Āhavanīya with the formula, "O Agni-Viṣṇu, let me not trespass you, split asunder the profane power, do not afflict me; O makers of the world, make me a world." With the formula, "This is your world" he moves a little northwards. He murmurs three verses; "O Viśve Devas, do you guide me how and what I may mind after having sat down here as the chosen Hotṛ. Do you pronounce my success about the path along which I may convey the oblation to you."¹⁰—Now I proclaim that main speech with which we may attack the Asuras. O five people, consumers of food and worthy of sacrifice, do you approve of my prishhood.¹¹—Obeisance to the great; obeisance to the small, obeisance to the young, obeisance to the old. We shall make offerings to gods provided we are enabled to do so. May I not be deprived of the praise of the venerable deity."¹²

After having caused the Adhvaryu to take up the two ladles with the *srugādāpāna* formula, he recites the yājyās for the offerings in accordance with the deity. The consecration-formula for the Vaṣaṭ-utterance (is): "O Vaṣaṭkāra, do not ruin me; may I not ruin thee; I invoke the mind with speech, the vital breaths with Mātariśvan; do thou not (ruin) my speech;¹³ I carry the oblation towards the gods; power is strength; speech is power and strength." If the Vaṣaṭ-utterances are uninterrupted, he should follow them with this much, "Power is strength; speech is power." (The Adhvaryu) anoints (the Hotṛ's) finger at two (phalanxes). What is anointed first, he moves upwards on the upper lip with the formula, "(The oblation) offered to Vācaspati I consume for food and Prāṇa." He moves (the clarified butter applied to the second phalanx) downwards upon the lower lip with the formula, "Offered to Sadasaspati I consume for strength and Apāna." Having touched water, he causes (the Adhvaryu) to give the intermediate Idā in four portions on extended palm with not closed (fingers). He invokes the Idā (held) at the height of his mouth.

10. RV. X. 52.1

11. RV. X. 53.4

12. RV. I. 27.13

13. Caland in footnote: *prāṇān na me vācam* is uncertain.

उपहूतः रथन्तरः सह पृथिव्या सहाग्निना सहान्नाद्येन सह वाचोप मा
 रथन्तरः सह पृथिव्या सहाग्निना सहान्नाद्येन सह वाचा ह्वयतामुपहूतं
 वामदेव्यः सहान्तरिक्षेण सह वायुना सह प्राणेन सह पशुभिरुप मा
 वामदेव्यः सहान्तरिक्षेण सह वायुना सह प्राणेन सह पशुभिर्ह्वयतामुपहूतं
 बृहत्सह दिवा सहांदित्येन सह चक्षुषोप मा बृहत्सह दिवा सहांदित्येन
 सह चक्षुषा ह्वयतामुपहूतः स्थास्तु भुवनमुप मा स्थास्तु भुवनः ह्वयतामुपहूतं
 चरिष्णु भुवनमुप मा चरिष्णु भुवनं ह्वयतामुपहूतः सप्त होत्रा उप मा सप्त
 होत्रा ह्वयन्तामुपहूता गावः सहाशिरोप मा गावः सहाशिरा ह्वयन्तामुपहूता
 धेनुः सहर्षभोप मा धेनुः सहर्षभा ह्वयतामुपहूतेडा वृष्टिरुप मामिडा
 वृष्टिर्ह्वयतामुपहूतो भक्षः सखोप मा भक्षः सखा ह्वयतामुपहूताः हो
 इडोपहूता हे सासि जुषस्व मेड इत्युपाः शूक्त्वोच्चैर्निरुक्तामुपह्वयते । स
 यदि सर्वा प्राशिष्यन्स्यात्पाणौ कृतानि प्राश्य चमसादेव प्राश्रीयात् । अथ
 यदि दित्सेद्वा निधित्सेत वा पुरोडाशशकलमवच्छिद्यैव प्राश्रीयादिडासि
 स्योनासि स्योनकृत्सा नो रायस्योषे सुप्रजास्त्वे धा मुखस्य त्वा द्युग्राय
 सुरभ्यास्यत्वाय प्राश्रामीति । प्राश्याप आचम्य प्राचीं वोदीचीं वोदकराजिं
 निनयति तूष्णीमिति न्वेवाज्यस्य वचः । अथाप्येतं जपं जपति मनो
 ज्योतिर्जुषतामाज्यं विच्छिन्नं यज्ञः समिमं दधातु । बृहस्पतिस्तनुतामिमं
 नो विश्वे देवा इह मादयन्तामिति । अनूयाजानिष्टा शंयुवाकमुक्त्वा
 बर्हिष्यञ्जलिं कृत्वा निहुते यज्ञं शं च म उप च मे प्रजापते यज्ञं यत्ते न्यूनं
 यदु ते ऽतिरिक्तं कर्म प्रजापतौ यज्ञं तदिति । अथ दक्षिणार्धे वेद्यै वेदं
 निधाय यजमानं वाचयति ॥ २९ ॥

III.29

(With the formula) "Invited is the Rathantara (Sāman) together with the earth, together with Agni, together with food, together with speech; may Rathantara together with Pṛthivī, together with Agni, together with food, together with speech invite me, invited is the Vāmadevya (Sāman) together with midregion, together with Vāyu, together with Prāṇa, together with cattle; may the Vāmadevya (Sāman), together with the midregion, together with Vāyu, together with Prāṇa, together with cattle invite me. Invited is Bṛhat (Sāman) together with the heaven, together with Āditya, together with the eye; may the Bṛhat (Sāman) together with the heaven, together with the Āditya, together with the eye invite me. Invited is the stable being; may the stable being invite me. Invited is the moving being; may the moving being invite me. Invited are the seven Hotrās; may the seven Hotrās invite me. Invited are cows together with the hot milk; may the cows together with the hot milk invite me. Invited is the milch-cow together with the bull; may the milch-cow together with the bull invite me. Invited is Idā the rain-fall; may Idā the rain-fall invite me. Invited is the Soma-drink the friend; may the Soma-drink the friend invite me. Invited is self. Idā is invited. Thou art he. O Idā, approve of me."¹ Having pronounced (this formula) to himself, he loudly invites the specific (Idā).

If he is going to consume the entire Idā, after having consumed the portions placed on his palm, he should consume it from the Idā-goblet itself. If he desires to give it (to somebody) or to retain, he should consume after having cut the part of the cake with the formula, "Thou art Idā; thou art giving happiness. Do thou retain us in prosperity and with good offspring. I consume thee for the power of the face and fragrance of mouth." Having consumed (the Idā) and having sipped water, he pours down a line of water towards the east or north without reciting any formula. This is the view of Ājya.² He murmurs this verse. "(O Agni), may the remarkable brilliance enjoy the clarified butter. May it join this disintegrated sacrifice. May the Viśve Devas rejoice here." After having recited the Anūyaja-yājyās and having pronounced the Śamyuvāka, he removes the deficiency by folding hands over the sacrificial grass with the formula, "O sacrifice, be auspicious to me; be along with me O Prajāpati. O sacrifice I leave unto Prajāpati whatever rite of thine is deficient and whatever is excessive." Having deposited the Veda into the southern half of the altar, he makes the sacrificer recite.

1. TBr. III. 5.8., cf. TS. II. 6.7.

2. Bhavasvāmin in his bhāṣya reads *ādya* as the name of a teacher.

येन त्वं देव वेद देवेभ्यो वेदो ऽभवस्तेनास्मभ्यं वेद एधि । वेदो ऽसि वित्तिरसि विदेयाहं प्रजां पशून्स्वर्गं लोकम् । कर्मासि करुणमसि क्रियासमहं पुण्यं कर्म । सनिरसि सनितासि सनेयमहमदो घृतवन्तं कुलायिनः रायस्पोषः सहस्रिणं वेदो ददातु वाजिनमिति । पत्नीसंयाजानिष्ट्वा फलीकरणहोमे हुते वेदे पत्नीं वाचयति वेदो ऽसि वित्तिरसि विदेयाहमदः । कर्मासि करुणमसि क्रियासमहमदः सनिरसि सनितासि सनेयमहमदो घृतवन्तं कुलायिनः रायस्पोषः सहस्रिणं वेदो ददातु वाजिनमिति । विस्त्रस्य वेदमर्धानि पत्यै प्रयच्छति । तानि पत्यन्तरोरू वा न्यस्यति दक्षिणेन वोरुणोपनिगृहीते । अथेतराणि प्राडवृत् स्तृणन्नेति तन्तुं तन्वन् रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृताननुल्बणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनमिति । अथ यान्यतिशिष्यन्ते तानि बर्हिषि संन्यस्यत्यापृणो ऽसि संपृण प्रजया मा पशुभिरापृणेति । अथ यथाप्रपन्नं निष्क्रम्याग्रेणाहवनीयं परीत्य दक्षिणत उदङ्मुखस्तिष्ठन्नाहवनीयमुपतिष्ठते ऽयाड्यज्ञः हविषो जातवेदा अदब्धो अन्ततः पूर्वो अस्मिन्निषद्य । सन्वन्सनिः सुविमुचा नो विमुञ्च धेह्यस्मासु द्रविणं जातवेदो यच्च भद्रम् ॥ एतेनाग्ने ब्रह्मणा वावृधस्व शक्ती वा यत्ते चकृमा विदा वा । उत प्रणेष्यभि वस्यो अस्मान्सं नः सृज सुमत्या वाजवत्या ॥ ये ते शतं वरुण ये सहस्रं यज्ञियाः पाशा वितता महान्तः । तेभिर्नो अग्निरिन्द्रो बृहस्पतिर्विश्वे मुञ्चन्तु मरुतः स्वर्का इति । एतयैव जपा दर्शपूर्णमासयोरिष्टीनां चातुर्मास्यानां पशुबन्धस्य सौत्रामण्या इति ॥ ३० ॥

III.30

"By which O god Veda, thou hast become Veda for the gods, thereby do thou become Veda for us. Thou art Veda; thou art gain; may I obtain offspring, cattle and heaven. Thou art deed; thou art means of deed; may I do holy act. Thou art gift, thou art giver, may I give it. May Veda give me prosperity consisting of ghee, residence, counted in thousands and food."¹ Having recited yājyās at the Patnīsarṇyāja after the chaff of grains has been offered, he makes the sacrificer's wife recite the formula with regard to the Veda, "Thou art Veda, thou art gain, may I obtain offspring, cattle and heaven. Thou art deed, thou art means of deed, may I do holy act. Thou art gift, thou art giver, may I give it. May Veda give me prosperity consisting of ghee, residence, counted in thousands, and food."¹ Having loosened the Veda, he hands over half of it to the sacrificer's wife. She puts it between her thighs or holds by the side of her right thigh. Turning towards the east² (the Hotṛ) goes on spreading the other half with the verse, "O Agni, spreading the line, do thou follow the Sun from the region. Do thou guard the brilliant paths prepared with (good) intention. May Agni render the act of the worshippers faultless. Do thou be thinking and create divine being."³ He puts into the Barhis the darbha-blades which remain, with the formula, "Thou art the filler; fill me with offspring and cattle."

Having left by the same route by which he came, going round along the front of the Āhavanīya, standing towards the south facing the north, he prays to the Āhavanīya with the verses, "The Jātavedas Agni, uninjured, the eastern one seated herein has been honoured with a sacrifice of oblation. Giving gifts, do thou release us completely. Place within us, O Jātavedas, wealth and what is good—O Agni, do thou grow with this prayer, with the strength or knowledge or what we have done for thee. Lead us towards wealth; provide us with good intellect possessed of food—O Varuṇa, thy bonds pertaining to the sacrifice, hundred or thousand, great, are extended; may Agni, Indra, Bṛhaspati, Viśve Devas, and Maruts with good songs, release us from them." With this (are prescribed) the murmurings at the Full-moon and New-moon sacrifices, other Iṣṭis, Cāturmāsya, Paśubandha and Sautrāmaṇi.

1. TS.I.6.4.4

2. Caland's text is *prāṇāvṛta*. It is better to read *prāṇāvṛtta*.

3. Rv. X. 53.6

अथ पशवुपधीयन्ते । यदा जानात्यग्रये मथ्यमानायानुब्रूहीति तदेते
 ऋचौ जपति यद्वो वयं प्रमिनाम व्रतानि ॥ यत्पाकत्रा मनसा दीनदक्षा न
 यज्ञस्य मन्वते मर्त्यासः । अग्निष्टद्धोता क्रतुविद्विजानन्यजिष्ठो देवाः
 ऋतुशो यजातीति । मैत्रावरुणदण्डे ऽध्वर्युर्यजमानं वाचयति त्वां गावो
 ऽवृणत राज्याय त्वाः हवन्त मरुतः स्वर्काः । वर्षमन्क्षत्रस्य ककुभि
 शिश्रियाणस्ततो न उग्रो विभजा वसूनीति । तमग्रे गृहीत्वा मैत्रावरुणाय
 प्रयच्छति मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा प्रयच्छामीति । तः स
 स्थूरतः प्रतिगृह्णाति मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा प्रतिगृह्णामीति
 दक्षिणोत्तरी । अथैनमूर्ध्वमुन्माष्ट्यवक्रो ऽविधुरो भूयासमिति । तमादाय
 संप्रेष्यति होता यक्षदग्निः समिधा सुषमिधा समिद्धमिति । इध्मान्तं
 पशोः ॥ ३१ ॥ दशमः ॥

॥ इति तृतीयः प्रश्नः ॥

III.31

In the Animal-sacrifice are added (the following rites). When (the Hotṛ) knows (the Adhvaryu calling out), "Do you recite verses for the fire being churned out" he murmurs these verses, "*yad vo vayam pramināma vratāni...*"¹ and "What the feeble-strengthened mortals do not know simply through mind, may Agni, the wise Hotṛ, the best of the sacrificers, knowing it, carry oblations to the gods regularly."² With regard to the staff being given to the Maitrāvaruṇa, the Adhvaryu makes the sacrificer recite the verse, "Cows chose thee for lordship; the Maruts, good singers invoke thee; resting on the summit of the ruling race, do thou, the dread one, distribute wealth among us."³ Holding it at the tip he hands it over to the Maitrāvaruṇa with the formula, "I give with the governance of Mitra-Varuṇa the controllers."⁴ (The Maitrāvaruṇa) receives it by the broad side (by both his hands) with the right hand upwards. He wipes it upwards with the formula, "May I not become crooked nor staggering." Having taken it up he gives out the call, "May the Hotṛ recite the yāgyā for Agni kindled with a fire-stick, a good fire-stick..." This is (the Hautra) pertaining to the Animal-sacrifice ending with (the rites) laid down in the Sūtra-portion indicated by the word *idhma* (BaudhŚS IV. 6).

CHAPTER III ENDS.

1. TS. I. 1.14.4
2. TBr. III.7, 4.5
3. TS. III. 3.9.2
4. TS. I. 8.5.1

पशुना यक्ष्यमाणो भवति । स उपकल्पयते पौतुद्रवान्परिधीन्गुल्गुल
 सुगन्धितेजनः शुक्रामूर्णास्तुकां या पेट्वस्यान्तरा शृङ्गे द्वे रशने द्विगुणां च
 त्रिगुणां च द्वे वपाश्रपणी विशाखां चाविशाखां च हृदयशूलं
 कार्ष्ण्यमयान्परिधीनौदुम्बरं मैत्रावरुणदण्डं मुखेन संमितमिध्माबर्हिर्ध्वं
 प्रणयनीयं प्लक्षशाखामिडसूनं यवान्यवमतीभ्यः सकून्सकुहोमाय
 पृषदाज्याय दधि हिरण्यमिति । अथामावास्येन वा हविषेष्टा नक्षत्रे वा
 गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा षड्भोतारं
 मनसानुद्भूत्याहवनीये जुहोत्यन्वारब्धे यजमाने स्वाहेति । अपरं चतुर्गृहीतं
 गृहीत्वा यूपाहुतिं जुहोत्युरु विष्णो विक्रमस्वोरु क्षयाय नः कृधि । घृतं
 घृतयोने पिब प्रप्र यज्ञपतिं तिर स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वाथ
 याचत्याज्यस्थालीः सस्रुवां बर्हिर्हिरण्यमुदपात्रम् । ह्वयन्ति तक्षाणः
 सपरशुम् । आहैहि यजमानेति । पूर्वया द्वारोपनिष्क्रम्य तां दिशं यन्ति
 यत्रास्य यूप स्पष्टो भवति यत्र वा वेत्स्यन्मन्यते । स यः समे भूम्यै स्वाद्योने
 रूढो बहुपर्णो बहुशाखो ऽप्रतिशुष्काग्रः प्रत्यङ्मुपनतस्तमुपतिष्ठते
 ऽत्यन्यानगां नान्यानुपागामर्वाक्त्वा परैरविदं परो ऽवरैस्तं त्वा जुषे वैष्णवं
 देवयज्याया इति । अथैनमाज्येनानक्ति देवस्त्वा सविता मध्वानक्त्विति ।
 ऊर्ध्वाग्रं बर्हिरनूच्छ्रयत्योषधे त्रायस्वैनमिति । स्वधितिना तिर्यञ्चं प्रहरति
 स्वधिते मैनः हिंसरीरिति । यः प्रथमः शकलः परापतति तं प्रज्ञातं
 निदधाति । तमपरिभिन्दन्नक्षसङ्गं वृश्चति । प्राञ्चं वोदञ्चं वा

CHAPTER - IV THE ANIMAL-SACRIFICE

IV.1

(The sacrificer) proposes to perform an animal-sacrifice. He procures enclosing sticks of *Acasia catechu*, Bdellium, fragrant substance, white wool between the horns of a goat, two cords—one with two strands and another with three strands, two omentum-bakers—one one-pronged and another two-pronged, a heart-spike, enclosing sticks of *Gmelina arborea*, Maitrāvaruṇa's staff made of *Ficus glomerata* as high as the mouth, sacrificial grass and faggot, faggot for carrying forth (fire), a twig of *ficus infectoria*, a board for cutting animal-organs, barley-grains for water mixed with barley-grains, flour of parched barley for offering of the same, curds for clotted clarified butter and gold. Now after having performed the New-moon sacrifice or one on an (auspicious) constellation, after having melted clarified butter over the Gārhapatya fire, having purified it, having taken up four spoonfuls in the ladle and having mentally gone over the Ṣaḍdhotṛ formula, (the Adhvaryu) makes an offering on the Āhavanīya fire with svāhā while the sacrificer has contacted him. Having taken up another four spoonfuls, he offers an oblation pertaining to the sacrificial post with the verse, "O Viṣṇu, do thou bestride wide. Make a wide (provision) for our residence. Do thou, who hast ghee as thy birth-place, drink ghee and increase the lord of sacrifice."¹ Having taken up another four spoonfuls (in the ladle), he asks for a vessel of clarified butter together with a spoon, sacrificial grass, (a piece of) gold and a pot filled with water. They call out the wood-cutter holding an axe. He says, "O sacrificer, do you come along."

Having gone out by the eastern door they move towards that direction where (a tree suitable for) the sacrificial post is visible or where he thinks he may come across one. He prays to that tree which is grown on level ground independently, which has many leaves, many branches, with undried tip and bent towards the west with the formula, "I have passed over other (trees), I have not approached other (trees). I have come across thee nearer than the distant ones, distant than the inferior ones. I welcome thee that belondest to Viṣṇu for the sacrifice to gods."² He besmears it with clarified butter with the formula, "May god Savitṛ besmear thee with honey."² With the formula, "O plant, do thou guard him,"² he holds erect a darbha-blade with its tip upwards alongside the tree. He strikes it across with the axe with the formula, "O axe, do thou not injure him."² He preserves knowingly the first chip which falls down. (The wood-cutter) cuts (the tree) without allowing it to crack around and in such a way that its stump would not clash with the axle (of a cart).

1. TS. I.3.4.1

2. TS. I.3.5.1

प्रयान्तमनुमन्त्रयते दिवमग्रेण मा लेखीरन्तरिक्षं मध्येन मा हिंसीः
 पृथिव्या संभवेति । अथाब्रश्चने हिरण्यं निधाय संपरिस्तीर्याभिजुहोति
 वनस्पते शतवल्शो विरोह स्वाहेति । सहस्रवल्शा वि वयः रुहेमेत्यात्मानं
 प्रत्यभिमृशते । अन्वग्रः शाखाः प्रसूदयति यं त्वायः स्वधितिस्तेतिजानः
 प्रणिनाय महते सौभगायेति । पञ्चारत्नं तस्मै वृश्चेदिति । एष ब्राह्मण-
 वतामवमः । तं परिष्वङ्गपरमं प्रादेशावमं चषालस्य काले
 परिवासयत्यच्छिन्नो रायः सुवीर इति । यत्परं भवति तस्य चतुरङ्गुलं
 चषालाय प्रच्छेदयति । तं चतुरश्रं वाष्टाश्रं वा कृत्वावाहयत्या वा
 हारयति । ओह्य निस्तिष्ठति । अवतक्षणानामेव स्वरं कुरुते । अथास्यैषा
 पूर्वेद्युरेव पाशुबन्धिकी वेदिर्विमिता भवति दशपदा पश्चात्तिरश्ची द्वादशपदा
 प्राच्यष्टापदा पुरस्तात्तिरश्ची । तां परिस्तीर्य स्तम्बयजुर्हरति ॥ १ ॥

इदमेव प्रसिद्धं पौरोडाशिकम् । त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं
 परिग्राहं परिगृह्णाति । करणं जपति । उद्धन्ति । उद्धतादाग्रीध्रस्त्रिर्हरति ।
 यदाग्रीध्रस्त्रिर्हरत्यथ याचति स्फ्यमुदपात्रं बर्हिः शम्यामिति ।

(The Adhvaryu) follows the tree falling down towards the east or north with the formula, "Do thou not scratch the sky with the top; do thou not injure the mid-region with middle portion; do thou be united with the earth."³ Having kept a piece of gold on the stump (of the tree) and having strewn it around with darbha-blades, he offers clarified butter with the formula, "O tree, do thou grow with a hundred shoots."³ He touches himself with the formula, "May we grow in a thousand shoots."³ He chops off the branches towards the top with the verse, "Do thou whom this sharp axe has brought forward for great good fortune."³ One should cut the post measuring five aratnis.⁴ This is the shortest among the posts of different lengths mentioned in the Brāhmaṇa.⁵ He cuts off at the spot where the caṣāla is to be set, that post whose maximum (circumference) is of the embrace and minimum of the measure of a span with the formula, "May the wealth consisting of brave sons be uninterrupted."³

He causes to be cut for the caṣāla a piece measuring four finger-breadths out of the portion which remains above. Having fashioned it (the post) with four or eight corners he causes it to be carried (in a bullock-cart) or (by men),⁶ (or) he fashions the post after first having brought over (the trunk). He prepares the *suaru* out of (one of) the chips. For this (sacrificer) the altar for the Animal-sacrifice is prepared the previous day—ten Padas crosswards towards the west, twelve Padas eastwards and eight Padas crosswards towards the east. Having strewn it around, he carries away the Stambayajus.⁷

IV.2

It (the carrying of Stambayajus) is well-established as prescribed in the Pauroḍāśikakāṇḍa.¹ (The Stambayajus is carried) thrice with the relevant mantras and the fourth time without reciting any formula. The Adhvaryu does the first tracing of the altar. He murmurs the Karaṇa formula.² He digs out (the spot). The

3. TS I. 3.5.1

4. *aratni* = 24 aṅgulas

5. cf. TS. VI.3.3.5-6

6. Caland reads कृत्वा वा हरत्या वा हारयति. Looking at the variants recorded in the footnote it will be appropriate to emend it as कृत्वावाहयत्या वा हारयति.

7. cf. BaudhŚS, I.11

1. According to the Ārṣeyapāṭha, the Taittirīya texts together have been divided into five Kāṇḍas. The first Prājāpatya Kāṇḍa begins with the Pauroḍāśika section comprising the mantra portion TS.I.1.1-13 and the relevant Brāhmaṇa portions. (Baudh G.S. III.3) The mantras pertaining to the stambayajus form part of TS. I.1.9.

2. BaudhŚS I.11 *imām naraḥ kṛnuta vedim etya...*

एतत्समादायाहैहि यजमानेति । उत्तरेण वेदिं द्वयोर्वा त्रिषु वा प्रक्रमेषु
 स्प्येनोद्धत्यावोक्ष्य शम्यया चात्वालं परिमिमीते । वित्तायनी मे ऽसीति
 पुरस्तादुदीचीनकुम्बयान्तरत स्प्येनालिखति । तित्तायनी मे ऽसीति
 दक्षिणतः प्राचीनकुम्बयान्तरत स्प्येनालिखति । अवतान्मा नाथितमिति
 पश्चादुदीचीनकुम्बयान्तरत स्प्येनालिखति । अवतान्मा व्यथितमित्युत्तरतः
 प्राचीनकुम्बयान्तरत स्प्येनालिखति । अथ चात्वाले बर्हिर्निधाय तस्मिन्
 स्प्येन प्रहरति विदेरग्निर्नभो नामाग्रे अङ्गिरो यो ऽस्यां पृथिव्यामसीति ।
 आदत्त आयुषा नाम्नेहीति । हत्वोत्तरवेद्यां निवपति यत्ते ऽनाधृष्टं नाम
 यज्ञियं तेन त्वादध इति । द्वितीयं प्रहरति विदेरग्निर्नभो नामाग्रे अङ्गिरो यो
 द्वितीयस्यां पृथिव्यामसीति । आदत्त आयुषा नाम्नेहीति । हत्वोत्तरवेद्यां
 निवपति यत्ते ऽनाधृष्टं नाम यज्ञियं तेन त्वादध इति । तृतीयं प्रहरति
 विदेरग्निर्नभो नामाग्रे अङ्गिरो यस्तृतीयस्यां पृथिव्यामसीति । आदत्त
 आयुषा नाम्नेहीति । हत्वोत्तरवेद्यां निवपति यत्ते ऽनाधृष्टं नाम यज्ञियं तेन
 त्वादध इति । तूष्णीं चतुर्थं हरति सह बर्हिषा । अथाध्वर्युं स्प्येन
 चात्वालात्पुरीषमुद्धन्ति । अथाग्नीध्रमाहाग्नीदितस्त्रिहरेति । ततस्त्रिराग्नीध्रो
 हरति । यदाग्नीध्रस्त्रिहर्त्यथाध्वर्युरुत्तरवेद्यै पुरीषं संप्रयौति सिंहीरसि

Āgnīdhra carries away (the Stambayajus) three times. When the Āgnīdhra carries three times, then the Adhvaryu calls for the wooden sword, a pot full of water, sacrificial grass and the yoke-halter. Having taken all this, he says, "Do you come O sacrificer." Having dug out by means of the wooden sword towards the north of the altar at a distance of two or three Prakramas, and having sprinkled water over it, he measures out the cātvāla by means of the yoke-halter. With the formula, "Thou art the abode of possessions for me"³ he draws a line in front, inside the yoke-halter held with its thick end towards the north. With the formula, "Thou art the resort of the afflicted for me,"³ he draws a line towards the south inside the yoke-halter held with the thick end towards the east. With the formula, "Do thou guard me when in want,"³ he draws a line towards the west inside the yoke-halter held with its thick end towards the north. With the formula, "Do thou guard me when afflicted,"³ he draws a line towards the north inside the yoke-halter held with its thick end towards the east. Having kept a darbha-blade on the cātvāla, he hits at it by means of the wooden sword with the formula, "May Agni, named Nabhas know thee, O Aṅgiras Agni, thou who art on this earth."³ He takes it up with the formula, "Do thou come with (Agni) named Āyus."³ Having carried it over, he puts it down on the Uttaravedi with the formula, "I place thee with whatever name of thine invincible and worthy of sacrifice."³ He hits a second time with the formula, "May Agni named Nabhas know thee, O Aṅgiras Agni, thou who art on the second earth."⁴ He takes it up with the formula, "Do thou come with (Agni) named Āyus."³ Having carried it away, he puts it down on the Uttaravedi with the formula, "I place thee with whatever name of thine invincible and worthy of sacrifice."³ He hits the third time with the formula, "May Agni named Nabhas know thee, O Aṅgiras Agni, thou who art on the third earth."⁵ He takes it up with the formula, "Do thou come with (Agni) named Āyus."³ Having carried it away, he puts it down on the Uttaravedi with the formula, "I place thee with whatever name of thine, invincible and worthy of sacrifice."³ He carries the fourth time together with the (remaining part of) the darbha-blade without reciting any formula.

The Adhvaryu digs out earth from the cātvāla by means of the wooden sword. He says to the Āgnīdhra, "O Āgnīdhra, do thou carry away (earth) three times from here." Then the Āgnīdhra carries earth three times. When the Āgnīdhra carries away the earth three times, the Adhvaryu levels the earth on the Uttaravedi with the

3. TS. I.2.12.1

4. In the mid-region

5. In the heaven

महिषीरसीति । प्रथयत्युरु प्रथस्वोरु ते यज्ञपतिः प्रथतामिति । स्प्येन
 संहन्ति ध्रुवासीति । अथैनामद्भिरवोक्षति देवेभ्यः शुन्धस्वेति । देवेभ्यः
 शुम्भस्वेति सिकताभिरनुप्रकिरति । तां प्रादेशमात्रीं चतुरश्रां निष्ठाय
 शम्यया परिमिमीते । उत्तरनाभिमुत्साद्य । अथैनां प्रतिच्छाद्याभ्रिमादत्ते
 देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादद इति ।
 आदायाभिमन्त्रयते ऽभ्रिरसि नारिरसीति । तथा यूपावटं परिलिखति
 यथान्तर्वेद्यर्धं स्याद्बहिर्वेद्यर्धं परिलिखितं रक्षः परिलिखिता अरातय
 इदमहं रक्षसो ग्रीवा अपिकृन्तामि यो ऽस्मान् द्वेष्टि यं च वयं द्विष्म
 इदमस्य ग्रीवा अपिकृन्तामीति । अथाग्रीध्रमाहाग्रीदेहीमं यूपावटं
 खनोपरसंमितं प्राक् पुरीषमुद्वपताच्चतुरङ्गुलेनोपरमतिखनतादिति । तं स
 खनति वा खानयति वा । यावदेवात्राध्वर्युश्चेष्टति तावदेष
 प्रतिप्रस्थाताभ्यादधातीध्मं प्रणयनीयम् । उपोपयमनीः कल्पयन्ति
 चात्वालात् । आत्मनेन्द्रघोषवतीः प्रोक्षणीरध्वर्युरादत्ते । परिकर्मिणे
 पञ्चगृहीतमाज्यं प्रयच्छति । ब्रह्मणि संभारा भवन्ति । अथ संप्रैषमाहाग्रये
 प्रणीयमानायानुब्रूह्यग्रीदेकस्फ्ययानुसंधेहीति । त्रिरुक्तायामुद्यच्छन्ते ।
 होतुर्वशं यन्ति । उत्तरेण वेदिं प्रतिपद्यन्ते । धारयन्त्येतमग्निम् ।
 अथाध्वर्युरिन्द्रघोषवतीभिः प्रोक्षणीभिरुत्तरवेदिं प्रोक्षति ॥ २ ॥

formula, "Thou art lioness, thou art a she buffalo."⁶ He spreads it with the formula, "Do thou expand wide, may the lord of sacrifice expand for thee."⁶ He presses (the earth) with the wooden sword with the formula, "Thou art firm." He sprinkles with water with the formula, "Do thou be decorated for the gods."⁶ He spreads sand (upon the Uttaravedi). Having fashioned it (as high)⁷ as a span and four-cornered, he measures it around by means of the yoke-halter. Having carved out the Uttaranābhi and having covered (the Uttaravedi), he takes up a hoe with the formula, "I take thee under the impulse of god Savitr, with the arms of Āsvins and with the hands of Pūṣan." Having taken it up he recites over it the formula, "Thou art a hoe, not an enemy."⁸

He draws around a line with it for the hole for the sacrificial post in such a way that (the post) would be half within the altar and half outside, with the formula, "A line is drawn around the Rakṣas, a line is drawn around the evil spirits; here do I cut the neck of the Rakṣas; here do I cut the neck of one who hates us and whom we hate."⁹ Then he says to the Āgnīdhra, "O Āgnīdhra do thou come; do thou dig up this hole for the sacrificial post as deep as the lower portion, pour out the earth towards the east; do thou dig up four aṅgulas above the lower portion." He (the Āgnīdhra) himself digs out or causes it to be dug out. While the Adhvaryu is in action, the Pratiprasthātṛ puts (on fire) the faggot to be carried forth. Supporting earth is collected from the cātvalā. The Adhvaryu himself takes up the Prokṣaṇī water with the formula beginning with the word *indraghoṣa*. He hands over to an assistant (a ladle filled with) five spoonfuls of clarified butter. The required materials are with the Brahman. Then (the Adhvaryu) gives out the call, "Do you (O Hotṛ) recite the verses for the fire being carried forth, O Agnīdh, do thou follow with a line drawn with the wooden sword." After (the first verse) has been uttered thrice, the fire is lifted up. They follow the Hotṛ. They move along the north of the altar. The fire is held up while the Adhvaryu sprinkles the Uttaravedi with Prokṣaṇī-water sanctified with the formulas begining with the word *indraghoṣa*.

6. IS.I.2.12.2

7. It is reasonable to understand the word *prādeśamātrīm* as denoting the height of the Uttaravedi, Bhavasvāmin and the author of the commentary *subodhinī* on the BaudhŚS relate this word to the Uttaranābhi. The *subodhinī*, however, cites a view according to which the word denotes the height. I find this view as reasonable, and have given the translation accordingly. No other Sūtra-text has spoken about the height of the Uttaravedi.

8. TS.I.3.1.1

9. TS.I.2.5.1

इन्द्रघोषस्त्वा वसुभिः पुरस्तात्पात्विति पुरस्तात् । मनोजवास्त्वा
 पितृभिर्दक्षिणतः पात्विति दक्षिणतः । प्रचेतास्त्वा रुद्रैः पश्चात्पात्विति
 पश्चात् । विश्वकर्मा त्वादित्यैरुत्तरतः पात्वित्युत्तरतः । अथ
 यत्प्रोक्षणीनामुच्छिष्यते तदक्षिणत उत्तरवेद्यै निनयति । यदेव तत्र क्रूरं
 तत्तेन शमयतीति ब्राह्मणम् । अथैनान् हिरण्यमन्तर्धायाक्षण्या पञ्चगृहीतेन
 व्याधारयति । सिंहीरसि सपत्नसाही स्वाहेति दक्षिणे ऽऽसे । सिंहीरसि
 सुप्रजावनिः स्वाहेत्युत्तरस्याः श्रोण्याम् । सिंहीरसि रायस्पोषवनिः
 स्वाहेति दक्षिणस्याः श्रोण्याम् । सिंहीरस्यादित्यवनिः स्वाहेत्युत्तरे-
 ऽऽसे । सिंहीरस्यावह देवान्देवयते यजमानाय स्वाहेति मध्ये । अथ
 भूतेभ्यस्त्वेति स्रुचमुद्धृति । अथ पौतुद्रवान्परिधीन्परिदधाति । विश्वायुरसि
 पृथिवीं दृष्टेति मध्यमम् । ध्रुवक्षिदस्यन्तरिक्षं दृष्टेति दक्षिणम् ।
 अच्युतक्षिदसि दिवं दृष्टेत्युत्तरम् । अथातिशिष्टान्संभारान्निवपति गुल्गुलु
 सुगन्धितेजनं शुक्लामूर्णास्तुकामग्रेर्भस्मास्यग्रेः पुरीषमसीति । अथैनान्सं-
 स्त्रावेणाभिधारयति । अथ प्रदक्षिणमावृत्येध्मं प्रतिष्ठापयति यज्ञं प्रतितिष्ठ
 सुमतौ सुशेवा आ त्वा वसूनि पुरुधा विशन्तु । दीर्घमायुर्यजमानाय
 कृण्वन्नथामृतेन जरितारमङ्धीति । अथैनं विस्त्रस्याहुतिषाहं
 कृत्वाध्वराहुतिभिरभिजुहोत्यग्रियज्ञं नयतु प्रजानन्मैनं यज्ञहनो विदन् ।
 देवेभ्यः प्रब्रूताद्यज्ञं प्रप्र यज्ञपतिं तिर स्वाहा ॥ वायुर्यज्ञं नयतु प्रजानन्मैनं
 यज्ञहनो विदन् । देवेभ्यः प्रब्रूताद्यज्ञं प्रप्र यज्ञपतिं तिर स्वाहा ॥ सूर्यो यज्ञं
 नयतु प्रजानन्मैनं यज्ञहनो विदन् । देवेभ्यः प्रब्रूताद्यज्ञं प्रप्र यज्ञपतिं तिर
 स्वाहा ॥ यज्ञो यज्ञं नयतु प्रजानन्मैनं यज्ञहनो विदन् । देवेभ्यः प्रब्रूताद्यज्ञं
 प्रप्र यज्ञपतिं तिर स्वाहेति । एथैता यजमान एव स्वयं जुहोत्यग्रिरन्नादो

IV.3

"May *indraghoṣa* along with the Vasus guard thee in the front; may Manojava along with the Pitṛs guard thee towards the north; may Pracetas along with the Rudras guard thee towards the west; may Viśvakarman along with Ādityas guard thee towards the north."¹ He pours down to the south of the Uttaravedi whatever remains of the Prokṣaṇī water. "Whatever horrible is there, he pacifies therewith." So says the Brāhmaṇa.² He sprinkles it crosswise with clarified butter taken in five spoonfuls holding a piece of gold inbetween—on the southern shoulder with the formula, "Thou art a lioness, overcoming rivals, svāhā;"³ on the northern buttock with the formula, "Thou art a lioness, bestowing fair offspring, svāhā;"³ on the southern buttock with the formula, "Thou art a lioness, bestowing abundance of wealth svāhā;"³ on the northern shoulder with the formula, "Thou art a lioness bestowing the favour of Ādityas;"³ in the middle with the formula, "Thou art a lioness; do thou bring the gods to the sacrificer desiring (the favour of) gods."³ With the formula, "To the beings thee"⁴ he lifts up the ladle. He lays down the enclosing sticks of *Acacia catechu*. The middle one with the formula, "Thou art all life; strengthen the earth."⁴ The southern one with the formula, "Thou art resting firm, strengthen the midregion,"⁴ The northern one with the formula, "Thou art resting inviolable; strengthen the heaven."⁴

He pours down the remaining substances; Bdellium, fragrant substance and white wool between the horns of a goat with the formula, "Thou art the ashes of the fire, thou art the earth of fire."⁴ He pours down upon them drops of clarified butter remaining in the ladle. Turning by the right, he deposits the (burning) faggot (on the Uttaravedi) with the verse, "O sacrifice, do thou, very gracious, be firm in thy favour. May the riches enter thee on all sides. Giving long life to the sacrificer, do thou anoint the worshipper with ambrosia."⁵ Having spread it and having made it capable of bearing the oblations, he offers Adhvara-oblations on it with the verses, "May Agni, knowing, lead the sacrifice; may the killers of sacrifice not meet him. Do thou speak of the sacrifice to the gods; do thou increase the sacrifice, svāhā—May Vāyu, knowing, lead the sacrifice, may the killers of sacrifice not meet him. Do thou speak of the sacrifice to the gods, do thou increase the sacrifice, Svāhā—May Sūrya, knowing, lead the sacrifice; may the killers of sacrifice not know him. Do thou speak of the sacrifice to the gods; do thou increase the sacrifice, svāhā—May sacrifice, knowing, lead the sacrifice, may the killers of the sacrifice not meet him. Do thou

1. TS.I.2.12.2
2. T.S.VI.2.7.5
3. TS.I.2.12.2
4. TS.I.2.12.3
5. TB r.II.5.8.12

ऽन्नपतिरन्नस्येशे स मे ऽन्नं ददातु स्वाहा । वायुः प्राणदाः प्राणस्येशे स मे प्राणं ददातु स्वाहा । आदित्यो भूरिदा भूयिष्ठानां पशूनामीशे स मे भूयिष्ठान्पशून्ददातु स्वाहेति । अग्निवत्युत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चः स्फ्यः स्तब्ध्वा संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसादय सुवः स्वधितिः सुचश्च संमृद्धिं तूष्णीं पृषदाज्यग्रहणीं पत्नीः संनह्याज्येन च दध्ना चोदेहीति । आहतासु प्रोक्षणीषूदस्य स्फ्यं मार्जयित्वेध्माबर्हिरुपसाद्य प्रदक्षिणमावृत्य प्रत्यङ्मद्रुत्य सुवः स्वधितिः सुचश्च संमार्ष्टि तूष्णीं पृषदाज्यग्रहणीम् । पत्नीः संनह्याज्येन च दध्ना चोदेति । आज्यं च प्रोक्षणीश्चोत्पूय प्रसिद्धमाज्यानि गृहीत्वा पृषदाज्यग्रहण्यामुपस्तृणीते महीनां पयोऽसीति । विश्वेषां देवानां तनूरिति द्वितीयम् । बर्हिषी अन्तर्थाय दध्यानयत्यृध्यासमद्य पृषतीनां ग्रहं पृषतीनां ग्रहो ऽसीति । अपोद्धृत्य बर्हिषी अथाभिघारयति विष्णोर्हृदयमसीति । एकमिष विष्णुस्त्वानुविचक्रम इति द्वितीयम् ॥ ३ ॥

अथ प्रोक्षणीभिरुपोत्तिष्ठति । इध्मं प्रोक्षति । वेदिं प्रोक्षति । बर्हिः प्रोक्षति । बर्हिंरासन्नं प्रोक्ष्योपनिनीय पुरस्तात्प्रस्तरं गृह्णाति । पञ्चविधं बर्हिं स्तीर्त्वा प्रस्तरपाणिः प्राङ्मिसृप्य कार्भ्यमयान्परिधीन्यरिदधाति । ऊर्ध्वे समिधावादधाति । विधृती तिरश्ची सादयति । विधृत्योः प्रस्तरम् । प्रस्तरे

speak of the sacrifice to the gods, do thou increase the sacrifice, svāhā."⁶ The sacrificer himself offers these (following oblations) with the formula, "Agni (is the) eater of food, lord of food; he rules over food; may he grant me food, svāhā—Vāyu (is the) giver of vital breath; he rules over the vital breath. May he grant me vital breath, svāhā—Āditya (is the) giver of abundance; he rules over abundant cattle. May he grant me abundant cattle, svāhā."⁷

Having done the second tracing (of the altar) on whose Uttaravedi fire has been carried forth, having stabilised (the altar and having firmly fixed the wooden sword crosswise, (the Adhvaryu) gives out the call (to the Āgnīdhra), "Do thou keep down the Prokṣaṇī-water, keep near the sacrificial grass and faggot, cleanse the spoon, the knife and the ladles (with the relevant mantras), the Pṛṣadājya-ladle without reciting any formula, fasten the girdle round the waist of the sacrificer's wife and come up with clarified butter and curds." After he has brought forth the Prokṣaṇī-water, having thrown the wooden sword (on the rubbish-heap) and having cleansed it, having kept near the sacrificial grass and faggot, turning by the right and hastening towards the west, the Āgnīdhra cleanses the spoon, the knife and the ladles (with the relevant formulas) and the Pṛṣadājya-ladle without reciting any formula. Having wound (the girdle round the waist of) the sacrificer's wife, he comes up with clarified butter and curds. Having purified the clarified butter and the Prokṣaṇī-water, and having taken up clarified butter in the ladles in the established manner, (the Adhvaryu) spreads clarified butter in the Pṛṣadājya-ladle with the formula, "Thou art the milk of great ones."⁸ For the second time with the formula, "The body of Viśve Devas."⁸ He pours (into the ladle) curds across the two darbha-blades with the formula, "May I today accomplish the cup of the speckled ones; thou art the cup of the speckled ones."⁸ Having taken away the darbha-blades he pours clarified butter with the formula, "Thou art the heart of Viṣṇu."⁸ The second time with the formula, "Viṣṇu has stepped once apart along thee, o vigorous one."⁸

IV.4

(The Adhvaryu) stands up taking the Prokṣaṇī-water. He sprinkles the faggot; sprinkles the altar; sprinkles the sacrificial grass. Having sprinkled over the (bundle of) sacrificial grass and having poured (water over the knot of the cord) he takes off the Prastara towards the east. Having spread the sacrificial grass in five rows and having moved towards the east with the Prastara in his hand, he lays down the enclosing sticks of *Gmelina arborea*. He keeps erect two fire-sticks. He places across

6. These verses are found only in the Śrautasūtras.

7. Partly identical with TBr.II.5.7.3

8. TS.III.2.6.1

जुहूम् । बर्हिषीतराः । एता असदन्निति समभिमृश्य प्रदक्षिणमावृत्य
 प्रत्यङ्मदुत्य याचति यवमतीः प्रोक्षणीर्बर्हिर्हस्तमाज्यस्थालीः सस्रुवाः
 स्वरुरशनं मैत्रावरुणदण्डं यूपशकलः हिरण्यमुदपात्रमिति । एतत्संनिधाय
 यूपं प्रक्षालयति यत्ते शिक्वः परावधीत्तक्षा हस्तेन वास्या । आपस्ते
 तद्वनस्पते ऽपनुदन्तु शुन्धनीरिति । यूप एष प्रक्षालितः प्रपन्नः संपन्नचषालः
 प्रागवटादुपशेते । तमुत्तरेणाहवनीयं तिष्ठन्पराञ्चं प्रोक्षति पृथिव्यै त्वान्तरिक्षाय
 त्वा दिवे त्वेति । अवटे ऽपो ऽवनयति शुन्धतां लोकः पितृषदन इति ।
 यवान्प्रस्कन्दयति यवो ऽसि यवयास्मदद्वेषो यवयारातीरिति । बर्हिर्हस्तं
 व्यतिषज्यावस्तृणाति पितृणां सदनमसीति । अथैनद्धिरण्यमन्तर्धाय
 स्रुवाहुत्याभिजुहोति पितृभ्यः स्वाहेति । यूपशकलमवास्यति स्वावेशो-
 ऽस्यग्रेणा नेतृणां वनस्पतिरधि त्वा स्थास्यति तस्य वित्तादिति । अथादत्त
 आज्यस्थालीः सस्रुवाः स्वरुरशनं मैत्रावरुणदण्डमुदपात्रमिति ।
 एतत्समादायाहैहि यजमानेति । अन्वगयजमानो ऽनूची पत्न्यग्रेण यूपं
 परीत्य दक्षिणत उदङ्मुखास्तिष्ठन्ति पूर्वं एवाध्वर्युरपरो यजमानो ऽपरा
 पत्नी । अथ प्रवृह्य चषालं यूपस्याग्रमनक्ति देवस्त्वा सविता मध्वा-
 नक्त्विति । अन्तरतश्च बाह्यतश्च स्वभ्यक्तं कृत्वा चषालं प्रतिमुञ्चति
 सुपिप्पलाभ्यस्त्वौषधीभ्य इति । अथ स्रुवेणाग्निष्ठामश्रिमभिधारयन्नाह
 यूपयाज्यमानायानुब्रूहीति । आन्तमनक्ति । आन्तमेव यजमानं तेजसा-
 नक्ति । नोपरमनक्ति । पत्न्युपरमनक्ति । सर्वतः परिमृशति ।
 अपरिवर्गमेवास्मिन्तेजो दधातीति ब्राह्मणम् । उच्छ्रयन्नाहोच्छ्रीयमाणा-
 यानुब्रूहीति । उच्छ्रयत्युदिवः स्तभानान्तरिक्षं पृण पृथिवीमुपरेण दृःहेति ।
 अथैनं वैष्णवीभ्यामृभ्यां कल्पयति ते ते धामानि विष्णोः कर्माणि
 पश्यतेति द्वाभ्याम् । स यत्राग्निष्ठामश्रिमाहवनीयेन संपादयति तद्भुवस्य

(within the altar) two separating darbha-blades. The Prastara upon the separating blades. The Juhū on the Prastara. The other ladles on the sacrificial grass. Having touched them together with the formula, "They have sat down...."¹ turning by the right and hastening towards the west, he asks for Prokṣaṇi-water mixed with barley, a handful of sacrificial grass, vessel of clarified butter together with the spoon, the cord and the Svaru, Maitrāvaruṇa's staff, a chip of the sacrificial post, a piece of gold and a pot filled with water. Keeping all this together he washes the sacrificial post with the verse, "What of thee the clever wood-cutter has cut by means of the axe taken in hand, may the cleansing waters, O wood, remove it."² The sacrificial post, washed, brought in, furnished with the caṣāla lies to the east of the hole. Standing to the north of the Āhavanīya, he sprinkles it from east to west with the formula, "For earth thee, for mid-region thee, for heaven thee."³ He pours water into the hole with the formula, "May the region for seating the Pitṛs be purified."³ He throws barley-grains (into the hole) with the formula, "Thou art barley-grain, do thou drive away the enemy from us, do thou drive away the evil spirits."³ Expanding the handful of sacrificial grass, he scatters it over the hole with the formula, "Thou art the seat of the Pitṛs."³ He offers spoonful of clarified butter across a piece of gold with the formula, "Svāhā to Pitṛs." He puts the chip of the post (into the hole) with the formula, "Thou art easily accessible, the foregoer of the leaders; the post will stand upon thee; do thou know of it."³

He takes the vessel of clarified butter together with the spoon, the cord and svaru, Maitrāvaruṇa's staff and the pot filled with water. Having taken up this, he says, "Come O sacrificer." (The Adhvaryu,) following him the sacrificer, and following him his wife, having gone around along the front of the sacrificial post, stand towards the south facing the north—the Adhvaryu to the east, the sacrificer to his west and his wife to his west. Having removed the caṣāla, (the Adhvaryu) besmears the tip of the sacrificial post with the formula, "May god Savitr anoint thee with honey."³ Having well besmeared inside and outside, he fixes the caṣāla (on the post) with the formula, "For the plants having good berries, thee."³ Applying clarified butter to the edge of the post facing the Āhavanīya fire by means of the spoon, he says (to the Hotṛ), "Do you recite verses for the post being besmeared." He besmears up to the (western) end. "(Thereby) he besmears with lustre the sacrificer up to his bottom (i.e. feet)."⁴ He does not besmear the lowermost portion. The sacrificer's wife besmears the lowermost portion. (The Adhvaryu) grasps on all sides. (Thereby) he deposits lustre in him (the sacrificer) without leaving out (any part)."⁴ So says the Brāhmaṇa.

1. BaudhŚS I.13

2. The verse is not traced to any original text; it occurs with variants in other Śrautasūtras.

3. TS.I.3.6.1

4. TS.VI.3.4.3

चषालं परेक्षयति तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव
 चक्षुराततमिति । अथैनं प्रदक्षिणं पुरीषेण पर्यूहति ब्रह्मवनिं त्वा क्षत्रवनिं
 सुप्रजावनिं रायस्पोषवनिं पर्यूहामीति । मैत्रावरुणदण्डेन संहन्ति ब्रह्म
 दृंह क्षत्रं दृंह प्रजां दृंह रायस्पोषं दृंहेति । अन्यूनमनतिरिक्तं
 परिन्यस्योदपात्रमुपनिनीय । अथैतां त्रिगुणां रशनां त्रिः संभुज्य मध्यमेन
 गुणेन नाभिदन्त्रे परिव्ययन्नाह परिवीयमाणायानुब्रूहीति । त्रिः प्रदक्षिणं
 परिव्ययति परिवीरसि परि त्वा दैवीर्विशो व्ययन्तां परीमं रायस्पोषो
 यजमानं मनुष्या इति । उपान्ते व्यतिषजति । आन्तं प्रवेष्टयति । अणिमति
 स्थविमत्प्रवयति । अथोत्तरेणाग्निष्ठामश्रिं मध्यमे गुणे स्वरुमवगूहत्यन्त-
 रिक्षस्य त्वा सानाववगूहामीति । स्वर्वन्तं यूपमुत्सृजति ॥ ४ ॥
 प्रथमः ॥

अथैतं पशुं पल्पूलितमन्तरेण चात्वालोत्करौ प्रपाद्याग्रेण यूपं
 पुरस्तात्प्रत्यङ्मुखमुपस्थापयति । तमिषे त्वेति बर्हिषी आदायो-
 पाकरोत्युपवीरस्युपो देवान्दैवीर्विशः प्रागुर्वह्नीरुशिजो बृहस्पते धारया
 वसूनि हव्या ते स्वर्वन्तां देव त्वष्टर्वसु रण्व रेवती रमध्वं

While raising up (the post) he says (to the Hotṛ) "Do you recite verses for the post being raised up." He raises it up with the formula, "Supporting the heaven, do thou fill in the midregion; strengthen the earth with the lower portion."⁵ He adjusts it with the two verses addressed to Viṣṇu, "We desire to go to thy places where there are active and strong-horned cows. Here the highest step of wide going and mighty Viṣṇu shines—Do you behold the deeds of Viṣṇu in which he—Indra's trustworthy friend, saw the holy laws."⁶ When he adjusts the Agniṣṭha edge of the post with the Āhavanīya, he causes the sacrificer to gaze at the caṣāla of the post which is now fixed firmly with the verse, "The singers always gaze upon that highest abode of Viṣṇu like an eye stretched in the heaven."⁷ Then he piles it round by the right with the earth with the formula, "I pile thee round, the winner of the Brahmanhood, the winner of the Kṣatriyahood, the winner of good progeny and the winner of abundance of wealth."⁷ He presses (the earth) with the Mairāvaruṇa's staff with the formula, "Do thou strengthen the Brahman; do thou strengthen the Kṣatra; do thou strengthen the progeny, do thou strengthen the abundance of wealth."⁷ Having buried around (the post) neither less nor more and having poured down the pot filled with water, and making into three parts the cord of three strands, while winding around with the middle part at the height of the navel, he says (to the Hotṛ), "Do you recite verses for the post being wound round." He winds around three times by the right with the formula, "Thou art wound round, may the divine subjects wind thee; may increase of wealth, may men wind round the sacrificer."⁸ He twists (the two ends of) the cord close (to the windings) and intertwines (the two ends) up to the end. He inserts the bigger end into the smaller one. Towards the north of the Agniṣṭha edge he fixes the Svaru into the middle winding with the formula, "I conceal thee on the top of the mid-region."⁸ The sacrificer leaves (the contact of) the post after the Svaru has been fixed in.

IV.5

Having brought in the washed animal between the Cātvāla and the rubbish heap, (the Adhvaryu) makes him stand in front of the post facing the west. Taking two darbha-blades with the formula, "For food thee", he formally dedicates him with the formula, "Thou art approaching; the divine subjects have come to the gods, conveyors of oblations, ardent; O Bṛhaspati, do thou support the wealth; may the oblations be agreeable to thee; O Tvaṣṭṛ, do thou glorify our possessions, Orich (cows), do you remain here being generated by Prajāpati. O lord of cattle, (I

5. TS.I.3.6.1
6. TS.I.3.6.1-2
7. TS.I.3.6.2
8. TS.I.3.6.3

प्रजापतेर्जायमाना इमं पशुं पशुपते ते अद्येन्द्राग्निभ्यां त्वा जुष्टमुपाकरोमीति ।
यदेवत्यो वा भवति । प्रज्ञाते बर्हिषी निधायाधिमन्थनं शकलं
निदधात्यग्रेर्जनित्रमसीति । वृषणावन्वञ्चौ वृषणौ स्थ इति । अथारणी
आदत्त उर्वश्यस्यायुरसि पुरुरवा इति । अथैने आज्यस्थाल्याः समनक्ति
घृतेनाक्ते वृषणं दधाथामिति । अथ प्रजातीर्वाचयति गायत्रं छन्दो ऽनु
प्रजायस्व त्रैष्टुभं छन्दो ऽनु प्रजायस्व जागतं छन्दो ऽनु प्रजायस्वेति ।
अथाहाग्रये मथ्यमानायानुब्रूहीति । जात आह जातायानुब्रूहीति । प्रहरन्नाह
प्रह्रियमाणायानुब्रूहीति । प्रहरति भवतं नः समनसाविति । प्रहत्याभि-
जुहोत्यग्रावग्निश्चरति प्रविष्ट इति । अथ रशनामादत्ते देवस्य त्वा सवितुः
प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादद इति । तयाक्षण्या पशुमभिदधाति
दक्षिणमध्यर्धशीर्षमृतस्य त्वा देवहविः पाशेनारभ इति । द्विगुणायै च
त्रिगुणायै चान्तौ संदधाति धर्षा मानुषानिति । नियुनक्ति । अथैनमद्भिः
प्रोक्षत्यद्भ्यस्त्वौषधीभ्य इन्द्राग्निभ्यां त्वा जुष्टं प्रोक्षामीति । यदेवत्यो वा
भवति । पाययत्यपां पेरुरसीति । स्वात्तं चित्सदेवः हव्यमापो देवीः

dedicate) this animal of thine today; (O animal), I formally dedicate thee, agreeable to Indra-Agni.¹ (He may mention) that deity to which it belongs.² Having kept the two darbha-blades knowingly, he puts down a splinter as base for churning with the formula, "Thou art the generator of fire."¹ Two splinters as testicles on both sides with the formula, "You are testicles."¹ Then he takes up the two kindling woods (respectively) with the formula, "Thou art Urvaśi," "Thou art Āyu Purūravas."¹ He besmears them into the vessel of clarified butter with the formula, "Besmeared with ghee do you support the testicles."¹ Then he makes the sacrificer utter the Prajāti formulas, "Do thou come out following the Gāyatrī metre; do thou come out following the Triṣṭubh metre; do thou come out following the Jagatī metre."¹ He says (to the Hotṛ), "Do you recite verses for the fire being churned out." When the fire is generated, he says "Do you recite verses for the fire which has been generated." While carrying the fire, he says, "Do you recite verses for the fire being carried forth." He carries it with the verse, "Do you become for us harmonious, having a common place, and non-injuring. Do you not injure the sacrifice nor the lord of sacrifice. Do thou, O Jātavedas, be auspicious to us today."¹ Having carried forth, he offers an oblation on it with the verse, "the fire has entered the fire, the son of the Ṛṣis, this overlord. I offer oblation to thee with the prayer accompanied by the utterance Svāhā. Do not bring the false lot to the gods."³

Then he takes up the (two-stranded) cord with the formula, "I take thee in the impulse of god Savitṛ with the arms of Aśvins, with the hands of Pūṣan." With it he fastens the animal transversely (so as to bind the right fore-foot and) the right half of the head with the formula, "O oblation of gods, I fasten thee with cord of the holy order."³ He joins together the ends of the two-stranded and three-stranded cords with the formula, "Do thou be bold before men."⁴ (Thus) he fastens (it).⁵ He

1. TS.I.3.7.1

2. cf. BaudhŚS VII 9

3. TS.I.3.7.2

4. TS.I.3.8.1

5. TS.VI.3.6; says *dharṣā mānuṣān iti niyunakti dhṛtyai*, Baudhayana always lays down the injunction first and then the relevant mantra. Therefore W. Caland, the editor of the Sūtra-text is right when he reads the sūtra—*samdadhāti dharṣā mānuṣān iti*, and further deems *niyunakti* as a single-worded sūtra. As a matter of fact, joining of two cords—one of the post and the other of the animal itself means the fastening of the animal. The next single-worded sūtra must be regarded mainly as an explanatory repetition. BhārŚS, ĀpŚS etc. have connected *dharṣā mānuṣān* with *niyunakti*.

स्वदतैनमित्युपरिष्ठात्प्रोक्ष्याधस्तादुपोक्षति । सर्वत एवैनं मेध्यं करोतीति
ब्राह्मणम् । उद्ध्व्य प्रोक्षणीधानम् ॥ ५ ॥

अथेध्मात्समिधमाददान आहाग्रये समिध्यमानायानुब्रूहीति ।
अभ्यादधातीधम् । परि समिधः शिनष्टि । वेदेनोपवाजयति । अनूक्तासु
सामिधेनीषु सुवेणाधारमाधारयति । संमृष्टे सुग्भ्यामुत्तरम् । अथासं-
स्पर्शयन्सुचावुदङ्दित्याक्रम्य जुह्वा पशुः समनक्ति । सं ते प्राणो वायुना
गच्छतामिति ललाटे । सं यज्ञत्रैरङ्गानीति ककुदि । सं यज्ञपतिराशिषेति
दक्षिणस्याः श्रोण्याम् । अथ यथायतनं सुचौ सादयित्वा प्रवरं प्रवृणीते ।
प्रसिद्धः होतारं वृणीते । अथाश्रावयत्यो श्रावयास्तु श्रौषण्मित्रावरुणौ
प्रशास्तारौ प्रशास्त्रादित्यसौ मानुष इति मैत्रावरुणस्य नाम गृह्णाति ।
अथाश्रावयति यद्यत्रात्याश्रावयत्यो श्रावयास्तु श्रौषडग्निर्ह दैवीनां विशां
पुरएतायं यजमानो मनुष्याणां तयोरस्थूरि गार्हपत्यं दीदयच्छतः हिमा द्वा
यूराधाः सीत्संपृञ्जानावसंपृञ्जानौ तन्व इति । सीदति होता । प्रसवमाकाङ्क्षति ।
प्रसूतः सुचावादायात्याक्रम्याश्राव्याह समिद्ध्यः प्रेष्येति । वषट्कृते
जुहोति । प्रेष्य प्रेष्येति । चतुर्थाष्टमयोः समानयमानो ऽष्टमे सर्वः
समानयते । परि स्वाहाकृतीभ्यः संस्त्रावः शिनष्टि । दश
प्रयाजानिष्टोदङ्दित्याक्रम्य स्वरं च शासं च याचति । तौ जुह्वामङ्क्त्वा

sprinkles it with water with the formula, "For water and plants thee."⁶ I sprinkle thee who art agreeable to Indra-Agni."⁷ (He may mention) to whichever deity it may belong. He makes it drink water with the formula, "Thou art drinker of water."⁸ Having sprinkled it upwards, he sprinkles it on the lower parts with the formula, "The oblation offered to gods is well-eaten; O divine waters, do you make him well-eaten."⁶ He makes it worthy of sacrifice from all sides," So says the Brāhmaṇa.⁸ Having lifted up the Prokṣaṇī-ladle.

IV. 6

While taking up a fire-stick from the faggot (the Adhvaryu) says, "Do you recite verses for the fire being enkindled." He puts the faggot (over the fire). He leaves back one fire-stick. He fans (the fire) with the Veda. After the Sāmīdhenī verses have been recited one by one (by the Hotṛ), he pours an Āghāra-libation by means of the spoon. After (the enclosing sticks and the fire) have been cleansed,¹ he pours the latter (Āghāra-libation) by means of the two ladles. Then without bringing the two ladles into mutual contact, having crossed the altar towards the north, he besmears the animal with the Juhū on the forehead with the formula, "May thy breath be united with the wind,"² on the shoulder with the formula, "Thy limbs with the gods"² on the right buttock with the formula, "The lord of sacrifice with benediction."²

Having placed the ladles on their places, he chooses the Pravara. He chooses the Hotṛ in the known way.¹ He causes (the Āgnīdhra) to announce, "Do thou announce." (The Āgnīdhra says) "Let it be announced." (The Adhvaryu says) "Mitrāvaruṇa are the two Praśāstṛs; by virtue of their Praśāstṛhood." "N.N. is the human Praśāstṛ", here he utters the name of the Maitrāvaruṇa. He causes to announce if he means to announce still further. "Do you cause to announce," "Let it be announced," (The Adhvaryu says), "Agni indeed is the leader of divine subjects; this sacrificer of men; may the undisturbed service of the two to Gārhapatya shine a hundred years, the two mixing up their food, not mixing their bodies."³ The Hotṛ sits down. (The Adhvaryu) awaits the impulse (from the Hotṛ). Being impelled, having taken up the ladles, having crossed (the altar) and having caused to announce, he says (to the Maitrāvaruṇa), "Do you give out the call (to the Hotṛ to recite the yājyā) for Samīdhs." At the Vāṣaṭ-utterance he makes the offering.

6. TS.I.3.8.1

7. TBr. III.8.7.1

8. of TS.VI.3.6.4

1. cf BaudhŚS I.15

2. cf TS.I.3.8.1

3. cf TS.I.5.6.5; ŚBr. III.7.4.11

ताभ्यां पशुः समनक्ति घृतेनाक्तौ पशुं त्रायेथामिति । प्रयच्छति शासम् । अवगूहति स्वरुम् । अथ यथायतनः स्रुचौ सादयित्वाह पर्यग्रेये क्रियमाणायानुब्रूहीति । अथैष आग्नीध्र आहवनीयादुल्मुकमादायान्तरेण चात्वालोत्करावुत्तरेण शामित्रदेशमग्रेण पशुं जघनेन स्रुच इत्येवं त्रिः प्रदक्षिणं पर्येति । अथानुपरिसरणमपाव्यानि जुहोति प्रजानन्तः प्रतिगृह्णन्ति पूर्वं येषामीशे पशुपतिः पशूनां ये बध्यमानमनु बध्यमाना य आरण्याः पशवो विश्वरूपाः प्रमुञ्चमाना भुवनस्य रेत इति । निधायाग्नीध्र उल्मुकं यथेतं त्रिः पुनः प्रतिपर्येति । अथोल्मुकप्रथमाः प्रतिपद्यन्ते । अन्वक्छमिता पशुना । पशुमध्वर्युर्वपाश्रपणीभ्यामन्वारभते । वपाश्रपणी यजमानः । अथाश्राव्य संप्रेष्यत्युपप्रेष्य होतर्हव्या देवेभ्य इति । अथैतं पशुमन्तरेण चात्वालोत्करावुदञ्चं नीयमानमनुमन्त्रयते नाना प्राणो यजमानस्य पशुना रेवतीर्यज्ञपतिं प्रियधाविशतेति द्वाभ्याम् । स यत्रैतदाग्नीध्र उल्मुकं निदधाति तदग्रेण वोत्तरेण वा पशवे निहन्यमानाय बर्हिरूपास्यति पृथिव्याः संपृचः पाहीति । तदेतं पशुं प्रतीचीनशिरसमुदीचीनपादं निघ्नन्ति । अकृण्वन्तं मायुः संज्ञपयतेत्युक्त्वैतेनैव यथेतमेत्य पृषदाज्यावकाश आसत इह प्रजा विश्वरूपा रमन्तामस्मिन्यज्ञे विश्वविदो घृताचीः । अग्निं कुलायमभिसंवसाना अस्माः अवन्तु पयसा घृतेनेति । संज्ञप्तं प्राहुः । जुहोति संज्ञप्ताहुतिं यत्पशुर्मायुमकृतेति । अथाभ्यैति शमितार उपेतनेति । पाशात्पशुं प्रमुच्यमानमनुमन्त्रयते ऽदितिः पाशं प्रमुमोक्त्वेतमिति । अविशाखयोपसज्येमां दिशं निरस्यत्यरातीयन्तमधरं कृणोमि यं द्विष्मस्तस्मिन्प्रतिमुञ्चामि पाशमिति । अथ प्रतिप्रस्थाता पत्नीमुदानयत्युदकमण्डलमुत्थाप्य । अथैनामादित्यमुदीक्षयति नमस्त आतानेति । अथैनामन्तरेण चात्वालोत्करावुदङ्दुपनिष्क्रम्य

(Subsequently he says), "Do you give out the call." "Do you give out the call", (with regard to the subsequent nine Prayājas). Bringing the clarified butter into the Juhū from the Upabṛ̥ṣṭ at the fourth and the eighth (Prayājas) he brings the entire (remaining) quantity at the eighth. He retains the drops for the Svāhākṛ̥tis.⁴

Having offered ten Prayājas and having crossed towards the north, he asks for the Svaru and the knife. Having besmeared them into the Juhū, he besmears the animal with them with the formula, "Besmeared with clarified butter, do you (two) guard the animal." He hands over the knife (to the Śamitr̥); fixes the Svaru (into the cord wound round the sacrificial post). Having kept the two ladles at their places, he says (to the Hotṛ̥), "Do you recite verses for the animal around which fire is being moved." The Āgnīdhra, having taken up a fire-brand from the Āhavanīya, walks around three times by the right between the cātvalā and the rubbish-heap, along the north of the place of Śāmitra fire, along the front of the animal and along the rear of the ladles. Following the moving around (by the Āgnīdhra) (the Adhvaryu) makes the Apāvya offerings with the verses, "The ancientwise ones grasp the breath as it speeds from the limbs. Go to heaven by the paths which lead to the gods. Be among the plants with thy members—the cattle over which the lord of cattle rules, both the quadrupeds and the bipeds; may he, bought off, go to his sacrificial share. May the abundance of wealth belong to the sacrificer—Those who; being bound, contemplated with mind and with eye him who was being bound; may god Agni release them, lord of offspring, in harmony with offspring—The cattle of the forest, of all forms, of various forms, many of one form. May god Vāyu first release them, lord of offspring, in harmony with offspring—Releasing the seed of being, do you further the sacrificer, O gods. May that which has stood ready and strenuous, the living food go to the gods."⁵ The Āgnīdhra, having put down the fire-brand, again moves around three times in a reverse direction.

With the fire-brand ahead⁶ they move out. The Śamitr̥ follows together with the animal. The Adhvaryu keeps contact with the animal by means of the two forks. The sacrificer keeps contact with the forks. Having caused to announce, (the Adhvaryu) gives out the call (to the Maitrāvaruṇa to call upon the Hotṛ̥), "O Hotṛ̥, do you send forth the oblations to the gods." (The Adhvaryu) follows the animal being led towards the north between the cātvalā and the rubbish-heap with the two mantras, "May the breath of sacrificer be different from that of the animal. May the sacrifice (oblation) reaching the gods (be united) with gods. May the living food go to the gods. May the desires of the sacrificer be fulfilled."⁷ You wealthy ones, do you kindly resort to the lord of sacrifice. O wide midregion accompanied by the

4. The deity of the eleventh Prayāja.

5. cf TS. III.1.4.1-2

6. carried by the Āgnīdhra.

7. cf. TS. III.1.4.3

प्राचीमुदानयन्वाचयत्यनर्वा प्रेहि घृतस्य कुल्यामनु सह प्रजया सह
 रायस्पोषेणेति । आगतामध्वर्युरप्सु वाचयत्यापो देवीः शुद्धायुवः शुद्धा
 यूयं देवाः ऊढ्वः शुद्धा वयं परिविष्टाः परिवेष्टारो वो भूयास्मेति ।
 सानुपूर्वं पशोः प्राणानाप्याययति । वाक्त आप्यायतामिति वाचम् । प्राणस्त
 आप्यायतामिति प्राणम् । चक्षुस्त आप्यायतामिति चक्षुः । श्रोत्रं त
 आप्यायतामिति श्रोत्रम् । एतानेव पुनः संमृशति या ते प्राणाञ्छुग्जगाम
 या चक्षुर्या श्रोत्रं यत्ते क्रूरं यदास्थितं तत् आप्यायतां तत् एतेन शुन्धता-
 मिति । नाभिस्त आप्यायतामिति नाभिम् । पायुस्त आप्यायतामिति
 पायुम् । संप्रगृह्य पदः प्रक्षालयति शुद्धाश्चरित्राः शमद्भ्यः शमोषधीभ्यः
 शं पृथिव्या इति । शमहोभ्यामित्यतिशिष्टा दक्षिणतो ऽनुपृष्ठं निनयति ।
 नयन्ति पत्नीम् । उत्तानं पशुं पर्यस्यन्ति । तस्य दक्षिणस्य पार्श्वस्य विवृत्तमनु
 प्राचीनाग्रं बर्हिर्निदधात्योषधे त्रायस्वैनमिति । स्वधितिं तिर्यञ्चं निदधाति
 स्वधिते मैनः हिंसीरिति । छिनत्ति बर्हिः । वि त्वचं कृणत्ति । अथैतस्यैव

divine wind, do thou offer this oblation thyself."⁸ With the formula, "Do thou guard (the animal) from the contact with earth"⁹ he puts down a darbha-blade for the animal being immolated to the east or north of the spot where the Āgnidhra has placed the fire-brand. The animal is immolated with its head towards the west and feet towards the north. Having said, "Do you kill (the animal) so that it may not make a sound" and having returned by the same way by which they had gone, they keep on gazing at the Prṣadājya with the verse, "May the multi-formed offspring, feeding all and generating, rejoin in this sacrifice. Gathering around the fire and the cowpen may they guard us with their milk and ghee."¹⁰ They announce the immolation of the animal. (The Adhvaryu) offers the oblation pertaining to the immolation with the verse, "If the animal has uttered a cry or strikes its breast with its feet, may Agni release me from that sin."¹¹ He approaches (the dead animal) with the verse, "O immolators, do you come to the sacrifice set in motion by the gods. Free the animal from the noose, the lord of sacrifice from the bond."¹² He follows the (dead) animal being released from the noose with the half verse, "May Aditi loosen this noose. I bow to the cattle and to the lord of cattle."¹³ Having hung the noose on the one-pronged fork, he throws it away in this (south-west) direction with the half-verse, "I cast down the enemy. I fasten the noose on him whom we hate."¹³

The Pratiprasthātr leads the sacrificer's wife who has taken up a pot filled with water. He makes her gaze at Āditya with the formula, "Obeisance to thee, O extended one."¹⁴ Having gone out towards the north between the cātvāta and the rubbish heap, leading her towards the east, he makes her utter the formula, "Come forward, irresistible, along the stream of ghee with offspring, with abundance of wealth."¹⁴ When she arrives (in the Śāmitra-chamber), the Adhvaryu makes her recite the formula with reference to water, "O divine waters, purifying and pure, do you bring the gods. May we, pure and served by you, be servers upon you."¹⁴ She swells the vital breaths of the animal one by one—the speech with the formula, "Let thy speech swell," the vital breath with the formula, "Let thy vital breath swell," the eyesight with the formula, "Let thy eyesight swell;" the faculty of hearing with the formula, "Let thy faculty of hearing swell." She touches them again with the formula, "The pain which reached thy vital breaths, which thy eyesight, which thy

8. cf. TS.I.3.8.1-2

9. cf. TS.I.1.2.2.

10. cf. TBr. III.7.4.4

11. cf. TS. III.1.4.3

12. cf. TS.III.1.4.3.4

13. cf. TS.III.1.4.4

14. cf. TS.I.3.8.2

बर्हिषो ऽणिमत्सचते । स्थविमदुभयतो लोहितेनाङ्क्त्वेमां दिशं निरस्यति
 रक्षसां भागो ऽसीदमहं रक्षो ऽधमं तमो नयामि यो ऽस्मान् द्वेष्टि यं च
 वयं द्विष्म इदमेनमधमं तमो नयामीति । अथाप उपस्पृश्य वरीय
 आच्छायेषे त्वेति वपामुत्खिदति । तथा वपाश्रपणी प्रोर्णोति घृतेन
 द्यावापृथिवी प्रोर्ण्वाथामिति । अविशाखयोपतृद्याधस्तात्परिवासयत्यच्छिन्नो
 रायः सुवीर इति । अथैनां प्रदक्षिणमावृत्याद्विरभ्युक्ष्य शामित्रे प्रतितपति ।
 अथोल्मुकप्रथमाः प्रतिपद्यन्ते ॥ ६ ॥

अन्वगध्वर्युर्वपया । अत्र वपाश्रपणी पुनरन्वारभते यजमानः ।
 ऐत्युर्वन्तरिक्षमन्विहीति । एत्याहवनीयस्यान्तमेष्वङ्गारेषु वपायै
 प्रतितप्यमानायै बर्हिषो ऽग्रमुपास्यति वायो वीहि स्तोकानामिति ।
 अथैनामन्तरेण यूपं चाहवनीयं चोपातिहत्य तां दक्षिणत उदङ्मुखः
 प्रतिप्रस्थाता श्रपयति । अथैनां सुवाहुत्याभिजुहोति त्वामु ते दधिरे
 हव्यवाहमिति । अथाह स्तोकेभ्यो ऽनुब्रूहीति । परिहितासु स्तोकीयासु
 शृतायां वपायां जुहूपभृतावादायात्याक्रम्याश्राव्याह स्वाहाकृतीभ्यः प्रेष्येति ।

faculty of hearing, the ferocious which remained, let it swell, let it be purified hereby."¹⁵ The navel with the formula, "Let thy navel swell,." The anus with the formula, "Let thy anus swell." She washes its feet held together with the formula, "Let thy feet be pure; hail to the waters, hail to the plants, hail to the earth."¹⁶ With the formula, "Hail to day and night."¹⁷ She pours down the remaining water towards the south along its back. The sacrificer's wife is led (to her chamber).

The animal is turned around upside down. Along the whirling around on the right side of the animal, the Adhvaryu puts down a darbha-blade with its tip towards the east with the formula, "O plant, do thou guard him."¹⁷ He holds the knife across with the formula, "O knife, do thou not harm him."¹⁷ He cuts the darbha-blade; he cuts the skin. He reserves the thin part of the darbha-blade. Having anointed the thick part with blood on both the sides, he throws it away towards this (south-west) direction with the formula, "Thou art the share of Rakṣases; here do I lead the Rakṣas to the nethermost darkness; who hates us and whom we hate, him do I here lead to the nethermost darkness."¹⁶ Having touched water and having stripped off a wider piece of the skin he pulls out the omentum with the formula, "For food thee."¹⁸ With that (omentum) he covers the two-pronged fork with the formula, "O Dyāvāprthivī, do you be covered with ghee."¹⁹ Having pricked it with one-pronged fork, he cuts it at the bottom with the formula, "May the wealth consisting of brave sons be uninterrupted."¹⁷ Turning by the right and having sprinkled it with water, he heats it over the śāmitra fire. With the fire-brand ahead, they move out.

IV.7

The Adhvaryu follows with the omentum. The sacrificer again keeps contact with the two-pronged fork. With the formula, "Do thou go along the wide mid-region"¹ he comes back. Having come, he puts the tip of darbha-blade on the bordering embers of the Āhavanīya for the omentum being heated, with the formula, "O Vāyu, do thou taste the drops."¹ After having carried it beyond between the sacrificial post and the Āhavanīya, the Pratiprasthātr bakes it standing towards the south and facing the north. (The Adhvaryu) offers a spoonful on it with the verse, "Those (gods) have made thee, the baker and worthy of sacrifice, the carrier of oblations, O Jātavedas Agni, possessed of power and body; do thou carry the oblations."² Then he says (to the Hotr), "Do you recite verses for the drops." After

15. cf. IS.I.3.9.1

16. cf. IS.I.3.9.1-2

17. cf. TS.I.3.9.2

18. TS.I.1.1.1

1. cf. TS.I.3.9.2

2. cf. TS.III.1.4.4

वषट्कृते जुहोति । अथोदङ्ङित्याक्रम्य सःस्त्रावेण पृषदाज्यमभिघार्य
वपामभिघारयति । अथोपस्तीर्य द्विः स्त्रुवेण वपाः समवलुम्पन्नाहेन्द्राग्निभ्यां
छागस्य वपाया मेदसो ऽवदीयमानस्यानुब्रूहीति । द्विरभिघारयति ।
अत्याक्रम्याश्राव्याहेन्द्राग्निभ्यां छागस्य वपां मेदः प्रस्थितं प्रेष्येति । अथ
पुरस्तात्स्वाहाकृतिः स्त्रुवाहुतिं जुहोति स्वाहा देवेभ्य इति । वषट्कृते वपां
जुहोति जातवेदो वपया गच्छ देवान्त्वः हि होता प्रथमो बभूथ । घृतेन त्वं
तनुवो वर्धयस्व स्वाहाकृतः हविरदन्तु देवाः स्वाहेति । अथो-
परिष्ठात्स्वाहाकृतिः स्त्रुवाहुतिं जुहोति देवेभ्यः स्वाहेति । अत्र वपाश्रपणी
अनुप्रहरति प्राचीं विशाखां प्रतीचीमविशाखाः स्वाहोर्ध्वनभसं मारुतं
गच्छतमिति । अथैने सःस्त्रावेणाभिजुहोति । अथोदङ्ङित्याक्रम्य यथायतनः
स्त्रुचौ सादयित्वा समुत्क्रम्य चात्वाले मार्जयन्ते । ह्वयन्ति पत्नीः ह्वयन्ति
होतारः ह्वयन्ति ब्रह्माणः ह्वयन्ति प्रतिप्रस्थातारः ह्वयन्ति प्रशास्तारः
ह्वयन्त्याग्नीध्रमेहि यजमानेतीदमापः प्रवहतावद्यं च मलं च यत् ।
यच्चाभिदुद्रोहानृतं यच्च शेपे अभीरुणम् ॥ निर्मा मुञ्चामि शपथान्निर्मा
वरुणादुत । निर्मा यमस्य पङ्क्तीशात्सर्वस्माद्देवकिल्बिषादथो
मनुष्यकिल्बिषादिति । अथाञ्जलिनाप उपहन्ति सुमित्रा न आप ओषधयः
सन्त्विति । तां दिशं निरुक्षति यस्यामस्य दिशि द्वेष्ट्यो भवति दुर्मित्रास्तस्मै
भूयासुर्यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इति । अथाप उपस्पृश्य
यथायतनमुपविशन्ति ॥ ७ ॥ द्वितीयः ॥

the verses pertaining to the drops have been enclosed,³ after the omentum has been baked, having taken the Juhū and Upabhr̥t ladles, having crossed the altar (towards the south) and having caused to announce, (the Adhvaryu) says (to the Maitrāvaruṇa), "Do you direct the Hotṛ to recite the yājyā for Svāhākṛtis."⁴ He makes the offering at the Vaṣaṭ-utterance. Having crossed towards the north and having poured the drop (of clarified butter from the Juhū) over the Pṛṣadājya, he pours clarified butter over the omentum. Having spread clarified butter (into the Juhū) twice with the spoon, while seizing the omentum, he says (to the Maitrāvaruṇa), "Do you recite the puronuvākya relating to the offering of the fat—the omentum of the goat set forth for Indra-Agni." There should be twice pouring over the oblation. Having crossed the altar and having caused to announce, he says (to the Maitrāvaruṇa), "Do you direct the Hotṛ to recite the yājyā for the offering of the fat—the omentum of the goat set forth for Indra-Agni." Prior to the offering to Svāhākṛtis, he offers a spoonful with the formula, "Svāhā to gods." At the Vaṣaṭ-utterance he offers the omentum with the verse, "O Jātavedas (Agni), do thou go with the omentum to the gods, for thou art the first Hotṛ. Do you strengthen their bodies with clarified butter. May the gods eat the oblation offered to the accompaniment of Svāhā-utterance."² Subsequent to the offering to Svāhākṛti, he offers a spoonful with "To gods Svāhā." He throws the two forks into the fire—the two-pronged one pointing towards the east and the single-pronged one pointing towards the west with the formula, "Svāhā, do you two go to Ūrdhvanabhasa, the son of Maruts."¹ He puts drops (of clarified butter) over them.

Having crossed towards the north and having kept the two ladles at their places, having stepped up, they sprinkle themselves with water at the cātvala. They call the Brahman, they call the Pratiprasthātṛ, they call the Praśāstṛ, they call the Āgnīdhra. (The Adhvaryu says) "Come, O sacrificer." (All of these sprinkle themselves) with the verses, "O waters, do you wash off what is impure and dirty, what I have disliked as untruth and what I have sworn in as harmless"⁵—I relieve myself of the curse of Varuṇa, of Yama's fetters, of all sins against gods, of the sin against men." (Each one) takes water in folded palms with the formula, "May the waters and plants be friendly towards me."⁶ He throws (that water) in that direction towards which one whom he hates lives, with the formula, "Let them be unfriendly to him who hates us and whom we hate."⁶ Touching water, they take their seats.

3. By the Hotṛ by reciting the last verse thrice.

4. cf. TS.VI.3.9.5

5. cf. AV.VII.89.3

6. cf. IS.I.4.45.2

अथ संप्रैषमाहाग्रीत्पशुपुरोडाशं निर्वप प्रतिप्रस्थातः पशुं विशाधीति ।
 निर्वपत्येष आग्रीध्र ऐन्द्राग्रमेकादशकपालम् । अथ प्रतिप्रस्थाता पशुं
 विशास्ति शमितर्हदयं जिह्वां वक्षस्तानि सार्धं कुरुतात्तनिम मतस्त्रौ तानि
 सार्धं सव्यं दोरेकचरं कुरुतात्राना पार्श्वे अवधत्तादक्षिणां श्रोणिमध्युद्धिं
 कुरुतादक्षिणं दोः सव्यां श्रोणिमणिमद्बुदस्य तानि त्र्यङ्गानि कुरुताद्वनिष्ठं
 च जाघनीं चावधत्ताद्बुहू यूः कुरुतात्रिः पशुं प्रच्यावयतात्रिः प्रच्युतस्य
 पशोर्हृदयमुत्तमं कुरुतादिति । शृते पशौ पशुपुरोडाशं याचति ।
 तमुपस्तीर्णाभिघारितमुद्वास्यान्तर्वेद्यासादयति । अथ जुहूपभृतोरुपस्तृणान्
 आहेन्द्राग्रिभ्यां पुरोडाशस्यावदीयमानस्यानुब्रूहीति । पूर्वार्धादवदायापरा-
 र्धादवद्यति । अभिघारयति । प्रत्यनक्ति । अथोपभृति स्विष्टकृते सकृदुत्तरार्धा-
 दवद्यति । द्विरभिघारयति । न प्रत्यनक्ति । अत्याक्रम्याश्राव्याहेन्द्राग्रिभ्यां
 पुरोडाशं प्रस्थितं प्रेष्येति । वषट्कृते जुहोति । अथ समावपमान आहाग्रये
 ऽनुब्रूहीति । आश्राव्याहाग्रये प्रेष्येति वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय
 पूर्वा आहुतीर्जुहोति । अथोदङ्ङित्याक्रम्य यथायतनं सुचौ सादयित्वा
 प्राशित्रमवदायेडामवद्यति । उपहूतायामिडायामग्रीध्र आदधाति षडवत्तम् ।
 प्राश्रन्ति । मार्जयन्ते । अथ संप्रैषमाहाग्रीदुत्तरबर्हिरुपसादय प्रतिप्रस्थातः
 पशौ संवदस्वेति । अथैष आग्रीध्रः प्लक्षशाखायामिडसूनमुपगूहति ।
 तदुत्तरबर्हिर्भवति । अथ प्रतिप्रस्थाता पृषदाज्यं विहृत्य जुह्वां
 समानीयान्तरेण चात्वालोत्करावुदङ्ङुपनिष्क्रम्य पृच्छति शृतं हवीः
 शमितरिति । शमितैष उत्तरतो हृदयशूलं धारयंस्तिष्ठति । स शृतमिति

IV. 8

(The Adhvaryu) gives out the call, "O Agnīdh, do thou pour out (paddy for) the cake pertaining to the animal; O Pratiprasthātṛ, give instructions with regard to the animal." The Āgnīdhra pours out (paddy for) the cake on eleven potsherds for Indra-Agni. The Pratiprasthātṛ gives instructions with regard to the animal, "O Śamitṛ, do thou keep together the heart, tongue and sternum; keep together the liver and lungs; keep the left forearm separately; keep the two thoracic walls separately, keep the right buttock and testis with penis (together); the right forearm, left buttock and thinner portion of the rectum and anus—keep these three parts (together); keep the large intestine and supine part of the tail together; prepare ample broth, stir (the organs of) the animal three times; of (the organs of) the animal retain the heart uppermost."

After (the organs of) the animal have been cooked, (the Adhvaryu) asks for the cake pertaining to the animal. Having taken it down, he keeps it within the altar after clarified butter has been first spread and after clarified butter has been poured over. Then while spreading clarified butter into the Juhū and Upabhṛt, he says (to the Maitrāvaruṇa), "Do you recite the puronuvākya for the cake being cut out for Indra-Agni." Having first taken portion from the eastern half, he takes portion from the rear half. He pours (clarified butter). He anoints back (the cake). He takes portion once from the northern half for the Sviṣṭakṛt offering in the Upabhṛt. He pours clarified butter (over it) twice. He does not anoint back. Having crossed (the altar) and having caused to announce, he says (to the Maitrāvaruṇa) "Do you direct (the Hotṛ) to recite the yājya for the cake set forth for Indra-Agni." He makes the offering at the Vaṣaṭ-utterance. While taking into the Juhū the oblation from the Upabhṛt, he says to the Maitrāvaruṇa, "Do you recite the puronuvākya for Agni." Having caused to announce, he says, "Do you direct (the Hotṛ) to recite the yājya for Agni." At the Vaṣaṭ-utterance he makes the offering in the eastern part of the northern half transgressing the earlier offerings. Having placed the ladles in their places, and having cut up the Prāṣitra, he takes up the Idā. After the Idā has been invoked, he gives six portions to the Āgnīdhra. The priests consume (their respective portions and Idā), and sprinkle themselves. (The Adhvaryu) gives out the call, "O Agnīdh, do thou deposit Uttarabharhis; O Pratiprasthātṛ, do you converse with regard to (the cooked organs of) the animal." The Āgnīdhra fixes the wooden plank for cutting flesh on the twig of a Plakṣa tree. It is called Uttarabharhis.

The Pratiprasthātṛ, having dipped the spoon into the Pṛsadājya, having taken it into the Juhū and having gone out towards the north between the cātvāla and the rubbish-heap, enquires: "Is the oblation cooked, O Śamitṛ?" The Śamitṛ stands towards the north holding the heart-spike. "(The oblation) is cooked," he replies stepping forward. (The Pratiprasthātṛ enquires for the second time. The other one

प्रत्याह । तं तथैव द्वितीयमुत्क्रम्य पृच्छति । तं तथैवेतरः प्रत्याह । तं तथैव तृतीयमुत्क्रम्य पृच्छति । तं तथैवेतरः प्रत्याह । अथ शमितुर्हृदयशूलमादाय तेन हृदयमुपतृद्य तः शमित्रे संप्रदाय पृषदाज्येन हृदयमभिघारयति सं ते मनसा मनः सं प्राणेन प्राणो जुष्टं देवेभ्यो हव्यं घृतवत्स्वाहेति । वियूः कृत्वा हरतेत्युक्तवैतेनैव यथेतमेत्य चतसृषूपस्तृणीते जुहूपभृतोरिडाधाने यस्मिंश्च वसाहोमं ग्रहीष्यन्भवति । आहरन्ति तं पशुमन्तरेण चात्वा-
लोत्करौ । अन्तरेण यूपं चाहवनीयं चोपातिहत्य तं दक्षिणतः पञ्चहोत्रासादयति । एतेनैव युराहरन्ति । एतेनैवेडसूनम् । अथ प्रक्षशाखायाः हृदयं निधाय स्वधितिना तस्याग्रे ऽवद्यन्नाह ॥ ८ ॥

मनोतायै हविषो ऽवदीयमानस्यानुब्रूहीति । हृदयस्यैवाग्रे द्विरवद्यति । अथ जिह्वाया अथ वक्षसो ऽथ तनिग्नो ऽथ वृक्ययोरथ सव्यस्य दोष्णो ऽथ दक्षिणस्य पार्श्वस्याथ सव्यस्याथ दक्षिणायै श्रोणेरध्युद्धयै । त्रैधं गुदं कृत्वाणिमत्स्विष्टकृते निदधाति स्थविमदुपयङ्भ्यो मध्यं द्वैधं कृत्वा जुह्वामवदधाति । अथ वृक्यमेदो यूपन्नवधाय तेन जुहूं प्रोर्णोति । यूष्णोपसिञ्चति । अभिघारयति । अथोपभृति स्विष्टकृते सर्वेषां त्र्यङ्गाणां सकृत्सकृत्समवद्यति । सकृद्दक्षिणस्य दोष्णः पिशितं प्रच्छिद्यावदधाति सकृत्सव्यायै श्रोणेरणिमद्दुदस्य । अथ वृक्यमेदो यूपन्नवधाय तेनोपभृतं प्रोर्णोति । यूष्णोपसिञ्चति । द्विरभिघारयति । अथ हृदयं जिह्वां वक्षस्तनिम मतस्त्रौ वनिष्ठुमिति पात्र्याः समवधाय यूष्णोपसिञ्चति । अभिघारयति । अथ कंसे वा चमसे वा वसाहोमं गृह्णाति । यूष्णोपसिञ्चति । अभिघारयति । अथ पशोरवदानानि संमृशत्यैन्द्रः प्राणो अङ्गेअङ्गे निदेध्यदैन्द्रो

(i.e. the Śamitr) replies similarly. Stepping forward, he enquires for the second time. The other one (i.e. the Śamitr) replies similarly. Stepping forward, he enquires for the third time. The other one replies similarly. Taking the heart-spike from the Śamitr, having pricked the heart with it, and having handed it over to the Śamitr, he pours Prṣadājya over it with the verse, "Let thy mind (be united) with the mind (of gods); let thy breath with breath. May this offering rich in ghee be pleasing to the gods, Svāhā."¹ "Do you carry (the organs) free from broth"—saying so and having returned by the same route, (the Adhvaryu) spreads clarified butter in four (implements)—in the Juhū and Upabhṛt, the Idā-pot and the pot in which he would be taking the oily portion of flesh. (The organs of) the animal are brought inbetween the cātvāla and the rubbish-heap. Carrying (them) between the sacrificial post and the Āhavanīya, (the Adhvaryu) deposits them towards the south with the Pañcahotṛ formula.² At this very time the broth is brought in; at this very time the wooden plank for cutting the organs. Having kept the heart on the twig of Plakṣa tree (attached to the wooden plank) while first cutting the heart with the knife (the Adhvaryu) says (to the Maitrāvaruṇa).

IV. 9

"Do you recite verses for the oblation being cut up for Manotā ." (The Adhvaryu) first cuts out portions of the heart twice, then of the tongue, then of the sternum—then of the liver, then of the two kidneys, then of the left forearm, then of the right thoracic wall, then of the left one, then of the right buttock and testis with penis. Having divided the anus in three parts, he reserves the thin part for Sviṣṭakṛt, the thick part for the Upayaj offerings; having cut the middle part in two, he puts those portions into the Juhū. Having dipped the fat of kidneys into the broth, he covers the Juhū with it. He sprinkles it with broth, and pours clarified butter over it. He takes up into the Upabhṛt one portion each of the group of all three organs for Sviṣṭakṛt offering. He puts the flesh of the right forearm cut once; of the left buttock cut once; a thin portion of the heart. Having dipped the fat of kidneys in broth, he covers the Upabhṛt with it. He sprinkles it with broth, and pours over it clarified butter twice. Then having taken up into the Idā-pot the heart, tongue, sternum, liver, lungs and large intestine, he sprinkles them with broth. He pours clarified butter over them. He takes up oily portion of flesh in a bronze vessel or a goblet. He sprinkles it with broth and pours clarified butter over it. He touches together the portions (of organs) of the animal with the formula, "May Indra's expiration be placed in every limb; may Indra's inspiration be manifest in every limb" (and with the verse) "O god Tvaṣṭṛ, may all the distracted (limbs) assemble

1. cf TSI.3.10.1

2. TĀ.III.1. cf. TBr.II.2.8.2

ऽपानो अङ्गेअङ्गे विबोभुवद्देव त्वष्टर्भूरि ते सः समेतु विषुरूपा यत्सलक्ष्माणो
भवथ । देवत्रा यन्तमवसे सखायो ऽनु त्वा माता पितरो मदन्त्विति । अथ
दक्षिणेन पार्श्वेन वसाहोमं प्रयौति कुम्बतः श्रीरस्यग्निस्त्वा श्रीणात्वापः
समरिणन्वातस्य त्वा ध्रज्यै पूष्णो रः ह्या अपामोषधीनाः रोहिष्या इति ।
संमृष्टस्य पशोः प्रतीचीं जाघनीः हरन्ति । प्रतिपरिहरन्ति पशुम् । अथ
जुहूपभृतावाददान आहेन्द्राग्निभ्यां छागस्य हविषो ऽनुब्रूहीति ।
अत्याक्रम्याश्राव्याहेन्द्राग्निभ्यां छागस्य हविः प्रस्थितं प्रेष्येति । प्रतिप्रस्थातैष
उत्तरतो वसाहोमं धारयः स्तिष्ठति । सो ऽर्धर्चे याज्यायै वसाहोमं जुहोति
घृतं घृतपावानः पिबत वसां वसापावानः पिबतान्तरिक्षस्य हविरसि
स्वाहा त्वान्तरिक्षाय स्वाहेति । वषट्कृते हविर्जुहोति । एतस्य होममनु
प्रतिप्रस्थाता वसाहोमोद्रेकेण दिशो जुहोति दिशः प्रदिश आदिशो विदिश
उद्दिशः स्वाहा दिग्भ्यो नमो दिग्भ्यः स्वाहेति । अथ प्रदक्षिणमावृत्य
पृषदाज्यात् सुवेणोपपन्ननाह वनस्पतये ऽनुब्रूहीति । आश्राव्याह वनस्पतये
प्रेष्येति । वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय पूर्वा आहुतीर्जुहोति । अथ
समावपमान आहाग्रये स्विष्टकृते ऽनुब्रूहीति । आश्राव्याहाग्रये स्विष्टकृते
प्रेष्येति । वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय पूर्वा आहुतीर्जुहोति ।
अथोदङ्ङित्याक्रम्य यथायतनः सुचौ सादयित्वा होत्र इडामुपोद्यच्छन्ते
मेदसः । उपहूतायामिडायामग्रीध आदधाति षडवत्तमर्धवनिष्ठमथार्धव-
निष्ठम् । मेदस्वत्प्राश्रन्ति । मार्जयन्ते । अथाह ब्रह्मणे वक्षः परिहरेति ।
तद्ब्रह्मा प्रतिगृह्णाति ॥ ९ ॥

through thee; O (animals), being variegated, you belong to the same form. May the friends, the mother and the father rejoice after thee who art going unto gods for blessing."¹ He shakes the oily portion of flesh with the right thoracic wall by its thick end with the formula, "Thou art fortune; may Agni cook thee. May waters join thee for the moving of the wind, for the passing of Pūṣan, for the growing of waters and plants."² The tail of the animal (whose organs) have been touched together is carried towards the west. (The organs of) the animal are carried around.

Taking up the Juhū and Upabṛ̥ṣṭ, (the Adhvaryu) says (to the Maitrāvaruṇa), "Do you recite the puronuvākya for the oblation of the goat for Indra-Agni." Having crossed (the altar) and having caused to announce, he says (to him), "Do you direct (the Hotṛ to recite the yājyā) for the oblation of the goat set forth for Indra-Agni." He stands towards the north holding the oily part of flesh. When half verse of the yājyā has been recited, he offers the oily portion of flesh with the formula, "Do you drink ghee, drinkers of ghee; do you drink oily portion of flesh, drinkers of oily portion of flesh. Thou art the oblation of midregion svāhā—to the midregion thee, svāhā."³ At the Vasaṭ-utterance (the Adhvaryu) makes the offering. Following this offering the Pratiprasthātṛ makes the offerings of remnants of oily portion of flesh to the directions with the formula, "To the Diśes (svāhā); to the Pradiśes (svāhā); to the Ādiśes (svāhā); to the Vidiśes (svāhā); to the Uddiśes (svāhā), obeisance to the Diśes, to Diśes svāhā."³

Turning by the right, while taking Prṣadājya by means of the spoon, he says, (to the Maitrāvaruṇa) "Do you recite the puronuvākya for Vanaspati." Having caused to announce he says, "Do you direct (the Hotṛ to recite the yājyā) for Vanaspati." At the Vasaṭ-utterance he makes the offering in the eastern half of the northern half transgressing the earlier offerings. While taking portions of all the oblations, he says (to the Maitrāvaruṇa) "Do you recite the puronuvākya for Sviṣṭakṛt Agni." After having caused to announce, he says, "Do you direct (the Hotṛ to recite the yājyā) for Sviṣṭakṛt Agni." At the Vasaṭ-utterance he makes the offering in the eastern half of the northern half transgressing the earlier offerings. Having crossed towards the north and having placed the two ladles in their places, he holds up the Idā of fat for Hotṛ. After the Idā has been invoked, he gives to the Āgnīdhra (his portion in) six cuttings—(twice spreading of clarified butter), half of the large intestine, again half of the large intestine (and twice pouring of clarified butter). (The priests concerned) consume (the Idā) consisting of fat. They sprinkle themselves with water. Then (the Adhvaryu) says (to the Āgnīdhra), "Do thou carry the sternum towards the Brahman." The Brahman receives it with the verse.

1. cf. TS.I.3.10.1

2. cf. TS.I.3.10.1,2

3. cf. TS.I.3.10.2

वयः सोम व्रते तव मनस्तनूषु बिभ्रतः । प्रजावन्तो अशीमहीति ।
 अथ संप्रैषमाहाग्रीदौपयजानङ्गारानाहरोपयष्टरूपसीद ब्रह्मन्प्रस्थास्यामः
 समिधमाधायाग्रीदग्रीन्सकृत्सकृत्संमृद्धीति । आहरन्त्येताञ्छामित्रादौ-
 पयजानङ्गारान् । तानग्रेण होतारं निवपति । उपसीदत्युपयष्टा गुदतृतीयेन ।
 अथाध्वर्युः पृषदाज्यं विहृत्य जुह्वाः समानीयात्याक्रम्याश्राव्याह देवेभ्यः
 प्रेष्येति । वषट्कृते जुहोति । प्रेष्य प्रेष्येति । एवमेवोपयष्टोपयजति गुदस्य
 प्रच्छेदः समुद्रं गच्छ स्वाहेत्येतैरेकादशभिः । अग्निं वैश्वानरं गच्छ
 स्वाहेति सर्वमन्ततो ऽनुप्रहरति । अथ बर्हिषि हस्तौ निमाष्टर्यद्भ्य-
 स्त्वौषधीभ्यो मनो मे हार्दिं यच्छेति । अथास्य धूममन्वीक्षते तनूं त्वचं पुत्रं
 नप्तारमशीयेति । एकादशानूयाजानिष्टोदङ्ङत्याक्रम्य जुह्वाः स्वरुमवधाय
 पुरस्तात्प्रत्यङ् तिष्ठञ्जुहोति दिवं ते धूमो गच्छत्वन्तरिक्षमर्चिः पृथिवीं
 भस्मना पृणस्व स्वाहेति । अथ यथायतनं सुचौ सादयित्वा वाजवतीभ्यां
 सुचौ व्यूहति । शंयुना प्रस्तरपरिधिं संप्रकीर्य संप्रस्त्राव्य सुचौ विमुच्य
 जाघन्या पत्नीः संयाजयन्ति । आज्यस्यैव सोमं च त्वष्टारं च यजति ।
 उत्तानायै जाघन्यै देवानां पत्नीर्यजति । नीच्या अग्निं गृहपतिम् । उत्तानायै
 जाघन्यै होत्र इडामवद्यति । नीच्या अग्रीधे षडवत्तम् । प्राश्रीतः । मार्ज-
 येते । अथ सुचि चतुर्गृहीतं गृहीत्वापसलैः पर्यावृत्यान्वाहार्यपचने
 प्रायश्चित्तं हुत्वा न फलीकरणहोमेन चरति । अथ प्राडेत्य ध्रुवामाप्याय्य
 त्रीणि समिष्टयजूंषि जुहोति यज्ञ यज्ञं गच्छ यज्ञपतिं गच्छ स्वां योनिं गच्छ
 स्वाहेति । सुवेणैव द्वितीयमेष ते यज्ञो यज्ञपते सहसूक्तवाकः सुवीरः

IV.10

"O Soma, may we enjoy bearing the mind in our bodies under thy ordinance and possessed of progeny."¹ (The Adhvaryu) gives out the call, "O Agnīdh, do thou bring embers for the Upayaj offerings; O offerer of the Upayajs, do thou seat thyself; O Brahman, we shall proceed, having put the fire-stick; do thou, O Agnīdh, cleanse the fires once each." Embers for Upayajs are brought from the Śāmitra fire; (the Adhvaryu) pours them down in front of the Hotṛ. The offerer of the Upayajs sits down taking one third part of the rectum with anus. The Adhvaryu having dipped the spoon into the Prṣadājya, having taken it into the Juhū, having crossed (the altar) and having caused to announce, says to the Maitrāvaruṇa, "Do you direct (the Hotṛ to recite the yājyā) for the gods." He makes the offering at the Vaṣaṭ-utterance. (Subsequently he says) "Do you direct", "Do you direct." Similarly the offerer of the Upayajs makes offering of each piece of rectum with anus with the eleven formulas beginning with "Do thou go to the occan svāhā."² With the formula, "Do thou go to Vaiśvānara Agni, svāhā" he finally puts into the fire the remaining portion. He cleanses his hands on the Barhis with the formula, "To the waters thee, to the plants thee; do thou grant me mind and heart."² He gazes at its smoke with the formula, "May I acquire body, skin, son and grandson."² Having crossed towards the north and having put the Svaru into the Juhū, he offers it standing to the east and facing the west, with the formula, "Let thy smoke go to the heaven, the flame to the midregion; do thou fill in the earth with ashes, svāhā."³ Having kept the two ladles in their places, he separates them with the two Vājavati verses.⁴ Having dismantled the Prastara and enclosing sticks with the Śamyuvāka formula⁴ (recited by the Hotṛ), having caused the two ladles to flow (the drops on the fire) and having released them, he offers the Patnīsamīyājas by means of the tail. He sacrifices for Soma and Tvaṣṭṛ with clarified butter. He sacrifices for the wives of gods with the supine part of the tail held upsidedown. For Gṛhapati Agni with the depressed one. He gives a portion of Idā to the Hotṛ from the supine part of the tail. He gives to the Agnīdha Idā in six portions from the depressed one. (The Hotṛ and the Agnīdhra consume (the Idā). They sprinkle themselves with water. Having taken up four spoonfuls in the Juhū and having turned by the left, he offers an expiatory oblation on the Anvāhāryapacana fire; he does not offer the chaff of grains.

Having gone towards the east and having swollen the Dhruvā, he offers three Samiṣṭayajus offerings with the formula, "O sacrifice, do thou go to the sacrifice, go

1. cf. TBr. II.4.2.7

2. cf. TS.I.3.11.1

3. cf. KS.III.3

4. cf. BaudhŚS I.19

स्वाहेति । स्रुचा तृतीयं देवा गातुविदो गातुं वित्वा गातुमित । मनसस्पत
 इमं नो देव देवेषु यज्ञः स्वाहा वाचि स्वाहा वाते धाः स्वाहेति । उदूहति
 स्रुचम् । अथ याचति स्प्यमुदपात्रः हृदयशूलमिति । एतत्समादायाहैहि
 यजमानेति । अन्वग्यजमानो ऽनूची पत्न्यन्तरेण चात्वालोत्करावुदङ्ङुप-
 निष्क्रम्याग्रेण यूपः स्प्येनोद्धत्यावोक्ष्य शुष्कस्य चार्द्रस्य च सन्धौ
 हृदयशूलमुद्धासयति ॥ १० ॥

शुगसि तमभिशोच यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इति ।
 अथाद्धिर्मार्जयन्ते धाम्नो धाम्नो राजन्नितो वरुण नो मुञ्च यदापो अघ्निया
 वरुणेति शपामहे ततो वरुण नो मुञ्चेति । अथाप्रतीक्षमायन्ति
 वरुणस्यान्तर्हित्यै । प्रपथे समिधः कुर्वत एधो ऽस्येधिषीमहीति ।
 एत्याहवनीये ऽभ्यादधाति समिदसि तेजो ऽसि तेजो मयि धेहीति ।
 अथाहवनीयमुपतिष्ठन्ते ऽपो अन्वचारिषः रसेन समसृक्ष्महि । पयस्वाः
 अग्र आगमं तं मा सः सृज वर्चसेति । अथौपयजिके ऽग्रौ बर्हिरूपोषति
 यत्कुसीदमप्रतीतं मयि येन यमस्य बलिना चरामि । इहैव सन्निरवदये
 तदेतत्तदग्रे अनृणो भवामीति । अथाञ्जलिनोपस्तीर्णाभिघारितान्सक्तून्प्रदाव्ये
 जुहोति विश्वलोप विश्वदावस्य त्वासञ्जुहोमि स्वाहेति । हस्तौ प्रध्वः सयते
 ऽग्धादेको ऽहुतादेकः समसनादेकस्ते नः कृण्वन्तु भेषजः सदः सहो
 वरेण्यमिति । द्वितीयं जुहोति यान्यपामित्यान्यप्रतीत्तान्यस्मि यमस्य

to the lord of sacrifice, go to thy birth-place, svāhā."⁵ The second offering with the spoon with the formula, "O lord of sacrifice, this is thy sacrifice accompanied by the Sūktavāka, furnished with good heroes, svāhā."⁵ The third with the ladle with the formula, "O gods that find the way, finding the way, do you go along the way. O lord of mind, place this sacrifice, O god, for us among the gods, svāhā in speech, svāhā in the wind svāhā."⁵ He lifts up the ladle. He asks for the sacrificial sword, pot filled with water and the heart-spike. Having taken up this, he says, "Come, O sacrificer." The sacrificer follows him, the sacrificer's wife follows. Having gone out between the cātvala and the rubbish-heap, having dug up by means of the sacrificial sword in front of the sacrificial post, and having sprinkled water, he disposes the heart-spike on the joint of the dry and the wet.

IV.11

With the formula, "Thou art pain; do thou pain him who hates us and whom we hate."¹ They sprinkle themselves with the formula, "From every rule of thine, O king Varuṇa, set us free. From whatever oath, O waters, kine and Varuṇa, we have sworn, from that O Varuṇa, set us free."¹ They return without gazing back, for concealment from Varuṇa. On the way they collect fire-sticks with the formula, "Thou art fuel; may we prosper."² Having come back, (the Adhvaryu) puts a fire-stick on the Āhavanīya with the formula, "Thou art a fire-stick; thou art brilliance; grant me brilliance."³ They pray to the Āhavanīya with the verse, "I have moved along the waters; we are united with the sap. Rich in sap, O Agni, I have come. Do thou unite me with strength."² (The Adhvaryu) burns a darbha-blade on the fire used for Upayaj offerings with the verse, "The debt which I have not yet repaid, the tribute which I still owe to Yama, here do I make requital for it. Here O Agni, may I be freed from that debt."³ He offers into the forest-conflagration the flour of parched barley taken into folded palms and provided with spreading and pouring of clarified butter with the formula, "O Viśvalopa, I offer thee in the mouth of the burner of all, Svāhā."⁴ He dashes his palms against each other with the formula, "One (Agni) is the eater of that offered in fire, another is the eater of what is not offered in fire, still another is one who is the eater of all; may they grant us healing

5. cf. TS.I.4.44.3

1. cf. TS.I.3.11.1

2. cf. TS.I.4.45.3

3. cf. TS.III.3.8.1,2

4. cf. TS.III.3.8.2

बलिना चरामि । इहैव सन्तः प्रति तद्यातयामो जीवा जीवेभ्यो निहराम
 एनत्स्वाहेति । हस्तौ प्रध्वंसयते ऽग्धादेको ऽहुतादेकः समसनादेकस्ते
 नः कृण्वन्तु भेषजः सदः सहो वरेण्यमिति । तृतीयं जुहोत्यनृणा
 अस्मिन्ननृणाः परस्मिन्स्तृतीये लोके अनृणाः स्याम । ये देवयाना उत
 पितृयाणाः सर्वान्पथो अनृणा आक्षीयेम स्वाहेति । हस्तौ प्रध्वंसयते
 ऽग्धादेको ऽहुतादेकः समसनादेकस्ते नः कृण्वन्तु भेषजः सदः सहो
 वरेण्यमिति । अथ देवता उपतिष्ठते । अयं नो नभसा पुर इत्यग्निम् । स
 त्वं नो नभसस्पत इति वायुम् देव सः स्फानेत्यादित्यम् । अथ यूपमुपतिष्ठत
 आशासानः सुवीर्यं रायस्पोषं स्वश्चियम् । बृहस्पतिना राया स्वगाकृतो
 मह्यं यजमानाय तिष्ठेति । अथ पूर्वाग्निं शकले समारोपयत्ययं ते
 योनिर्ऋत्विय इति । तं मध्यमे ऽग्रावपिसृजत्याजुह्वान उद्बुध्यस्वाग्र इति
 द्वाभ्याम् । अथ मध्यममग्निमुपसमाधाय मध्यमे ऽग्नौ पूर्णाहुतिं जुहोति
 सप्त ते अग्ने समिधः सप्त जिह्वा इति । पूर्णाहुतौ वरं ददाति । धेनुवरं

substance, living place, vigour and anything desired by us."⁴ He offers a second oblation with the verse, "I offer Bali to Yama for the repayment of debts which even though to be repayed are not repayed by me. Living in this world only we repay that debt. Living, we offer it to the living svāhā."⁵

He dashes his palms against each other with the formula, "One (Agni) is the eater of that offered in fire; another is the eater of what is not offered in fire, still another is one who is the eater of all; may they grant us healing substance, living place, vigour and anything desired by us."⁴ He offers a third oblation with the verse, "May we be debtless in this life, debtless in the yonder life; may we be debtless in the third world (heaven), may we live debtless in all paths whether Devayāna or Pitṛyāna."⁴ He dashes his palms against each other with the formula, "One (Agni) is the eater of that offered in fire; another is the eater of what is not offered in fire; still another is who is the eater of all; may they grant us healing substance, living place, vigour and anything desired by us."⁴ Then he prays to divinities to Agni with the verse, "May he that fattens protect us in the front with the cloud so that the houses may not fail us. Many be our houses."³ To Vāyu with the verse, "Do thou, O lord of cloud, bestow on us strength with kindness. Return to us what is lost, return wealth to us."³ To Āditya with the verse, "O god that dost fatten; thou art the lord of thousandfold prosperity. Do thou give us increase of wealth which is unfailing and rich in heroes, and prosperity abiding through the year."³

Then he prays to the sacrificial post with the verse, "Wishing abundance of wealth rich in heroes and rich in horses, bidden godspeed to Brhaspati, with wealth do thou abide for me the sacrificer."⁶ He consigns the eastern fire in a piece of wood with the verse, "This is thy natural place O Agni, born from which thou hast shone. Knowing it, do thou rise up, and increase our wealth."⁷ He inserts it into the middle (i.e. the old Āhavanīya) fire with the two verses, "O Agni, being offered, of good appearance, do thou seat thyself in thy seat in front in a straight manner. O Viśve Devas, do you and the sacrificer seat yourselves in this higher place."⁸ "Do thou, O Agni, wake up and wake him up. May the offerings and gifts be united with him. May Viśve Devas and thou the sacrificer sit down in this higher place."⁹ Having kindled the middle fire, he offers the Pūrṇāhuti on it with the verse, "Seven are thy fire

5. cf. TBr. III.7.9.8

6. cf. TS.III.5.5.3

7. cf. TS.III.4.10.4

8. cf. TS.IV.6.5.3

9. cf. TS.IV.7.13.5

वानडुद्वरं वा दद्यादिति ह स्माह बौधायनः । संतिष्ठते पशुबन्धः संतिष्ठते
पशुबन्धः ॥ ११ ॥ तृतीयः ॥

॥ इति चतुर्थः प्रश्नः ॥

sticks, O Agni, seven thy tongues, seven Ṛsis, seven dear abodes, seven priesthoods, sacrifice to thee sevenfold. Do thou fill seven birth-places with ghee."¹⁰ At the Pūrṇāhuṭi (the sacrificer) gives a boon. He should give a milch-cow or a bullock, so said Baudhāyana. The animal-Sacrifice comes to an end, the animal-sacrifice comes to an end.

CHAPTER IV ENDS.

10. cf. TS.I.5.3.2

वैश्वदेवहविर्भिर्यक्ष्यमाणो भवति फाल्गुन्यां वा चैत्र्यां वा पौर्णमास्याम् ।
 नक्षत्रप्रयोग इत्येक आहुः । उदगयन आपूर्यमाणपक्षस्य पुण्याहे प्रयुञ्जीतेति ।
 स उपकल्पयते त्रेणीः शललीं लोहितायसस्य च क्षुरं चतुष्टयानि
 पुरोडाशकपालानि चतस्रश्चरुस्थालीस्तावन्ति मेक्षणानि द्वयं पयः पृषदाज्याय
 च दधि हविरातञ्चनाय च त्रेधा बर्हिः संनद्धं तदेकधा पुनः संनद्धं प्रसूमयं
 प्रस्तरमिति । अथोपवसथीये ऽहन्दिहविषमारम्भणीयामिष्टिं निर्वपति
 वैश्वानरं द्वादशकपालं पार्जन्यं चरुम् । सा प्रसिद्धेष्टिः संतिष्ठते ।
 अथास्यैतदहर्विश्वेभ्यो देवेभ्यो वत्सा अपाकृता भवन्ति । वैश्वदेवं पयो
 दोहयित्वोपवसति सांनाय्यस्य वावृता तूष्णीं वा । अथ प्रातर्हुते ऽग्निहोत्रे
 पुरापां प्रणयनाद्गार्हपत्य आज्यं विलाप्योत्पूय स्नुचि चतुर्गृहीतं गृहीत्वा
 पञ्चहोतारं मनसानुद्बुत्याहवनीये जुहोत्यन्वारब्धे यजमाने स्वाहेति । अथ
 पृष्ठ्याः स्तीर्त्वापः प्रणीयाग्रेयमष्टाकपालं निर्वपति सौम्यं चरुः सावित्रं
 द्वादशकपालः सारस्वतं चरुं पौष्णं चरुं मारुतः सप्तकपालं वैश्वदेवीमामिक्षां
 द्यावापृथिव्यमेककपालमिति । हविष्कृता वाचं विसृजते । समानं
 कर्माधिवपनात् । अध्युप्य दक्षिणार्धे गार्हपत्यस्याष्टौ कपालान्युपदधाति ।
 अथोत्तरतस्तिरः पवित्रमप आनीय सौम्याय चरवे ऽधिश्रयति । अथोत्तरतः
 सावित्राय द्वादशकपालान्युपदधाति । अथोत्तरतस्तिरः पवित्रमप आनीय
 सारस्वतपौष्णाभ्यामधिश्रयति । अथोत्तरतो मारुताय सप्त कपालान्युप-
 दधाति । अथोत्तरतस्तिरः पवित्रं पय आनीयामिक्षाया अधिश्रयति ।
 अथोत्तरतो द्यावापृथिव्यमेककपालमुपदधाति । अभीन्धते कपालानि ।

CHAPTER - V
CĀTURMĀSYAS
VAISĒVADEVAPARVAN
V. I

(One who) is going to offer the Vaiśvadeva-oblations (should do so) on the full-moon day of Phālguna or Caitra. Some say that one should do so under the specific constellation. One should offer them in the northern course of the sun in the bright half of the month on an auspicious day. He procures a three-striped quill of a porcupine, an iron-razor, four sets of potsherds for cakes, four cooking vessels, as many corn-stirring sticks, two (pots of) milk, curds for Prṣadāja and for curdling, sacrificial grass tied up in three bundles which are again fastened in one bundle and a Prastara of darbha-grass with tuft.

On the Upavasatha-day (the Adhvaryu) performs the Ārambhaṇiyā Iṣṭi comprising two oblations—a cake on twelve potsherds to Vaiśvānara Agni and cooked rice to Parjanya. The Iṣṭi comes to a conclusion in the prescribed manner. This day the calves are separated from their mothers for the oblation to Viśve Devas. Having caused the milk to be milked for the oblation to Viśve Devas (the sacrificer) observes the vow following the procedure applied in the case of Sāmnāyā¹ or without reciting any formula.

After he has offered the Agnihotra, the Adhvaryu, prior to the carrying forth of Praṇitā-waters, having melted ghee over the Gārhapatya and having purified it, having taken four spoonfuls in the ladle, having mentally gone along the Pañcahotra formula, makes an offering on the Āhavaniya with Svāhā-utterance while the sacrificer has contacted him. Having strewn the Prṣṭhyā line and having carried forth water, he pours (paddy for a cake on) eight potsherds to Agni, rice to Soma, a cake on twelve potsherds to Savitr, rice to Sarasvant, rice to Pūṣan, a cake on seven potsherds to Maruts, Āmiksā (coagulated milk) to Viśve Devas and a cake on one potsherd to Dyāvāprthivī. (The sacrificer) releases speech at the call to the preparer of oblation-material.² The ritual up to the pouring of rice-grains on the lower crushing stone is similar. Having poured (the rice-grains), he lays down eight potsherds in the southern half of the Gārhapatya fire-place. In the northern side he puts over fire a vessel for cooked rice to Soma after having poured into it water across the strainers. Towards the north he lays down twelve potsherds for the cake to Savitr. Towards the north he puts over fire vessels for rice to Sarasvant and Pūṣan after having poured into them water across the strainers. To the north he lays down

1. cf. BaudhŚS III.15

2. cf. BaudhŚS I.4, III.15

उपेन्धते चरुस्थालीः । कृतानि पिष्टानि समुप्य संयुत्याथाधि-
 पृणक्त्याग्रेयमष्टाकपालम् । तिरः पवित्रं सौम्ये चरव्यानावपति ।
 अथाधिपृणक्ति सावित्रं द्वादशकपालम् । तिरः पवित्रं सार-
 स्वतपौष्णयोश्चरव्यानावपति । अथाधिपृणक्ति मारुतं सप्तकपालम् ।
 तिरः पवित्रं तप्ते पयसि दध्यानयति । सामिक्षा भवति । तां य एव कश्च
 कुशलः परीन्येन श्रपयित्वा विवाजिनां कृत्वाप्रतापे निदधाति ।
 अथाधिपृणक्ति द्वावापृथिव्यमेककपालमिति । त्वचं पुरोडाशानां ग्राहयित्वा
 श्रपयित्वाभिवास्य प्राडेत्याप्येभ्यो निनीय स्तम्बयजुर्हरति ॥ १ ॥

इदमेव प्रसिद्धं पौरोडाशिकम् । त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं
 परिग्राहं परिगृह्णाति । करणं जपति । उद्धन्ति । उद्धतादाग्रीध्रस्त्रिर्हरति ।
 यदाग्रीध्रस्त्रिर्हरत्यथोत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चं स्प्यं
 स्तब्ध्वा संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसादय स्रुवं च स्रुचश्च
 संमृद्धिं तूष्णीं पृषदाज्यग्रहणीं पत्नीं संनह्याज्येन च दध्ना चोदेहीति ।
 आहतासु प्रोक्षणीषूदस्य स्प्यं मार्जयित्वेध्माबर्हिरुपसाद्य प्रदक्षिणमावृत्य
 प्रत्यङ्मृदुत् स्रुवं च स्रुचश्च संमार्ष्टि तूष्णीं पृषदाज्यग्रहणीम् । पत्नीं
 संनह्याज्येन च दध्ना चोदेत्याज्यं च प्रोक्षणीश्चोत्पूय प्रसिद्धं पृष-
 दाज्यवन्त्याज्यानि गृहीत्वा प्रोक्षणीभिरुपोत्तिष्ठति । इध्मं प्रोक्षति । वेदिं
 प्रोक्षति । बर्हिः प्रोक्षति । बर्हिरासन्नं प्रोक्ष्योपनिनीय पुरस्तात्प्रसूमयं प्रस्तरं
 गृह्णाति । त्रिविधं बर्हिं स्तीर्त्वा प्रस्तरपाणिः प्राडभिसृप्य कार्ष्मर्य-
 मयान्परिधीन्परिदधाति । ऊर्ध्वं समिधावादधाति । विधृती तिरश्ची

seven potsherds for the cake to Maruts. Towards the north he puts over the fire a vessel for preparing Āmikṣā after having poured into it milk across the strainers. To the north he lays down a potsherd for the cake to Dyāvāpṛthivī. Fuel is put around the potsherds and under the cooking vessels. Having poured the flour which has been obtained by crushing into the pan, and having mixed it with water, he puts on eight potsherds (the dough) for Agni. He pours (rice-grains) for cooked rice to Soma across the strainers. He places on twelve potsherds (the dough) for the cake to Savitr. He pours (into the vessels) rice-grains for cooked rice to Sarasvant and Pūṣan. He places (dough) for the cake on seven potsherds to Maruts. He pours curds across the strainers into the hot milk. Some expert, having cooked it by adding fuel around and having rendered it free from whey, keeps it in a cool place. Then he keeps (the dough of) the cake on one potsherd for Dyāvāpṛthivī. After having made the cakes catch the crust, having baked, having taken down, having gone to the east, having poured down (the wash-water for the Āpyas, he carries the Stambayajus.

V. 2

(The rite) is prescribed in the Pauroḍāśika Brāhmaṇa.¹ (The Adhvaryu carried the stambayajus) three times with the formula and the fourth time without reciting any formula. He does the first tracing (of the altar). He murmurs the Karaṇa formula.² He digs out (the altar). From the dug out part the Āgnīdhra carries (the earth) three times. When the Āgnīdhra carries earth three times, the Adhvaryu, having done the second tracing out, having made the ground firm, having stuck the wooden sword crosswise, gives out the call, "Do thou (O Āgnīdhra) put down the Prokṣaṇi-water, keep ready the faggot and sacrificial grass, cleanse the spoon and the ladles (with the relevant formulas) and the Prṣadājya-ladle silently, wind the girdle round (the waist of) the sacrificer's wife, and come up with the clarified butter and curds." After he has brought the Prokṣaṇi-water, having cleansed and thrown the wooden sword, having kept near the faggot and the sacrificial grass, turning by the right and hastening towards the west, the Āgnīdhra cleanses the spoon and ladles (with formulas) and the Prṣadājya-ladle silently. After the Āgnīdhra has wound the girdle round the waist of the sacrificer's wife and after he has come up with clarified butter and curds, the Adhvaryu, having purified the clarified butter and the Prokṣaṇi-water, having taken up clarified butter into the ladles in the prescribed manner together with the Prṣadājya, stands up with Prokṣaṇi-water in hand.

1. First Praśna of Prājāpatyakāṇḍa according to the Kāṇḍānukrama cf. TS. II. 6.4; BaudhŚS I.11
2. cf. BaudhŚS I.11

सादयति । विधृत्योः प्रसूमयं प्रस्तरम् । प्रस्तरे जुहूम् । बर्हिषीतराः । एता
 असदन्निति समभिमृश्य प्रदक्षिणमावृत्य प्रत्यङ्ङाद्रुत्यानुपूर्वः
 हवींश्च्युद्वासयत्युपस्तीर्णाभिघारितान्पुरोडाशानभिघार्य चरून् । प्रसिद्धमा
 मारुतात् । अथ कसे वा चमसे वामिक्षां व्युद्धृत्य वाजिन-
 मानीयाथाभिघारयति । अथैककपालमुद्वास्य बह्वानीयाविःपृष्ठं करोति ।
 अथैतानि संपरिगृह्णान्तर्वेद्यासादयति भूर्भुवः सुवरित्येताभिव्याहृतीभिः ।
 उत्करे वा विशये वा वाजिनम् । अथ निर्मन्थ्यस्यावृता निर्मन्थ्येन
 चरति । प्रहृत्याभिहुत्य ॥ २ ॥

अथेध्मात्समिधमाददान आहाग्रये समिध्यमानायानुब्रूहीति ।
 अभ्यादधातीधम् । परि समिधः शिनष्टि । वेदेनोपवाजयति । अनूक्तासु
 सामिधेनीषु स्तुवेणाधारमाधारयति । संमृष्टे स्तुग्भ्यामुत्तरम् ।
 अथासंस्पर्शयन्स्तुचावुदङ्ङत्याक्रम्य जुह्वा ध्रुवाः समज्य सादयित्वा
 स्तुचौ प्रवरं प्रवृणीते । प्रसिद्धः होतारं वृणीते । सीदति होता ।
 प्रसवमाकाङ्क्षति । प्रसूतः स्तुचावादायात्याक्रम्याश्राव्याह समिधो यजेति ।

He sprinkles the faggot; sprinkles the altar, sprinkles the sacrificial grass. Having sprinkled the sacrificial grass kept (within the altar), having poured (the remaining water on the knot, takes out towards the east the Prastara with tuft. Having spread the sacrificial grass in three rows, having moved towards the east with the Prastara in his hand, he lays down the enclosing sticks of Kārṣṇārya wood (*Gmelina arborea*). He keeps two fire-sticks erect. He keeps across two separating darbha-blades. On the two separating darbha-blades the Prastara with tuft. The Juhū on the Prastara, other (ladles) on the sacrificial grass. Having touched (all ladles) together with the formula, "These have sat down in the world of good action; protect them O Viṣṇu, protect the sacrifice, protect the lord of sacrifice, protect me the leader of sacrifice."³ Having turned by the right, hastening to the west, he takes down the oblations successively—the cakes with the clarified butter spread first and then poured over and (the pots of) cooked rice with clarified butter poured over. The rite upto (the taking down of the cake to) Maruts is as prescribed. After having taken the coagulated milk into a bronze-vessel or a goblet, and having brought the whey, he sheds clarified butter (over them). Having taken down the cake on one potsherd, having poured ample (ghee in a pot), he puts the cake into it so that its surface would be visible. Having taken these all, he places them within the altar with the Vyāhrtis *bhūr bhuvah suvah*—the whey on the rubbish-heap or in the place between the Gārhapatya and the altar. Then he goes through the rite of churning with the procedure prescribed for churning.⁴ Having put (the churned out fire into the Ahavaniya fire) and after having made an offering on it.

V.3

While taking out a fire-stick from the faggot, (the Adhvaryu) says (to the Hotṛ), "Do you recite verses for the fire being enkindled." He puts the entire faggot (one by one). He keeps back one fire-stick. He fans the fire with the Veda. After the Sāmidhenī verses have been serially recited, he pours an Āghāra-libation by means of the spoon. After (the spoon and the ladles) have been cleansed, (he offers) the second (Āghāra libation) by means of the two ladles. Having crossed (the altar) towards the north, having anointed the Dhruvā with the Juhū, and having placed the ladles (in their places), he chooses the Pravara. He chooses the Hotṛ in the prescribed manner.¹ The Hotṛ takes his seat. (The Adhvaryu) awaits the impulse

3. cf. TṢ I.1.11.2. BaudhŚS I.13

4. cf. BaudhŚS IV.5

1. cf. BaudhŚS I.15

वषट्कृते जुहोति । यज यजेति । चतुर्थाष्टमयोः समानयमानोऽष्टमे सर्वः
 समानयते । नव प्रयाजानिष्टोदङ्ङित्याक्रम्य सःस्त्रावेणानुपूर्वः
 हवींष्यभिघारयति । अथाग्रये सोमायेत्याज्यभागाभ्यां चरति । अथानुपूर्वः
 हविर्भिश्चरति । प्रसिद्धमा मारुतात् । विश्वेभ्यो देवेभ्यो ऽनुब्रूहि
 विश्वान्देवान्यजेत्यामिक्षया चरति । उपांश्चेककपालेन चरति
 द्यावापृथिवीभ्यामनुब्रूहि द्यावापृथिवी यजेति । अथ स्विष्टकृता चरति ।
 अत्रैतानि मेक्षणान्याहवनीये ऽनुप्रहरति । अथैनानि सःस्त्रावेणाभिजुहोति ।
 अथोदङ्ङित्याक्रम्य यथायतनः सुचौ सादयित्वा प्राशित्रमवदायेडा-
 मवद्यति ॥ ३ ॥

उपहूतायामिडायामग्रीध आदधाति षडवत्तम् । प्राश्रन्ति । मार्जयन्ते ।
 अथाह ब्रह्मणे प्राशित्रं परिहरेति । परि प्राशित्रं हरन्ति । अन्वपो ऽनु वेदेन
 ब्रह्मभागम् । अथान्वाहार्यं याचति । तस्मिन्प्रथमजं वत्सं ददाति । उद्धास-
 यन्त्येतद्धविरुच्छिष्टम् । आसादयन्ति वाजिनम् । अथ संप्रैषमाह
 ब्रह्मन्प्रस्थास्यामः समिधमाधायाग्रीदग्रीन्सकृत्सकृत्संमृद्धीति । अथाध्वर्युः
 पृषदाज्यं विहृत्य जुह्वां समानीयात्याक्रम्याश्राव्याह देवान्यजेति ।
 वषट्कृते जुहोति । यज यजेति नवानूयाजानिष्टोदङ्ङित्याक्रम्य यथायतनः
 सुचौ सादयित्वा वाजवतीभ्यां सुचौ व्यूहति । शंयुना प्रस्तरपरिधि
 संप्रकीर्य संप्रस्त्राव्य सुचौ विमुच्य । अथ कःसं वा चमसं वानाज्यलिप्तं
 याचति । तमन्तर्वेदि निधाय तस्मिन्बर्हिषि विषिञ्चन्वाजिनमानयन्नाह

(from the Hotṛ). Impelled, having taken up the ladles, having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for Samidhs." He makes the offering at the Vaṣaṭ-utterance. (Further he gives the call) "Do you recite the yājyā" "Do you recite the yājyā" (each time). While bringing (the clarified butter from the Upabhṛt into the Juhū) for the fourth and the eighth (Prayāja), he brings the entire remaining quantity at the eighth (Prayāja).

Having offered nine Prayājās and having crossed towards the north, he pours drops of clarified butter over the oblations serially. He offers the two Ājyabhāga offerings "to Agni" "to Soma", Then he offers the oblations serially. He goes through the usual procedure upto the offering to the Maruts. He offers the coagulated milk (while giving the calls) "Do you recite the puronuvākya for Viśve Devas" "Do you recite the yājyā for Viśve Devas." He offers the cake on one potsherd (with the mantras recited) to oneself while giving the calls "Do you recite the puronuvākya for Dyāvāpṛthivī" "Do you recite the yājyā for Dyāvāpṛthivī." Then he offers the Sviṣṭakṛt offering. At this stage he throws the corn-stirring sticks on the Āhavanīya. He sheds on them drops (from the Juhū). Having crossed towards the north and having placed the two ladles in their places, he takes up the Prāśitra portion and then the Idā.

V.4

After the Idā has been invoked, (the Adhvaryu) gives to the Āgnīdhra his part in six portions. They consume (Idā) and sprinkle themselves. Then (the Adhvaryu) says (to the Āgnīdhra), "Do thou carry around the Prāśitra towards the Brahman." The Prāśitra is carried around. Following it the water, following it the Brahman's portion (out of the four parts) supported by the Veda. (The sacrificer) asks for the Anvāhārya cooked rice. Along with it he gives away a calf first born (in the year as Dakṣiṇā). The remaining oblation is taken out. The whey is placed. Then (the Adhvaryu) utters the call, "O Brahman, we shall start, having put the fire-stick, O Agnīdh, do thou cleanse (the spoon and the ladles) once each." Having struck the Pṛṣadājya (with the spoon), having brought it into the Juhū, having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for Devas." He makes the offering at the Vaṣaṭ-utterance. (With the call) "Do you recite the yājyā," "Do you recite the yājyā" (uttered each time), having offered nine Anūyājas, having crossed towards the north, having placed the two ladles in their places, he separates the ladles with two Vājavatī verses.¹ Having disposed the Prastara and enclosing sticks with the Śarnyuvāka formula and having released the ladles, he asks for a bronze-vessel or a goblet not besmeared with ghee. Having kept

1. cf. BaudhŚS I.19

वाजिभ्यो ऽनुब्रूहीति । अत्याक्रम्याश्राव्याह वाजिनो यजेति । वषट्कृते जुहोति वाजिभ्यः स्वाहेति । अनुवषट्कृते हुत्वा हरति भक्षम् । स यावन्त ऋत्विजस्तेषूपहवमिष्ट्वा यजमान एव प्रत्यक्षं भक्षयति यन्मे रेतः प्रसिच्यते यन्म आप्यायते यद्वा जायते पुनः । यद्वा मे प्रतितिष्ठति तेन मा वाजिनं कुरु तेन मा रेतस्त्विनं कुरु तेन मा शिवमाविश तस्य ते वाजिपीतस्य वाजिभिः पीतस्येति वा मधुमत उपहूतस्योपहूतो भक्षयामीति । निर्णिज्य पात्रं प्रयच्छति । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्मद्रुत्य पत्नीः संयाज्य प्राडेत्य ध्रुवामाप्याय्य त्रीणि पाशुबन्धिकानि समिष्टयजूंषि जुहोति यज्ञं यज्ञं गच्छैष ते यज्ञो यज्ञपते देवा गातुविद इति । अथ पूर्णपात्रविष्णुक्रमैश्चरित्वा विसृजते व्रतम् । अथ पौर्णमासवैमृधाभ्यामिष्ट्वा यजमानायतन उपविश्य त्रेण्या शलल्या लोहितायसस्य च क्षुरेण शीर्षन्नि च वर्तयते परि च वपत ऋतमेव परमेष्ठ्यृतं नात्येति किं चन । ऋते समुद्र आहित ऋते भूमिरियं श्रिता ॥ अग्निस्तिग्मेन शोचिषा तप आक्रान्तमुष्णिहा । शिरस्तपस्याहितं वैश्वानरस्य तेजसा ॥ ऋतेनास्य निवर्तये सत्येन परिवर्तये ॥ तपसास्यानुवर्तये शिवेनास्योपवर्तये शग्मेनास्याभिवर्तये ॥ शीर्ष्णस्तदृतं तत्सत्यं तद्व्रतं तच्छकेयं तेन शकेयं तेन राध्यासमिति पुरस्तादेवाग्रे ऽथ दक्षिणतो ऽथ पश्चादथोत्तरतो ऽथोपरिष्ठात् । संतिष्ठन्ते वैश्वदेवहवींषि । संवत्सरीणां स्वस्तिमाशास्त इत्याशास्ते ॥ ४ ॥ प्रथमः ॥

it within the altar, while pouring into it the whey in such a way that it would be sprinkled on the sacrificial grass, he gives a call (to the Hotṛ), "Do you recite the *puronuvākya* for Vājins." Having crossed and having caused to announce, he says, "Do you recite the *yājya* for Vājins." At the *Vaṣaṭ*-utterance he makes the offering with "to Vājins *svāhā*." Having made (another) offering at the second *Vaṣaṭ*-utterance, he carries it (towards the priests) as the drink. The sacrificer, having sought the consent of as many priests as there are, himself consumes with the verses, "The semen virile which is sprinkled over by me, which is created again within me, and which resides within me, do thou render me immortal thereby; do thou make me possessing good offspring. Being given consent I consume thee who art drunk by the Vājins and thou whose consent is sought."² Having cleansed the pot he hands it over.

The Adhvaryu, having turned by the right, having gone towards the west, having offered *Patnīsaṁyājas*, having gone towards the east, having swollen the *Dhruvā*, offers three *Samīṣṭayajus* offerings pertaining to the animal-sacrifice, with the mantras, "O sacrifice, do thou go to the sacrifice; do thou go to the lord of sacrifice; do thou go to thy own womb, *svāhā*—O lord of the sacrifice, this is thy sacrifice, accompanied by the *Sūktavāka*, furnished with good heroes, *svāhā*—O gods that find the way, finding the way, do you go along the way. O lord of mind, place this sacrifice O god, for us among the gods, *svāhā*, in speech, *svāhā*, in the wind, *svāhā*."³ Having gone through the (pouring down of the) *Pūṇapātra* and *Viṣṇu*-strides, (the sacrificer) releases the vow.

Having performed the full-moon sacrifice and the *Vaimṛdheṣṭi* and having sat down in the sacrificer's seat, the sacrificer gets his hair on the head shortened by means of the three-striped quill of a porcupine and his beard shaved with a razor of black iron with the verses, "Rta itself is supreme, nothing surpasses Rta, the ocean is deposited within the Rta; this earth is supported by Rta; Agni is provided with sharp heat; Tapas is tread upon by *Uṣṇih* verse, the head is placed within Tapas with the lustre of *Vaiśvānara* Agni; I cut his hair with Rta; I shorten it with truth; with Tapas I pursue it; with the auspicious I bring it near; with the helpful I turn it along."⁴ "With regard to the head that is (*Prajāpati*'s) order; that is truth; that is the vow, may I be capable of it, may I be capable with it, may I prosper through it." (Thus he murmurs) first towards the east, then towards the south, then towards the west, then towards the north. *Vaiśvadeva* offerings (thus) come to an end. He asks for benediction with the formula, "He asks for grace lasting for a year."⁵

2. cf. TĀ I.30.1

3. cf. TS I. 4.44.3

4. cf. TBr. I.5.5.1,2

5. cf. TBr. I.4.10.1

अथातश्चतुर्षु मासेषु वरुणप्रघासहविर्भिर्यक्ष्यमाणो भवति । स उपकल्पयते त्रेणीः शललीं लोहितायसस्य च क्षुरं चतुष्टयानि पुरोडाशकपालानि पञ्च चरुस्थालीस्तावन्ति मेक्षणानि द्वयं पयः पृषदाज्याय च दधि हविरातञ्चनाय च शमीपर्णकरीरसक्तूनैषीकः शूर्पं मनागुपतप्तानां यवानामवाञ्जनपिष्टानां प्रतिपूरुषं करम्भपात्राणि । एकातिरिक्तानि भवन्ति । तेषामेव मेषीं च मेषं च कुर्वन्ति । शृङ्गवान्मेषो भवत्यशृङ्गा मेषी । तौ शुक्लाभिरूर्णाभिः संप्रच्छन्नौ भवतः । द्वावध्वर्यू । द्वयानि यज्ञपात्राणि । द्वयमिध्माबर्हिः । द्वे वेदी । तयोः पाशुबन्धिकीवोत्तरा दार्शपौर्णमासिकीव दक्षिणा । ते पश्चात्समे पुरस्ताद्विषमे पृथमात्राद्वेदी असंभिन्ने भवतः । अथास्यैतदहर्द्वया वत्सा अपाकृता भवन्ति मरुद्भ्यो वरुणायेति । द्वयं पयो दोहयित्वोपवसति सांनार्यस्य वावृता तूष्णीं वा । अथ प्रातर्हुते ऽग्निहोत्रे पृष्ठ्याः स्तीर्त्वापः प्रणीय निर्वपत्याग्रेयमष्टाकपालमिति पञ्च संचराण्यैन्द्राग्रमेकादशकपालं मारुतीमामिक्षां वारुणीमामिक्षां कायमेक-कपालमिति । हविष्कृता वाचं विसृजते । समानं कर्मा पर्यग्निकरणात् । अत्रैतानि करम्भपात्राण्यभिपर्यग्निकुर्वन्ति मेषीं च मेषं च शमी-पर्णकरीरसक्तूनैषीकः शूर्पमिति । त्वचं पुरोडाशानां ग्राहयित्वा श्रपयित्वाभिवास्य प्राडेत्याप्येभ्यो निनीय स्तम्बयजुषी हरतः । अध्वयुरे-वोत्तरस्यां वेद्याः हरति प्रतिप्रस्थाता दक्षिणस्याम् । तयोर्हरतोरध्वर्युः पूर्वं एति पुनरायतोः प्रतिप्रस्थाता पूर्वं एति । इदमेव प्रसिद्धं पौरोडाशिकम् । त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वौ परिग्राहौ परिगृहीतः । अध्वयुरेव करणं जपत्युद्धते । उद्धताभ्यामाग्नीध्रस्त्रिहरति । यदाग्नीध्रस्त्रिहरत्यध्वयुरेव

VARUṆAPRAGHĀSAPARVAN

V.5

After four months he proposes to sacrifice with Varuṇapraghāsa oblations. He procures a three-stripped quill of a porcupine, a razor of black iron, four sets of potsherds, five vessels for cooking rice, as many corn-stirring sticks, milk in two (pots), curds for Pṛṣadājya and for coagulating, leaves of Śamī-tree (*Prosopis spicigera*), flour of parched Karīra fruits, a winnowing basket of Iṣika grass, Karambha-pots as many as male persons plus one made of barley-grains which are a little frosted and powdered after being besmeared with ghee. A male sheep and a female sheep are also made out of those (grains). The male sheep is with horns; the female sheep is hornless. They are covered with white wool. Two Adhvaryus, two sets of sacrificial implements, two sets of faggot and sacrificial grass, two altars—the northern one like that in an animal-sacrifice; the southern one like that in Full-moon and New-moon sacrifices. They are in a line towards the west, in different lines towards the east. The altars are distant from each other by thirteen aṅgulas. On this day two sets of calves are separated from their mothers—for the Maruts and for Varuṇa. Having got milk milked at two places (the sacrificer) observes fast in the manner of Sāmnāyā or silently.¹

In the morning when he has offered the Agnihotra, the Adhvaryu, having strewn the Pṛṣthyā line, having carried forth (Praṇītā) waters, pours (paddy) for five passing (*samcara*) oblations beginning with a cake on eight potsherds to Agni, (then) a cake on eleven potsherds to Indra-Agni, coagulated milk to Maruts, coagulated milk to Varuṇa and a cake on one potsherd to Ka. (The sacrificer) releases speech at the call to the preparer of oblation-material. The rite up to the carrying round of the fire is similar. Here fire is carried round the Karambha pots, female sheep, male sheep, leaves of Śamī tree and flour of parched Karīra fruits and the winnowing basket of Iṣika grass. Having made the cakes catch the crust, having cooked (the oblations), having taken them down, having gone to the east, having poured down (wash-water) for the Āpyas, (the Adhvaryu and the Pratiprasthātṛ) carry the Stambayajus. The Adhvaryu carries the Stambayajus from the northern altar, the Pratiprasthātṛ from the southern one. Of the two carrying Stambayajus, the Adhvaryu goes first, of the returning two, the Pratiprasthātṛ goes first. (The rite) is prescribed in the Pauroḍāśika Brāhmaṇa.² (They carry the Stambayajus) three times with the formula, and the fourth time silently. They do the first tracing of the altar. After the altars have been dug out, the Adhvaryu alone murmurs the Karana formula. From the dug out altars the Āgnīdhra carries (the earth) three times.

1. cf. BaudhŚS III.15

2. cf. foot-Note No.1 to V.2

चात्वालस्यावृता चात्वालं परिलिखति । उत्तरवेदेरावृतोत्तरवेदिं
 निवपन्ति । उत्तरनाभिमुत्साद्याग्रेरावृता द्वावग्री प्रणयतः । अध्वर्युरेवोत्तरस्यां
 वेद्यामग्निं निधायाध्वराहुतिभिरभिजुहोति । प्रतिप्रस्थाता दक्षिणस्यामग्निं
 निधायाभिजुहोति तूष्णीम् । अग्निवत्युत्तरौ परिग्राहौ परिगृह्य योयुपित्वा
 तिर्यञ्चौ स्प्यौ स्तब्ध्वाध्वर्युरेव संप्रैषमाह प्रोक्षणीरासादयतमिध्माबर्हिषी
 उपसादयतः स्नुवौ च स्नुचश्च संमृष्टं तूष्णीं पृषदाज्यग्रहणीं पत्नीः
 संनह्याज्याभ्यां च दध्ना चोदेतमिति । आहतासु प्रोक्षणीषूदस्य स्प्यौ
 मार्जयित्वेध्माबर्हिषी उपसाद्य प्रदक्षिणमावृत्य प्रत्यञ्चावाद्भुत्य स्नुवौ च
 स्नुचश्च संमृष्टस्तूष्णीं पृषदाज्यग्रहणीम् । पत्नीः संनह्याज्याभ्यां च दध्ना
 चोदेतः । आज्ये च प्रोक्षणीश्चोत्पूय प्रसिद्धं पृषदाज्यवन्त्येवाज्यान्य-
 ध्वर्युरुत्तरस्यां वेद्यां गृह्णीते । दार्शपौर्णमासिकानि प्रतिप्रस्थाता दक्षिण-
 स्याम् ॥ ५ ॥

अथ प्रोक्षणीभिरुपोत्तिष्ठतः । इध्मौ प्रोक्षतः । वेदी प्रोक्षतः । बर्हिषी
 प्रोक्षतः । बर्हिषी आसन्ने प्रोक्ष्योपनिनीय पुरस्तात्प्रस्तरौ गृह्णीतः ।
 पञ्चविधमेवाध्वर्युरुत्तरस्यां वेद्यां बर्हिं स्तृणाति । त्रिविधं प्रतिप्रस्थाता
 दक्षिणस्याम् । अथ प्रस्तरपाणी प्राञ्चावभिसृप्य कार्ष्ण्यमयान्परिधीन्परि-
 धतः । ऊर्ध्वाः समिध आधत्तः । विधृतीस्तिरश्चीः सादयतः । विधृतीषु

When the Āgnīdhra carries earth three times, the Adhvaryu alone traces around the Cātvāla in the manner of the Cātvāla.³ The Uttaravedi is piled up in the manner of the Uttaravedi.⁴ After the Adhvaryu has piled up the Uttarānābhi, he and the Pratiprasthātṛ carry forth two fires in the manner of the carrying forth of the fire.⁵ The Adhvaryu alone, having deposited fire on the northern altar offers the Adhvarāhutis.⁶ The Pratiprasthātṛ, having deposited the fire on the southern altar, offers clarified butter silently. Having done the second tracing of the two altars on whose Uttaravedi⁷ fire has been carried forth, having levelled (the altars), (the Adhvaryu and Pratiprasthātṛ)⁸ hold firm the two wooden swords across. The Adhvaryu alone gives out the call, "Do you keep down the Prokṣaṇī-ladles, put down the faggots and bundles of sacrificial grass, cleanse the spoons and ladles (with the relevant mantras) and the Pṛṣadājya-ladle silently, having put the girdle round (the waist of) the sacrificer's wife, come up with pots of clarified butter and curds." After the Prokṣaṇī-ladles have been brought, having thrown the wooden swords, having sprinkled themselves, having kept ready the two sets of faggot and sacrificial grass, having turned by the right and having gone to the west, they cleanse the spoons and ladle (with relevant mantras) and the Pṛṣadājya-ladle silently. Having girdled the sacrificer's wife, they come up with two vessels of clarified butter and curds. Having purified the clarified butter in two vessels and Prokṣaṇī waters, the Adhvaryu takes clarified butter in the ladles together with the Pṛṣadājya in the Uttaravedi. The Pratiprasthātṛ takes clarified butter into the ladle, as in the Full-moon and New-moon sacrifices in the southern altar.

V.6

(The Adhvaryu and the Pratiprasthātṛ) stand up taking the Prokṣaṇī-ladles. They sprinkle the faggots. They sprinkle the altars. They sprinkle the bundles of sacrificial grass. Having sprinkled the bundles held (within the altars), having poured water over the knots of bundles, they take out the Prastaras from the front. The Adhvaryu spreads in the northern altar the sacrificial grass in five rows; the Pratiprasthātṛ in the southern altar in three rows. With the Prastaras in their hands, having moved forward, they lay down the enclosing sticks of *Gmelina arborea*. They keep firesticks erect. They lay down across the separating darbha-blades the

3. cf. BaudhŚS IV.2

4. cf. BaudhŚS IV.2

5. cf. BaudhŚS IV.2,3

6. cf. BaudhŚS IV.3

7. There is no Uttaravedi in the southern altar.

8. The potential and the imperative in the sūtra have different subjects, hence literal translation is difficult.

प्रस्तरौ । प्रस्तरयोर्जुह्वौ । बर्हिषोरितराः । एता असदन्निति समभिमृश्य
 प्रदक्षिणमावृत्य प्रत्यञ्चावाद्रवतो दक्षिणत एवाध्वर्युरुत्तरतः प्रति-
 प्रस्थाता । अनुपूर्वः हवींश्च्युद्वासयतः । आग्नेयप्रभृतीन्येवाध्वर्युरुद्वा-
 सयति प्रसिद्धमैन्द्राग्रात् । मारुतीं प्रतिप्रस्थाता कःसे वा चमसे वामिक्षां
 व्युद्धृत्य तस्यां मेषीमवदधाति । अथास्यै शमीपर्णकरीरसक्तूना-
 मिक्षामित्युपवपति । वाजिनमानीयाथाभिधारयति । वारुणीमध्वर्युस्तथैव
 कःसे वा चमसे वामिक्षां व्युद्धृत्य तस्यां मेषमवदधाति । अथास्मै
 शमीपर्णकरीरसक्तूनामिक्षामित्युपवपति । वाजिनमानीयाथाभिधार-
 यति । तथैककपालमुद्वास्य बह्वानीयाविःपृष्ठं करोति । अथैतानि
 संपरिगृह्णान्तर्वेद्यासादयतः । आग्नेयप्रभृतीन्येवाध्वर्युरुत्तरस्यां वेद्या-
 मासादयति । प्रसिद्धमैन्द्राग्रात् । मारुतीं प्रतिप्रस्थाता दक्षिणस्याम् ।
 वारुणीमध्वर्युरुत्तरस्यां कायं चैककपालम् । तथैवोत्करे वा विशये वा
 वाजिने । अध्वर्युरेव निर्मथ्यस्यावृता निर्मथ्येन चरति । प्रहृत्याभिहुत्य
 ॥ ६ ॥

अथेध्मात्समिधमाददान आहाग्रये समिध्यमानायानुब्रूहीति ।
 अभ्याधत्त इध्मौ । परि समिधौ शिनष्टः । वेदाभ्यामुपवाजयतः । अनूक्तसु
 सामिधेनीषु स्तुवाभ्यामाघारावाधारयतः । अध्वर्युरेव संप्रैषमाहाग्रीदग्रीः-

Prastaras on the separating blades; the Juhūs on the Prastaras; other ladles on the sacrificial grass. Having touched them together with the formula, "These have sat down in the world of good action; protect them O Viṣṇu, protect the sacrifice, protect the lord of sacrifice, protect me, leader of the sacrifice."¹ Turning by the right, they go towards the west—the Adhvaryu along the south, the Pratiprasthātṛ along the north. They take down the oblations successively. The Adhvaryu takes down the oblations beginning with (the cake) to Agni up to that to Indra-Agni in the prescribed manner.

The Pratiprasthātṛ, having put the coagulated milk for Maruts in a bronze-vessel or a goblet, keeps the female sheep on it. He puts around for her leaves of *Prosopis spicigera*, flour of parched Karīra-fruits and coagulated milk. Having brought the whey, he pours it over the oblation. Similarly the Adhvaryu having put the coagulated milk in a bronze-vessel or a goblet, keeps the male sheep on it. He puts around for him leaves of *Prosopis spicigera* and flour of parched Karīra fruits and coagulated milk. Having brought the whey, he pours it over the oblation. Similarly, the Adhvaryu, having put the coagulated milk in a bronze vessel or a goblet, keeps the male sheep on it. He puts around for him leaves of *Prosopis spicigera* and flour of parched Karīra fruits and coagulated milk. Having brought the whey, he pours it over the oblation. Having taken down the cake on one potsherd, and having brought (in a pot) ample quantity of ghee, he puts the cake in it so that its surface is visible. Having touched together the oblations they keep them within the altar. The Adhvaryu places within the northern altar the oblations beginning with the cake to Agni upto that to Indra-Agni in the prescribed manner. The Pratiprasthātṛ places the coagulated milk for the Maruts in the southern altar. The Adhvaryu places in the northern altar coagulated milk for Varuṇa and the cake on one potsherd to-Ka. The two wheys are placed on the rubbish-heap or in the place between the Gārhapatya and the altar. The Adhvaryu alone does the churning of fire with the procedure for churning.² Having cast (the fire thus churned out into the Āhavanīya) and having made an offering.

V.7

(The Adhvaryu), taking a fire-stick from the faggot says (to the Hotṛ), "Do you recite verses for the fire being enkindled." (The Adhvaryu and the Pratiprasthātṛ) put the faggot (on their respective fires one by one). They keep back two fire-sticks (one each).¹ They fan by means of the Vedas. After the Sāmīdhenis have been

1. cf. TS I.1.11.2

2. cf. BaudhŚS IV.5

1. for *śinastah* one expects *śinastah*.

स्त्रिस्त्रिः संमृद्धीति । संमृष्ट उत्तरो ऽग्निर्भवत्यसंमृष्टो दक्षिणः । अथ प्रतिप्रस्थाता पत्नीं पृच्छति पत्नि कस्ते जार इति । असाविति । तं वरुणो गृह्णात्विति निर्दिशति । यज्जारः सन्तं न ब्रूयात्प्रियं ज्ञातिः रुन्ध्यादसौ मे जार इति निर्दिशेत् । निर्दिश्यैवैनं वरुणपाशेन ग्राहयतीति ब्राह्मणम् । अत्रैतानि करम्भपात्राण्यभिपर्यग्निकृतान्यैषीके शूर्पे समुप्य पत्न्यै प्रयच्छति । तानि पत्नी शीर्षन्नधिनिधत्ते । अथैनां दक्षिणया द्वारोपनिष्क्रमय्य दक्षिणेनान्वाहार्यपचनं दक्षिणेनोभे वेदी परीत्य प्राचीमुदानयन्वाचयति प्रघास्यान्हवामहे मरुतो यज्ञवाहसः करम्भेण सजोषस इति । अथ दक्षिणमग्निमग्रेण पुरस्तात्प्रत्यङ्मुखास्तिष्ठन्त्युत्तर एवाध्वर्युर्दक्षिणो यजमानो दक्षिणा पत्नी । अत्रैतानि करम्भपात्राणि पत्नी यजमानाय प्रयच्छति । तानि यजमानः शीर्षन्नधिनिधत्ते । अथ पुरोनुवाक्यामन्वाह ॥ ७ ॥

मो षू ण इन्द्र पृत्सु देवास्तु स्म ते शुष्मिन्नवया । मही ह्यस्य मीढुषो यव्या । हविष्मतो मरुतो वन्दते गीरिति । उभौ याज्यां पत्नी च यद्गामे यदरण्ये यत्सभायां यदिन्द्रिये । यच्छूद्रे यदर्य एनश्चकृमा वयम् । यदेकस्याधि धर्मणि तस्यावयजनमसि स्वाहेति । अत्रैतदैषीकः शूर्पमग्रावनुप्रहरति । अपि वाद्भिरभ्युक्ष्य भुञ्जते । व्यवयतो ऽध्वर्युरनुमन्त्रयते ऽक्रन्कर्म कर्मकृतः सह वाचा मयोभुवा । देवेभ्यः कर्म कृत्वास्तं प्रेत सुदानव इति । अथ प्रतिप्रस्थाता दक्षिणमग्निः संमार्ष्टि । उभौ सुच्यावाधारावाधारयतः । अध्वर्युरेव प्रवरं प्रवृणीते । प्रसिद्धः होतारं

recited one after another, they offer the Āghāra libation by means of the spoons. The Adhvaryu himself gives out the call, "O Agnīdh, do thou cleanse the fires each thrice." While the northern fire is cleansed and the southern one is not, the Pratiprasthātṛ asks the sacrificer's wife, "O sacrificer's wife, who is thy paramour?" "N.N." (she replies). "May Varuṇa catch him", says he. If she does not mention even though one exists, she would bring calamity to her beloved kinsmen. She should therefore refer, "N.N. is my paramour." Mentioning his name, she causes him to be fastened with Varuṇas' bond, so says the Brāhmaṇa.² Having collected in a winnowing basket of Iṣika grass the Karambha-pots round which fire has been moved, he hands it over to the wife. She holds them on her head.

Then having led her out by the southern door, while leading her towards the east, having gone around along the south of the Anvāhāryapacana fire and along the south of both the altars, makes her utter the verse, "We invoke the voracious Maruts, the receivers of sacrifice and agreeable with the Karambha."³ They stand in front of the southern fire facing towards the west—the Adhvaryu to the north, the sacrificer to his south and the wife to his south. The wife hands over the Karambha-pots to the sacrificer. He holds them over his head. He recites the puronuvakya.

V.8

"Do thou not be against us in battles, O god Indra, let there be expiation to satisfy thee, O impetuous one, for the barley-heap of this bountiful one is great. Maruts whom our song praises are rich in oblation."¹ Both the sacrificer and his wife recite the yājyā, "The wrong which we have done in the village, in the forest, in the assembly, in strength, the wrong to Śūdra or Arya, the wrong contrary to the law whatever, of that thou art the expiation, svāhā."¹ (The sacrificer) throws into the fire the winnowing basket of Iṣika grass. Or it is brought in use after sprinkling with water. The two depart variously. The Adhvaryu follows them with the verse, "The doers of the deed have performed the deed with wondrous speech. Having done the deed for the gods, do you go to your home, you bountious ones."² The Pratiprasthātṛ cleanses the southern fire. Both (the Adhvaryu and the Pratiprasthātṛ) offer the Āghāra-libation by means of the ladles. The Adhvaryu alone chooses the

2. cf. TBr. I.6.5.2

3. cf. TS. I.8.3.1

1. cf. TS. I. 8.3.1

2. cf. TS. I. 8.3.2

वृणीते । सीदति होता । प्रसवमाकाङ्क्षतः । प्रसूतौ स्नुच आदायात्या-
 क्रम्याश्राव्याह समिधो यजेति । वषट्कृते जुहुतः । यज यजेति
 चतुर्थाष्टमयोः समानयमानौ । अष्टमे ऽध्वर्युः सर्वं समानयते । परि
 प्रतिप्रस्थाता सः स्रावः शिनष्ट्यनूयाजेभ्यः । नव प्रयाजानिष्टोदञ्चावत्याक्रम्य
 सः स्रावाभ्यामानुपूर्वः हवींष्यभिघारयतः । आग्नेयप्रभृतीत्येवाध्वर्युर-
 भिघारयति प्रसिद्धमैन्द्राग्रात् । मारुतीं प्रतिप्रस्थाता । वारुणीमध्वर्युः कायं
 चैककपालम् । अथाग्रये सोमायेत्याज्यभागाभ्यां चरतः । अथ
 प्रतिप्रस्थातोपरमति । अथाध्वर्युरानुपूर्वः हविर्भिश्चरति प्रसिद्धमैन्द्राग्रात् ।
 अथाध्वर्युरुपरमति । अथ प्रतिप्रस्थाता मारुत्या अवद्यन्नाह मरुद्भ्यो
 ऽनुब्रूहीति । प्रथमेनावदानेन शमीपर्णकरीरसक्तूनामिक्षाया इत्यवद्यति ।
 द्वितीयेनावदानेन शमीपर्णकरीरसक्तूनामिक्षां मेषीमित्यवदधाति ।
 अभिघारयति । प्रत्यनक्ति । अत्याक्रम्याश्राव्याह मरुतो यजेति । वषट्कृते

Pravara. He chooses the Hotṛ, in the prescribed manner.³ The Hotṛ sits down. The Adhvaryu and the Pratiprasthātṛ await the impulse (by the Hotṛ.)

When impelled, they take up the ladles and cross the altar. (The Adhvaryu), having caused to announce, says (to the Hotṛ), "Do you recite the yājyā for Samidhs." At the Vasaṭ-utterance they make the offering. (The Adhvaryu further gives the simple calls), "Do you recite the yājyā," "Do you recite the yājyā." While both are taking (clarified butter from the Upabhṛt into the Juhū) at the fourth and eighth (Prayājas), the Adhvaryu takes the entire quantity at the eighth (Prayāja), the Pratiprasthātṛ keeps back the drops for the Anūyāja offerings. Having offered nine Prayājas and having crossed towards the north, they pour clarified butter over the oblations successively. The Adhvaryu pours over the oblations beginning with that for Agni in the prescribed manner upto that for Indra-Agni. The Pratiprasthātṛ (offers the coagulated milk) to the Maruts; the Adhvaryu offers to Varuṇa and the cake on one potsherd to Ka. They offer the Ājyabhāgas for Agni and Soma. The Pratiprasthātṛ stops.

The Adhvaryu offers the oblations serially in the prescribed manner upto that for Indra-Agni and stops. Taking the portion (of the coagulated milk) for the Maruts, the Pratiprasthātṛ says (to the Hotṛ), "Do you recite the puronuvākya for (the offering to) the Maruts." As the first portion he takes leaves of *Prosopis spicigera*, flour of parched Karīra-fruits and the coagulated milk. As the second portion he takes leaves of *Prosopis spicigera*, flour of parched Karīra fruits, coagulated milk and the female-sheep. He pours clarified butter over it, and anoints back (the oblation within the altar). Having crossed the altar and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for the Maruts." He makes the offering at the Vasaṭ-utterance. The Pratiprasthātṛ stops. While taking the portion (of the coagulated milk) for Varuṇa, he says (to the Hotṛ) "Do you recite the puronuvākya for Varuṇa." As the first portion he takes the leaves of *Prosopis spicigera*, flour of parched Karīra fruits and the coagulated milk. As the second oblation he takes leaves of *Prosopis spicigera*, flour of parched Karīra fruits, coagulated milk and the male sheep. He pours clarified butter over it, and anoints back (the oblation within the altar). Having crossed and having caused to announce he says (to the Hotṛ), "Do you recite the yājyā for Varuṇa." He makes the offering at the Vasaṭ-utterance. He offers the cake on one potsherd to Ka (by calling) "Do you recite the puronuvākya for Ka", "Do you recite the yājyā for Ka." Both of them offer the Svīṣṭakṛt-offering. The Adhvaryu takes portions of oblations beginning with that for Agni upto that for Indra-Agni in the prescribed manner. The Pratiprasthātṛ takes the portion (of the coagulated milk) for the Maruts. The Adhvaryu takes portions of the coagulated

3. cf. BaudhŚS I.15.

जुहोति । उपांश्वेककपालेन चरति कायानुब्रूहि कं यजेति । अथ
स्विष्टकृता चरतः । आग्नेयप्रभृतीनामेवाध्वर्युरवद्यति प्रसिद्धमैन्द्राग्रात् ।
मारुत्यै प्रतिप्रस्थाता । वारुण्या अध्वर्युराशयादेककपालस्य च ।
द्विरभिधारयतः । न प्रत्यङ्कः । अत्याक्रम्याश्राव्याहाग्रिः स्विष्टकृतं यजेति ।
वषट्कृत उत्तरार्धपूर्वार्धयोरतिहाय पूर्वा आहुतीर्जुहुतः । अत्रैतानि
मेक्षणान्याहवनीययोरनुप्रहरतः । अथैनानि संस्त्रावाभ्यामभिजुहुतः ।
अथोदञ्चावत्याक्रम्य यथायतनं स्तुचः सादयित्वा प्राशित्रम-
वदायेडामवद्यतः । आग्नेयप्रभृतीनामेवाध्वर्युरवद्यति प्रसिद्धमैन्द्राग्रात् ।
मारुत्यै प्रतिप्रस्थाता । वारुण्या अध्वर्युराशयादेककपालस्य च ।
अभिधारयति । अथ प्रतिप्रस्थातोत्तरां वेदिमुपसर्पति ॥ ८ ॥

उपहूतायामिडायामग्रीध आदधाति षडवत्तम् । प्राश्रन्ति । मार्जयन्ते ।
अथाह ब्रह्मणे प्राशित्रं परिहरेति । परि प्राशित्रं हरन्ति । अन्वपो ऽनु वेदेन
ब्रह्मभागम् । अथान्वाहार्यं याचति । तस्मिन्यथाश्रद्धं ददाति ।
उद्वासयन्त्येतद्धविरुच्छिष्टम् । सादयन्ति वाजिने । अध्वर्युरेव संप्रैषमाह
ब्रह्मन्प्रस्थास्यामः समिधमाधायाग्रीदग्रीन्सकृत्सकृत्संमृङ्गीति । अथाध्वर्युः
पृषदाज्यं विहत्य जुह्वाः समानीयात्याक्रम्याश्राव्याह देवान्यजेति ।
वषट्कृते जुहुतः । यज यजेति नवानूयाजानिष्टोदञ्चावत्याक्रम्य यथायतनं
स्तुचः सादयित्वा वाजवतीभ्यां स्तुचो व्यूहतः । शंयुना प्रस्तरपरिधि
संप्रकीर्य संप्रस्त्राव्य स्तुचो विमुच्य । तथैव कंसौ वा चमसौ वानाज्यलिसौ
याचतः । समानी वाजिनयोश्चर्या । अध्वर्युरेव प्रदक्षिणमावृत्य प्रत्यङ्मद्रुत्य
पत्नीः संयाज्य प्राडेत्य ध्रुवामाप्याय्य त्रीणि पाशुबन्धिकानि समिष्टयजूंषि

milk for Varuṇa, of the ghee from pot and of the cake on one potsherd.⁴ They pour clarified butter over the portions twice. They do not anoint back.⁵ Having crossed and having caused to announce, (the Adhvaryu) says (to the Hotṛ), "Do you recite the yājyā for Sviṣṭakṛt Agni." At the Vaṣaṭ-utterance they make the offerings in the eastern halves of the northern halves transgressing the earlier offering. Here they throw the corn-stirring sticks on their respective Āhavanīya fires.

They offer drops (of clarified butter from the ladles) over them. Having crossed towards the north, having placed the ladles in their places and having cut the Prāṣitra portions, they take up Idā. The Adhvaryu takes portions of oblations beginning with that for Agni upto that for Indra-Agni in the prescribed manner. The Pratiprasthātṛ takes portions from the coagulated milk for Maruts. The Adhvaryu takes portions from the coagulated milk for Varuṇa, from the ghee (in the pot) and from the cake on one potsherd. He pours clarified butter (over them). The Pratiprasthātṛ moves to the northern altar.

V.9

After the Idā has been invoked, the Adhvaryu gives to the Āgnidhra his part of Idā in six portions. (The priests concerned) consume (the Idā). They sprinkle themselves. (The Adhvaryu) says, "Do thou carry the Prāṣitra to the Brahman." The Prāṣitra is carried (towards the Brahman). Following it the water, following it the Brahman's portion (out of the four parts) supported by the Veda. (The sacrificer) asks for the Anvāhārya (rice). Along with it he gives Dakṣiṇā as he wills. The remaining oblations are carried away. The two whey (pots) are placed. The Adhvaryu alone gives out the call, "O Brahman, we shall start; having put the fire-stick, O Āgnidh, do thou cleanse the fires once each." The Adhvaryu, having struck the Pṛṣadājya (with the spoon), having taken it into the Juhū, having crossed and having caused to announce says (to the Hotṛ), "Do you recite the yājyā for Devas." At the Vaṣaṭ-utterance they make the offering. Having offered nine Anūyājas (with the call), "Do you recite the yājyā," "Do you recite the yājyā." Having crossed towards the north and having placed the ladles in their places, they separate the ladles with Vājavati verses.¹ Having scattered the Prastara and enclosing sticks at the Śamyuvāka

4. The call *agnaye sviṣṭakṛte' nubrūhi* is presumed.

5. Caland's text reads *pratyankṛtaḥ*, while many MSS lead to *pratyankṛtaḥ*, in BaudhŚS V.7 where the printed text is *śiṇaṣṭaḥ* no manuscript gives the correct form *śiṇaṣṭaḥ*. It may therefore be said that the author of BaudhŚS wrote (or rather uttered, the text being a Pravacana) *śiṇaṣṭaḥ* and *pratyankṛtaḥ*.

1. cf. BaudhŚS I.19

जुहोति । एकं प्रतिप्रस्थाता दार्शपौर्णमासिकं दक्षिणे । अथ पूर्णपात्रविष्णुक्रमैश्चरित्वा न विसृजते व्रतम् । अथ याचत्याज्यस्थालीः सस्रुवाः स्रुचं बर्हिः प्रतिवसनीये वाससी वारुण्यै निष्कासं तुषानिति । अतत्समादायाहैहि यजमानेति । अन्वग्यजमानो ऽनूची पत्न्यन्तरेण चात्वालोत्करावुदङ्ङुपनिष्क्रम्य यत्रापस्तद्यन्ति । प्रसिद्धो ऽवभृथः । साम चैव नाह देवीराप एष वो गर्भ इति च । अथाप्रतीक्षमायन्ति वरुणस्यान्तर्हित्यै । प्रपथे समिधः कुर्वत एधो ऽस्येधिषीमहीति । एत्याहवनीये ऽभ्यादधाति समिदसि तेजो ऽसि तेजो मयि धेहीति । अथाहवनीयमुपतिष्ठन्ते ऽपो अन्वचारिषः रसेन समसृक्ष्महि । पयस्वाः अग्र आगमं तं मा सःसृज वर्चसेति । अत्र विसृजते व्रतम् । अथ पौर्णमासवैमृधाभ्यामिष्ट्वा यजमानायतन उपविश्य त्रेण्या शलल्या लोहितायसस्य च क्षुरेण शीर्षन्नि च वर्तयते परि च वपते यदघर्मः पर्यवर्तयदन्तान्पृथिव्या दिवः । अग्रिरीशान ओजसा वरुणो धीतिभिः सह । इन्द्रो मरुद्भिः सखिभिः सह ॥ अग्रिस्तिग्मेन शोचिषा तप आक्रान्तमुष्णिहा । शिरस्तपस्याहितं वैश्वानरस्य तेजसा । ऋतेनास्य निवर्तये सत्येन परिवर्तये । तपसास्यानुवर्तये शिवेनास्योपवर्तये शग्मेनास्याभिवर्तये ॥ शीर्ष्णस्तदृतं तत्सत्यं तद्व्रतं तच्छकेयं तेन शकेयं

formula (recited by the Hotṛ), having dropped clarified butter (over them) and having released the ladles they ask for bronze vessels or goblets not besmeared with ghee in the same manner.² The offering of the two wheys is similar.² The Adhvaryu alone, having turned by the right and having moved towards the west, having offered Patnīsamīyājas, having gone to the east, having swollen the Dhruvā, offers three Samiṣṭayajus offerings as prescribed in the Animal-sacrifice. On the southern fire the Pratiprasthātṛ offers one Samiṣṭayajus offering prescribed in the Full-moon and New-moon sacrifices. (The sacrificer) having gone through the Pūrṇapātra offering and Viṣṇu-strides does not release the vow.

(The Adhvaryu) asks for the vessel for clarified butter together with the spon, the ladle, sacrificial grass, pieces of cloth for wearing, the scrapings of the coagulated milk for Varuṇa and husks. Taking all this, he says, "Come O sacrificer." Following him the sacrificer, following him his wife, having gone out between the Cātvala and the rubbish-heap, go to that place where there is water. The Avabhṛtha rite (is to be gone through) as prescribed.³ He does not give out a call for Sāman-chanting, nor does he recite the formula, "O divine waters, this is your womb; glad and well-tended have we made it for you; proclaim us as doers of good deeds among the gods."⁴ They return without gazing back for the concealment from Varuṇa. On the way they collect fire-sticks with the formula, "Thou art the fuel; may we prosper."⁴ Having come he puts (a firestick) on the Āhavanīya with the formula, "Thou art a fire-stick; thou art brilliance, grant me brilliance."⁴ They pray to the Āhavanīya with the verse, "I have penetrated to the waters; we are united with sap. Rich in sap, O Agni, I have come; do thou unite me with strength."⁴ Here (the sacrificer) releases the vow.

Having performed the Full-moon sacrifice and the Vaimṛdheṣṭi and having sat in the sacrificer's seat, he gets his hair on the head shortened with the three-striped quill of a porcupine and his beard shaved with a razor of black iron with the verses, "(It is through the ordinance of Prajāpati) that the sun turned around the borders of the earth and the heaven; that Agni (becomes) the lord by his splendour; that Varuṇa (governs) by his rules, that Indra together with his companions the Maruts (functions)—Agni is provided with sharp heat; Tapas is tread upon by Uṣṇih verse: the head is placed within Tapas with the lustre of Vaiśvānara Agni. I cut his hair with Rta; I shorten it with truth; with Tapas I pursue it; with the auspicious I bring it near; with the helpful I turn it along. With regard to the head that is (Prajāpati's) order: that is truth, that is vow, may I be capable of it; may I be capable with it; may I prosper through it."⁵ (Thus he murmurs) first towards the east, then towards the south.

2. cf. BaudhŚS V.4

3. cf. BaudhŚS VIII.19

4. cf. TS I.4. 45.3

5. cf. TBr. I.5.5.1,2.

तेन राध्यासमिति पुरस्तादेवाग्रे ऽथ दक्षिणतो ऽथ पश्चादथोत्तरतो ऽथोपरिष्ठात् । संतिष्ठन्ते वरुणप्रघासहवींषि । परिवत्सरीणाः स्वस्तिमाशास्त इत्या-
शास्ते ॥ ९ ॥ द्वितीयः ॥

अथातश्चतुर्षु मासेषु साकमेधहविर्भिर्यक्ष्यमाणो भवति । स उपकल्पयते त्रेणीं शललीं लोहितायसस्य च क्षुरं चतुष्टयानि पुरोडाशकपालानि चतस्रश्चरुस्थालीस्तावन्ति मेक्षणानि पृषदाज्याय दधि । अथ पौर्णमास्या उपवसथे ऽग्रये ऽनीकवते पुरोडाशमष्टाकपालं निर्वपति साकं सूर्येणोद्यता । सा प्रसिद्धेष्टिः संतिष्ठते । अथ मध्यंदिने मरुद्भ्यः सांतपनेभ्यश्चरुं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथास्यैतदहर्मरुद्भ्यो गृहमेधिभ्यो वत्सा अपाकृता भवन्ति । अथ सायं हुते ऽग्निहोत्रे सर्वासां दुग्धे गार्हपत्ये गृहमेधीयं चरुं श्रपयित्वाभिघार्योदञ्चमुद्रासयति । अथैतां पात्रीं निर्णिज्योपस्तीर्य तस्यामेनमसंघ्नन्निबोद्धरति । सर्पिरासेचनं कृत्वा प्रभूतमाज्यमानीयान्तर्वेद्यासादयति । अथाग्रये सोमायेत्याज्यभागाभ्यां चरति । अथोपस्तीर्य पूर्वार्धाच्चरोरवद्यन्नाह मरुद्भ्यो गृहमेधिभ्यो ऽनु-
ब्रूहीति । पूर्वार्धादवदायापरार्धादवद्यति । अभिघारयति । प्रत्यनक्ति । अत्याक्रम्याश्राव्याह मरुतो गृहमेधिनो यजेति । वषट्कृते जुहोति । अथ स्विष्टकृता चरति । इडान्तो गृहमेधीयः संतिष्ठते । पूर्णदर्व्याय क्षामकाषं परिशिनष्टि । प्रतिवेशं स्त्रीकुमारेभ्यः पचन्ति । आशिता भवन्ति । आञ्जते । अभ्यञ्जते । अनु वत्सान्वासयन्ति । सवात्योरेवैताः रात्रिं वत्सं बध्नन्ति । अथाध्वर्युरपररात्र आद्रुत्य नित्यवत्सायै पयसाग्निहोत्रं जुहोति । अथैतां दर्वीं निर्णिज्योपस्तीर्य तस्यामेतं सर्वश एव क्षामकाषमवदधाति । द्विरभिघारयति । अथ पुरोऽनुवाक्यामन्वाह पूर्णां दर्विं परापत सुपूर्णां पुनरापत । वस्त्रेव विक्रीणावहा इषमूर्जं शतक्रतो

then towards the west, then towards the north and then upwards. The Varuṇapraghāsa offerings thus come to an end. He asks for benediction with the formula, "He asks for grace lasting for a Parivatsara."⁶

V.10

After four months (the sacrificer) proposes to offer Sākamedha-offerings. He procures a three-striped quill of a porcupine, a razer of black iron, four sets of potsherds, four vessels for cooking rice, as many corn-stirring sticks and curds for Pṛṣadājya. On the Upavasatha day of the full-moon the (Adhvaryu) pours (paddy) for a cake on eight potsherds to Anikavant Agni at sunrise. The Iṣṭi comes to an end in the prescribed manner. At midday he pours (paddy for) cooked rice for Sāmtapana Maruts. The Iṣṭi comes to an end in the prescribed manner. On this day calves (of the cows) are driven away for an oblation to Gṛhamedhin Maruts. In the evening after he has offered the Agnihotra, (the Adhvaryu) having cooked rice for Gṛhamedhin Maruts in the milk of all cows on the Gārhapatya fire and having poured ghee over it, takes it down towards the north. Having cleansed the vessel and having spread clarified butter in it, he draws into it the rice as if without striking at it. Having made a cavity for ghee into it, and having poured ample ghee, he places it within the altar. He offers the Ājyabhāgas to Agni and Soma. Having spread clarified butter (into the ladle), while taking portion of cooked rice from the eastern half, he says (to the Hotṛ) "Do you recite the puronuvākya for Gṛhamedhin Maruts." Having taken portion from the eastern half, he takes portion from the rear half. He pours clarified butter over it and anoints back (the oblation). Having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for Gṛhamedhin Maruts." He offers at the Vaśat-utterance. Then he offers the Sviṣṭakṛt offering. The Gṛhamedhiya sacrifice comes to an end with the Idā. He keeps back the scrapings of cooked rice for the Pūrṇadarvya offering. Auxiliary rice is cooked for womenfolk and children. They consume it. All put collyrium into their eyes and anoint themselves. The calves are allowed to join (their mothers). The calf of two cows having the same calf is tied at this night.

Having hastened towards (the fire-hall), the Adhvaryu offers the Agnihotra with the milk of a cow having her own calf. Having cleansed the ladle and having spread clarified butter in it, he puts in it the scrapings in entire quantity. He pours clarified butter over it twice. He recites the puronuvākya, "O ladle, filled, do thou fly away. Well filled, do thou fly back. Let us exchange, as if, our possessions. O hundred-powered Indra; (do thou grant me) food and strength."¹ He makes the

6. cf. TBr I.4.10.2

1. cf. TS I.8.4.1

इति । यजति देहि मे ददामि ते नि मे धेहि नि ते दधे । निहारमित्रि मे हरा
 निहारं निहरामि ते स्वाहेति । ऋषभ एहीत्यृषभस्य रवथे जुहुयात् ।
 ब्रह्मणो हिंकार इत्येतदपरम् । गार्हपत्ये जुहोत्यन्वारब्धे यजमाने
 स्वाहेति । अथ पृष्ठ्याः स्तीर्त्वापः प्रणीय मरुद्भ्यः क्रीडिभ्यः पुरोडाशः
 सप्तकपालं निर्वपति साकः सूर्येणोद्यता । सा प्रसिद्धेष्टिः संतिष्ठते । अथ
 तदानीमेव पृष्ठ्याः स्तीर्त्वापः प्रणीय निर्वपत्याग्नेयमष्टाकपालमिति पञ्च
 संचराण्यैन्द्राग्रमेकादशकपालमैन्द्रं चरुं वैश्वकर्माणमेककपालमिति ।
 त्वचं पुरोडाशानां ग्राहयित्वा श्रपयित्वाभिवास्य प्राडेत्याप्येभ्यो निनीय
 स्तम्बयजुर्हरति । इदमेव प्रसिद्धं पौरोडाशिकम् । त्रिर्यजुषा तूष्णीं
 चतुर्थम् । पूर्वं परिग्राहं परिगृह्णाति । करणं जपति । उद्धन्ति ।
 उद्धतादाग्रीध्रस्त्रिर्हरति । यदाग्रीध्रस्त्रिर्हरत्यथ चात्वालस्यावृता चात्वालं
 परिलिखति । उत्तरवेदेरावृतोत्तरवेदिं निवपति । उत्तरनाभिमुत्साद्याग्रेरावृताग्निं
 प्रणयति । अग्रिवत्युत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चः स्प्यः
 स्तब्ध्वा संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसादय स्तुवं च स्तुचश्च
 संमृद्धिं तूष्णीं पृषदाज्यग्रहणीं पत्नीः संनह्याज्येन च दध्ना चोदेहीति ।
 आहतासु प्रोक्षणीषूदस्य स्प्यं मार्जयित्वेध्माबर्हिरुपसाद्य प्रदक्षिणमावृत्य
 प्रत्यङ्मृत्तु स्तुवं च स्तुचश्च संमार्ष्टि तूष्णीं पृषदाज्यग्रहणीम् । पत्नीः
 संनह्याज्येन च दध्ना चोदेत्याज्यं च प्रोक्षणीश्चोत्पूय प्रसिद्धम् । यथा
 वैश्वदेवहवीःप्येव संतिष्ठते ऽन्यत्र वाजिनात् । अथ पूर्णपात्रविष्णु-
 क्रमैश्चरित्वा न विसृजते व्रतम् ॥ १० ॥ तृतीयः ॥

offering with the verse, "Do thou give me, I shall give thee. Do thou bestow upon me, I shall bestow upon thee. Do thou accept my offering; I shall accept thy grant, svāhā.¹ Saying "O bull, come," he makes the offering at the bellowing of the bull. (He does so) at the *him*-utterance by the Brahman. This is another view. He makes an offering with Svāhā-utterance on the Gārhapatya while the sacrificer has contacted him. Having strewn the Prṣṭhyā line and having carried the (Praṇitā-waters), he pours out (paddy for a cake) on seven potsherds to Kṛdīn Maruts at sunrise. The Iṣṭi comes to an end in the prescribed manner.

Immediately afterwards, having strewn the Prṣṭhyā line and having carried forth (Praṇitā) waters, he pours out (paddy) for passing (*samcara*) oblations beginning with a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra-Agni, cooked rice to Indra and a cake on one potsherd to Viśve Devas. Having made the cakes catch the crust, having kept them on fire, having covered them with ashes, having gone forth and having poured down (the wash-water) for the Āpyas, he carries the Stambayajus. (The rite) is prescribed in the Paurodāśika Brāhmaṇa.² (He carries the Stambayajus) three times with the formula and the fourth time silently. He does the first tracing out of the altar; murmurs the Karaṇa formula,³ digs out (the altar). The Āgnīdhra carries the earth three times from the dug out spot. When the Āgnīdhra carries three times, he draws around a line for the Cārvāla with the procedure for Cātvāla.⁴ He pours down earth for the Uttaravedi with the procedure for Uttaravedi.⁴ Having carved out the Uttaranābhi, he carries forth the fires with the procedure for carrying fire.⁵ Having done the second tracing out of the altar after the fire has been deposited on the Uttaravedi, having levelled (the altar), having held up the wooden sword crosswise, he gives out the call, "Do you keep down the Prokṣaṇi-waters, place the faggot and sacrificial grass, cleanse the spoon and ladles (with the relevant formulas) and the Prṣadājya-ladles silently, girdle the sacrificer's wife and come up with the clarified butter and curds." After the Prokṣaṇi-water has been brought, having discarded the wooden sword, having sprinkled himself, having placed the faggot and sacrificial grass, turning by the right and hastening to the rear, he cleanses the spoon and the ladles (with the relevant formulas) and the Prṣadājya-ladle silently. Having girdled the sacrificer's wife, having come up with the clarified butter and curds and having purified the clarified butter and Prokṣaṇi-water, he concludes the rites in the manner prescribed for Vaiśvadeva-offerings except the (offering of) whey. Having gone through the rite of Pūrṇapātra and Viṣṇu-strides, (the sacrificer) does not release the vow.

2. cf. Foot-note No. 1 to V.2

3. cf. BaudhŚS I.II

4. cf BaudhŚS IV.2

5. cf BaudhŚS IV. 2-3

महापितृयज्ञं करिष्यन्नुपकल्पयते व्रीहीःश्च यवाःश्च षट्कपालान्य-
 भिवान्यायै दुग्धमर्धपात्रं द्वे नवे पात्रे इक्षुशलाकां त्रीन्यर्णसेवान्समूलं
 बर्हिर्वर्षीयाःसमिधमिध्मात्परिश्रयणं कशिपूपबर्हणे आज्ञनाभ्यञ्जने दशाः
 स्प्यमुदकुम्भौ यज्ञायुधानीति । अथ गार्हपत्यं परिस्तृणाति । तमुत्तरेणैकैकः
 सःसादयति कशिपूपबर्हणे आज्ञनाभ्यञ्जने दशाः स्प्यमुदकुम्भौ
 यज्ञायुधानीति । अथ यज्ञोपवीतं कृत्वोत्तरेण गार्हपत्यमुपविश्य
 पवित्रवत्याग्निहोत्रहवण्या निर्वपति । देवस्य त्वा सवितुः प्रसवे
 ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याः सोमाय पितृमते जुष्टं निर्वपामीति चतुरो
 मुष्टीन्त्रीहीणां निर्वपति । एतामेव प्रतिपदं कृत्वा पितृभ्यो बर्हिषद्भ्यो जुष्टं
 निर्वपामीति चतुरो यवानाम् । एतामेव प्रतिपदं कृत्वा पितृभ्यो ऽग्निष्वात्तेभ्यो
 जुष्टं निर्वपामीति चतुर एव यवानाम् । तेषां व्रीहिष्वेव हविष्कृतमुद्गाद-
 यति । उपोद्यच्छन्ते यवान् । हविष्कृता वाचं विसृजते । समानं
 कर्माधिवपनात् । अध्युष्य दक्षिणार्धे गार्हपत्यस्य षट्कपालान्युपद-
 धाति । अथैतान्यवानुलूखले परिक्षुद्य गार्हपत्य एककपालमधिश्रित्य
 भर्जयन्ति । बहुरूपा धानाः कृत्वा तेषामर्धा धाना भवन्ति ।
 अथेतरान्सक्तून्कुर्वन्ति । कृतानि पिष्टानि समुष्य संयुत्याधिपृणक्ति
 पुरोडाशः षट्कपालम् । अथोत्तरतो भस्ममिश्रानङ्गारान्निरूह्य तेषु नवं
 पात्रमधिश्रित्य तिरः पवित्रमाज्यमानीय तिरः पवित्रं धाना आवपति ।
 अथैतदभिवान्यायै दुग्धमर्धपात्रं याचति । तस्मिन्स्तिरः पवित्रः
 सक्तूनोप्यैकयेक्षुशलाकयोपमन्थति । दक्षिणोपमन्थति । अनारभ्यो-
 पमन्थतीति ब्राह्मणम् । अथोत्तरतो भस्ममिश्रानङ्गारान्निरूह्य तेष्वधिश्र-
 यति । त्वचं पुरोडाशस्य ग्राहयित्वाभिवास्यात्रैवाप्येभ्यो निनयति । दक्षिणत
 एष सम स्थण्डिलः कृतो भवति । तदेतां चतुरश्रां वेदिमालिखत्येव न
 खनति । तस्यै मध्यतो ऽन्वाहार्यपचनमुपसमाधाय स्तम्बयजुर्ह-
 रति ॥ ११ ॥

V.11

(The sacrificer who) is going to perform the Mahāpitṛyajña procures paddy, barley, six potsherds, half potful of milk of a cow feeding another's calf, two new pots, a stem of sugarcane, three tri-leaves of *Butea frondosa*, sacrificial grass with roots, a bigger faggot, a curtain, mattress and pillow, collyrium and ointment, a fringe of cloth, wooden sword, two water-pitchers and sacrificial implements. The Adhvaryu strews darbha-blades round the Gārhapatya. Towards the north he deposits one by one the mattress and pillow, collyrium and ointment, a fringe of cloth, the wooden sword, two water-pitchers and sacrificial implements. Having suspended the cord over the left shoulder and having sat down to the north of the Gārhapatya, he pours out by means of the Agnihotra-ladle provided with the strainer. With the formula, "In the impulse of god Savitr, with the arms of the Aśvins, with the hands of Pūṣan I pour out (the oblation) dear to Pitṛmant Soma" he pours out four handfuls of paddy. Repeating the same formula (with the modification), "I pour out (the oblation) dear to Barhiṣad Pitṛs", he pours out four handfuls of barley. Repeating the same formula (with the modification), "I pour out (oblation) dear to Agniṣvāta Pitṛs" he pours out again four handfuls of barley.

Among these (oblations) he gives out a call to the preparer of oblation-material with regard only to paddy. The barley is taken up. The sacrificer releases speech at the call to the preparer of the oblation-material. The rites upto the crushing of rice-grains is similar. Having crushed the grains, he lays down six potsherds in the southern half of the Gārhapatya fire-place. Having crushed the barley in the mortar, and having placed a potsherd on the Gārhapatya fire, they roast it. The barley is roasted out of which half the quantity is turned into roasted grains. Other grains are turned into flour. Having poured the flour (of rice-grains) into the pan and having mixed it with water, he bakes the cake on six potsherds. Having taken away towards the north embers mixed with ashes, having kept a new pot upon them, and having poured into it clarified butter across the strainer, he pours into it the roasted grains across the strainer. He asks for the half potful of milk of a cow feeding another's calf. Having poured into it flour of parched barley across the strainer, he churns it with the stem of sugarcane. He churns by the right. "He churns in a detached manner", so says the Brāhmaṇa.¹ Having taken out embers mixed with ashes towards the north, he keeps (the pot) on them. Having made the cake catch the crust, he pours down (the wash-water) for the Āpyas. A levelled mound is prepared towards the south. Here he draws a square altar; he does not dig it. Having enkindled the Anvāhāryapacana fire in the middle of it, he carries the Stambayajus.

1. cf. TBr I.6.8.5

इदमेव प्रसिद्धं पौरोडाशिकम् । त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं परिग्राहं परिगृह्णाति । करणं जपत्युद्धन्ति । उद्धतादाग्रीध्रस्त्रिहंरति । यदाग्रीध्रस्त्रिहंरत्यथोत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चः स्प्यः स्तब्ध्वा संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसादय सुवं च सुचश्च संमृड्याज्येनोदेहीति । आहतासु प्रोक्षणीषूदस्य स्प्यं मार्जयित्वेध्मा- बर्हिरुपसाद्य प्रदक्षिणमावृत्य प्रत्यङ्गद्रुत्य सुवं च सुचश्च संमाष्टि । आज्येनोदेत्याज्यं च प्रोक्षणीश्रोत्पूय प्रसिद्धं पञ्चगृहीतानि वा षड्गृहीतानि वाज्यानि गृहीत्वा प्रोक्षणीभिरुपोत्तिष्ठति । इध्मं प्रोक्षति । वेदिं प्रोक्षति । बर्हिः प्रोक्षति । बर्हिरासत्रं प्रोक्ष्योपनिनीय पुरस्तात्समूलं प्रस्तरं गृह्णाति तूष्णीम् । अथ प्राचीनावीतं कृत्वा त्रिरपसलैः परिस्तृणन्ययेति । संतरा- मेवाग्रे । अथ वितराम् । अथ वितराम् । अथ यज्ञोपवीतं कृत्वा यथेतं त्रिः पुनः प्रतिपर्येति । अथ प्रस्तरपाणिद्वौ परिधी परिदधाति मध्यमं चैव दक्षिणं च । ऊर्ध्वं समिधावादधाति । विधृती तिरश्ची सादयति । विधृत्योः समूलं प्रस्तरं न्यस्यति तूष्णीम् । प्रस्तरे जुहूम् । बर्हिषीतरे । एता असदन्निति समभिमृश्य प्रदक्षिणमावृत्य प्रत्यङ्गद्रुत्यानुपूर्वः हवींश्च्युद्वासयत्युपस्तीर्णाभिघारितम् । पुरोडाशमभिघार्य धानाः करम्भमिति । तेषामेकैकमनूचीनान्युदाहरन्ति । दक्षिणतः पुरोडाशमा-

V.12

(The rite) is prescribed in the *Pauroḍāśika Brāhmaṇa*.¹ (He carries the *Stambayājus*) three times with the formula and the fourth time silently. He does the first tracing out (of the altar); murmurs the *Karaṇa* formula.² He turns up (the earth); the *Āgnīdhra* carries away three times (the earth) which is turned up. When the *Āgnīdhra* carries (earth) three times, having done the second tracing of the altar, having levelled (the ground) and having held the wooden sword crosswise, the *Adhvaryu* calls out, "Do you place the *Prokṣaṇī*-water, keep ready the faggot and sacrificial grass, cleanse the spoon and ladles and come up with the clarified butter." After the *Prokṣaṇī*-waters have been brought, having thrown the wooden sword, having sprinkled (himself), having kept the faggot and sacrificial grass, having turned by the right and having hastened to the west, he cleanses the spoon and the ladles. Having come up with the clarified butter, having purified the clarified butter and the *Prokṣaṇī*-waters, having taken up five spoonfuls or six spoonfuls of clarified butter in the ladles, he stands up with *Prokṣaṇī*-waters. He sprinkles the faggot, sprinkles the altar and sprinkles the sacrificial grass. Having sprinkled the sacrificial grass placed (within the altar) and having poured down (water over the knot of the sacrificial grass), he takes up the *Prastara* of grass having roots towards the front silently. Having suspended his cord over the right shoulder, he goes around (the altar) three times by the left strewing *darbha*-blades. First close to the altar, then externally and again externally. Having suspended the cord over the left shoulder, he moves around three times reversely. Taking the *Prastara* in hand, he lays down two enclosing sticks—the middle one and the southern one. He keeps erect two fire-sticks. He lays down two separating blades crosswise. On the separating blades he keeps silently the *Prastara* (of grass) with roots; the *Juhū* on the *Prastara*; other two ladles on the sacrificial grass.

Having touched them all together with the formula, "These have sat down in the world of good action; protect them, O *Viṣṇu* protect the sacrifice, protect the lord of sacrifice, protect me the leader of sacrifice,"³ having turned by the right and hastening towards the west, he takes down the oblations serially, having first spread clarified butter in the pan and after pouring clarified butter over. Having poured clarified butter over the cake (he pours over) the roasted grains and *Karambha*. The oblations are taken up one by one. He deposits the cake towards the south,

1. cf. Foot-note No. 1 to V.2

2. cf. *BaudhŚS* I.II

3. cf. *TS* I.1.11.2

सादयति । उत्तरतो धानाः । उत्तरतः करम्भम् । दक्षिणत एतत्परिश्रयणं
कशिपूपबर्हणे आज्ञनाभ्यञ्जने दशाः स्फ्यमिति निदधाति । उत्तरत
उदकुम्भौ । दक्षिणत उपविशतो ब्रह्मा च यजमानश्चोत्तरतो ऽध्वर्युश्चा-
ग्रीधश्च ॥ १२ ॥

अथेध्मात्समिधमाददान आहाग्रये देवेभ्यः पितृभ्यः समिध्यमाना-
यानुब्रूहीति । अभ्यादधातीध्मः सकृद्वा त्रिर्वा । परि समिधः शिनष्टि ।
वेदेनोपवाजयति । अनूक्तासु सामिधेनीषु स्तुवेणाधारमाधारयति । संमृष्टे
सुग्भ्यामुत्तरम् । अथासंस्पर्शयन्सुचावुदङ्ङत्याक्रम्य जुह्वा ध्रुवाः समज्य
सादयित्वा स्तुचौ प्रवरं प्रवृणीते । अथाश्रावयत्यो श्रावयास्तु श्रौषडग्निर्देवो
होता देवान्पितृन्यक्षत्सीदेत्येतावान्प्रवरः । सीदति होता । प्रसवमाकाङ्क्षति ।
प्रसूतः सुचावादायात्याक्रम्याश्राव्याह समिधो यजेति । वषट्कृते जुहोति ।
यज यजेत्यपबर्हिषश्चतुरः प्रयाजानिष्टोदङ्ङत्याक्रम्य सः स्रावेणानुपूर्वः
हवींष्यभिधारयति । अथाग्रये सोमायेत्याज्यभागाभ्यां चरति ।
अथोदङ्ङत्याक्रम्य यथायतनं स्तुचौ सादयित्वा प्राचीनावीतानि
कुर्वते । विपरिक्रामन्त्येत ऋत्विजः । विपरिहरन्ति हवींषि । उत्तरतः

roasted grains to its north and Karambha to its north. He deposits towards the south the curtain, mattress and pillow, collyrium and ointment, the fringe of cloth and the wooden sword, two water-spitchers towards the north. The Brahman and the sacrificer sit towards the south, and the Adhvaryu and the Āgnīdhra towards the north.

V.13

Taking a fire-stick from the faggot, (the Adhvaryu) says (to the Hotṛ), "Do you recite verses for the fire being enkindled for the gods and Pitṛs." He puts the faggot on fire once or thrice. He keeps back a fire-stick. He fans the fire with the Veda. After the Sāmidhenī verses have been recited one by one, he pours the Āghāra-libation by means of the spoon. After the fire has been cleansed,¹ he offers the second Āghāra-libation by means of the two ladles. Having crossed the altar towards the north without bringing the two ladles in mutual contact, having anointed the Dhruvā with the Juhū and having kept the ladles, he chooses the Pravara. He causes (the Āgnīdhra) to announce, "Do thou announce." "Let it be heard" (is the response). "May god Agni the Hotṛ offer to gods and Pitṛs. Do thou be seated"—this much is the Pravara. The Hotṛ sits down. The Adhvaryu awaits his impulse.

Impelled, having taken the two ladles, having crossed and having caused to announce, he says (to the Hotṛ) "Do you recite the yājyā for Samidhs." He makes the offering at the Vaṣaṭ-utterance. (The next calls are) "Do you recite the yājyā" "Do you recite the yājyā." Having offered four Prayājas excluding the one for Barhis, having crossed towards the north, he pours drops of clarified butter from the ladle serially over the oblations. He offers the Ājyabhāgas (with the intital calls, "Do you recite the puronuvākya) for Agni" "(Do you recite the puronuvākya) for Soma." Having crossed towards the north, he places the ladles in their places. (The Adhvaryu and the Prathiprasthātṛ) suspend their cords over the right shoulders. The priests exchange their positions. The oblations are transposed. The Adhvaryu keeps the cake towards the north; the Karambha towards the south; roasted grains

1. cf. BaudhŚS I.15

पुरोडाशमासादयति । दक्षिणतः करम्भम् । शया एव धाना भवन्ति । उत्तरत उपविशतो ब्रह्मा च यजमानश्च दक्षिणतो ऽध्वर्युश्चाग्नीध्रश्च । अथैनत्परिश्रयन्ति । तस्योदीचीं द्वारं कुर्वन्ति । स यो बलवाः स्तमाहनेनोदकुम्भेन संततया धारया त्रिरपसलैः परिषिञ्चन्परीहीति । स तथा करोति । निधाय कुम्भं यथेतं त्रिः पुनः प्रतिपर्येति । अथोपस्तीर्य पूर्वार्धात्पुरोडाशस्यावद्यन्नाह ॥ १३ ॥

सोमाय पितृमते ऽनु स्वधेति । पूर्वार्धात्पुरोडाशस्यावद्यति । पूर्वार्धाद्धानानाम् । पूर्वार्धात्करम्भस्य । अभिघारयति । प्रत्यनक्ति । दक्षिणतो ऽवदायोदङ्ङतिक्रामति । ओ स्वधेत्याश्रावयति । अस्तु स्वधेति प्रत्याश्रावयति । सोमं पितृमन्तः स्वधा कुर्विति । ये स्वधेत्यागूर्ये स्वधामह इति वा । स्वधा नम इति वषट्करोति । वषट्कृते जुहोति । अथोपस्तीर्य मध्याद्धानानामवद्यन्नाह पितृभ्यो बर्हिषद्भ्यो ऽनु स्वधेति । मध्याद्धानानामवद्यति । मध्यात्करम्भस्य । मध्यात्पुरोडाशस्य । अभिघारयति । प्रत्यनक्ति । दक्षिणतो ऽवदायोदङ्ङतिक्रामति । ओ स्वधेत्याश्रावयति । अस्तु स्वधेति प्रत्याश्रावयति । पितृन् बर्हिषदः स्वधा कुर्विति । ये स्वधेत्यागूर्ये स्वधामह इति वा । स्वधा नम इति वषट्करोति । वषट्कृते जुहोति । अथोपस्तीर्यापरार्धात्करम्भस्यावद्यन्नाह पितृभ्यो ऽग्निष्वात्तेभ्यो

lie in their place.¹ The Brahman and the sacrificer sit down towards the north; the Adhvaryu and the Āgnīdhra towards the south. This place is curtained off. A door is kept towards the north. He says to one who is strong, "Do thou go round three times by the left sprinkling around a continuous stream with this water-pitcher." He does so. Having kept down the pitcher, he goes round in a reverse order. Having spread (clarified butter in the Juhū), taking portion from the eastern half of the cake, he says.

V.14

"Pre-svadhā for Pitṛmant Soma."² He cuts portion from the eastern half of the cake, from the eastern half of the Karambha. He pours clarified butter over them; anoints back (the oblations). Having taken portions while being towards the south, he crosses towards the north, causes to announce with "O Svadhā." The Āgnīdhra responds with *astu svadhā*. (The Adhvaryu gives the call to the Hotṛ) "Do you utter Svadhā to Pitṛmant Soma." (The Hotṛ) having uttered the *āgura* as *ye svadhā* or *ye svadhāmahe*, utters the Vaṣaṭ-utterance as *svadhā namah*. (The Adhvaryu) makes the offering at the Vaṣaṭ-utterance (i.e. at *svadhā namah*). Having spread (clarified butter into the Juhū, while taking portion from the middle part of roasted grains, he says (to the Hotṛ), "Pre-svadhā² for Barhiṣad Pitṛs." He takes roasted grains from the middle part; Karambha from middle part; cake from the middle part. He pours clarified butter over them; anoints back (the oblations). Having taken the portions while being towards the south, he crosses towards the north. He causes to announce with *O Svadhā*. The Āgnīdhra responds with *astu svadhā*. (The Adhvaryu gives call)

1. Caland's text reads *āsaya eva dhānā bhavanti*. In place of *āsaya* the variants noted are *āsayā* and *śayā*. The reading *śayā* is acceptable. When roasted grains (*dhānā*) are prepared (cf BaudhŚS V.II) it is not said that they are kept in an *āsaya*. There are three oblations. In transposition Nos. 1 and 3 exchange their positions. The oblation in the middle viz. *dhānā* remains in its place. This is the meaning of the sūtra *śayā eva dhānā bhavanti*. The sūtra again occurs in BaudhŚS V.14. Here also *āsaya* is required to be corrected as *śayā*. Even if *dhānās* were kept in a container, the latter has no relevance here. The word *āsaya* in the sense of "a container" occurs in BaudhŚS X.7, X.10 in the context of Pravargya utensils, in BaudhŚS XX.12 in the context of *caru* and in XXI.2 in the context of a cake on one potsherd. In ĀpŚS the word *śaya* occurs in the above mentioned sense in the context of days in Gavām Ayana ĀpŚS XXI.15.9, 14, 22.16 2.7.12. In MānŚS the word *śaya* occurs in a different sense. viz. Aratni.
2. *Anu svadhā* stands for *anu brūhi*. This is a call to the Hotṛ to recite the *puronuvākya*. Caland (ĀpŚS VIII. 15.8) deems these words as untranslatable. While *svadhā* is untranslatable, *anu* could be rendered since it stands for *anuvākya*, *puronuvākya*. I have thought it suitable to render *anu* as "Pre" in consideration of the fact that the *puronuvākya* is to be recited before the *yājñā*.

ऽनु स्वधेति । अपरार्धात्करम्भस्यावद्यति । अपरार्धात्पुरोडाशस्य ।
 अपरार्धाद्धानानाम् । अभिधारयति । प्रत्यनक्ति । दक्षिणतो ऽवदायो-
 दङ्ङितिक्रामति । ओ स्वधेत्याश्रावयति । अस्तु स्वधेति प्रत्याश्रावयति ।
 पितृनग्निष्वात्तान्स्वधा कुर्विति । ये स्वधेत्यागूर्ये स्वधामह इति वा । स्वधा
 नम इति वषट्करोति । वषट्कृते जुहोति । अथोपस्तीर्य दक्षि-
 णार्धात्पुरोडाशस्यावद्यन्नाहाग्नये कव्यवाहनाय स्विष्टकृते ऽनु स्वधेति ।
 दक्षिणार्धात्पुरोडाशस्यावद्यति । दक्षिणार्धाद्धानानाम् । दक्षिणार्धात्करम्भस्य ।
 द्विरभिधारयति । न प्रत्यनक्ति । दक्षिणतो ऽवदायोदङ्ङितिक्रामति । ओ
 स्वधेत्याश्रावयति । अस्तु स्वधेति प्रत्याश्रावयति । अग्निं कव्यवाहनं
 स्विष्टकृतं स्वधा कुर्विति । ये स्वधेत्यागूर्ये स्वधामह इति वा । स्वधा
 नम इति वषट्करोति । वषट्कृते दक्षिणार्धपूर्वार्धे ऽतिहाय पूर्वा
 आहुतीर्जुहोति । अत्रैतन्मेक्षणं शलाकामित्यग्रावनुप्रहरति । अथैने
 सः स्रावेणाभिजुहोति । अथ दक्षिणतो ऽत्याक्रम्य यथायतनं सुचौ
 सादयित्वा यज्ञोपवीतानि कुर्वति । विपरिक्रामन्त्येत ऋत्विजः । विपरिहरन्ति
 हवींषि । दक्षिणतः पुरोडाशमासादयति । उत्तरतः करम्भम् । शया एव
 धाना भवन्ति । दक्षिणत उपविशतो ब्रह्मा च यजमानश्चोत्तरतो
 ऽध्वर्युश्चाग्नीध्रश्च । अथ प्राशित्रमवदायेडामवद्यति ॥ १४ ॥

उपहूतायामिडायामग्नीध आदधाति षडवत्तम् । निघ्रेण भक्षयित्वा
 बर्हिषि संन्यस्यन्ति । अथ प्राचीनावीतानि कृत्वा पुरोडाशं धानाः
 करम्भमिति पात्र्याः संप्रयौति । तिसृषु स्रक्तिषु पर्णसेवेषु त्रीन्पिण्डान्ददाति ।
 एतत्ते ततासौ ये च त्वामन्विति दक्षिणस्याः श्रोण्याम् । एतत्ते पितामहासौ

"Do you utter Svadhā (i.e. recite the yājyā) for Barhiṣad Pitṛs." (The Hotṛ), having uttered the *āguras ye svadhā or ye svadhāmahe* utters the Vāṣaṭ as *svadhā namaḥ*. (The Adhvaryu) makes the offering at the Vāṣaṭ (i.e. *svadhā namaḥ*). Having spread (clarified butter in the Juhū) while taking portion of Karmabha from the rear half, he says (to the Hotṛ) "Pre-svadhā for Agniṣvāta Pitṛs." He takes portion of Karmabha from the rear half of the cake from the rear half; of roasted grains from the rear half. He pours clarified butter over them; anoints back (the oblations). Having taken portions while being towards the south, he crosses towards the north. He crosses to announce with *O svadhā*. The Āgnīdhra responds with *astu svadhā*. (The Adhvaryu says to the Hotṛ), "Do you utter *svadhā* (i.e. recite the yājyā) for Agniṣvāta Pitṛs." (The Hotṛ utters) the *āguras ye svadhā or ye svadhāmahe*. He utters the Vāṣaṭ as *svadhā namaḥ*. (The Adhvaryu) makes the offering at the Vāṣaṭ (i.e. at *svadhā namaḥ*). Having spread (clarified butter in the Juhū), while taking portion of the cake from the southern half (the Adhvaryu) says (to the Hotṛ) "Pre-svadhā for Kavyāvāhana Śviṣṭakṛt Agni." He takes a portion of the cake from the southern half; of roasted grains from the southern half; of Karmabha from the southern half. He pours clarified butter twice. He does not anoint back. Having taken portion while being towards the south, he crosses towards the north. He causes to announce with *O svadhā*. The Āgnīdhra responds with *astu svadhā*. (The Adhvaryu gives the call to the Hotṛ), "Do you utter *svadhā* (i.e. recite the yājyā) for Kavyāvāhana Śviṣṭakṛt Agni," (The Hotṛ utters) the *āguras ye svadhā or ye svadhāmahe*, and utters Vāṣaṭ as *svadhā namaḥ*. At the utterance of Vāṣaṭ (i.e. *svadhā namaḥ*) he makes the offering in the eastern half of the southern half transgressing the earlier offerings.

Here he throws into the fire the corn-stirring stick and the stem (of sugarcane), and pours over them drops (from the Juhū). Having crossed towards the south, he places the ladles in their places. (The priests) suspend their cords over the left shoulder. The priests exchange their positions. The oblations are transposed. The Adhvaryu places the cake towards the south; the Karmabha towards the north. The roasted grains lie in their place. The Brahman and the sacrificer take their seats towards the south; the Adhvaryu and the Āgnīdhra towards the north. Having cut up the Prāṣitra portion the Adhvaryu takes up the Idā.

V.15

After the Idā has been invoked, the Adhvaryu gives to the Āgnīdhra a portion of Idā in six portions. The priests having consumed (the Idā) by smelling keep it on the sacrificial grass. They suspend their cords over the right shoulder. (The Adhvaryu) mixes together in a pan the cake, roasted grains and Karmabha. (The sacrificer) offers three balls on the tri-leaves (deposited) on three corners (of the altar)—on the southern buttock with the formula, "This for thee O father and who

ये च त्वामन्विति दक्षिणे ऽऽसे । एतते प्रपितामहासौ ये च त्वामन्वित्युत्तरे ऽऽसे । उत्तरस्याः श्रोण्यां लेपं निमाष्ट्र्येषा युष्माकमियमस्माकमिमां वयं जीवा जीवन्तो ऽनुसंचरन्तो भूयास्मेति । अत्र पितरो यथाभागं मन्दध्वमित्युक्त्वोदञ्चो निष्क्रम्य यज्ञोपवीतानि कृत्वाहवनीयमुपतिष्ठन्ते सुसंदृशं त्वा वयं मघवन्मन्दिषीमहि । प्र नूनं पूर्णवन्धुर स्तुतो यासि वशाः अनु । योजा न्विन्द्र ते हरोमिति । आ तमितोरुपतिष्ठन्ते । अथ गार्हपत्यमुपतिष्ठन्ते ऽक्षन्नमीमदन्त ह्यव प्रिया अधूषत । अस्तोषत स्वभानवो विप्रा नविष्ठया मती । योजा न्विन्द्र ते हरोमिति । आ तमितोरुपतिष्ठन्ते । अथ प्राचीनावीतानि कृत्वान्वाहार्यपचनमभिप्रपद्यन्ते ऽक्षन्पितरो ऽमीमदन्त पितरो ऽतीतृपन्त पितरो ऽमीमृजन्त पितरः । परेत पितरः सोम्या इति । आ तमितोरुपतिष्ठन्ते । स यो बलवाः स्तमाहानेनोदकुम्भेन संततया धारया त्रिरपसलैः परिषिञ्चन् परीहीति । स तथा करोति । निधाय कुम्भं यथेतं त्रिः पुनः प्रतिपर्येति । आहरणप्रीत्येव कशिपूपबर्हणे आज्ञनाभ्यञ्जने ददाति । अथ वासाः सि ददाति । अथ षड्भिर्नमस्कारैर्विपर्यासमुपतिष्ठते । अथ वीरं याचते । अथैनानुत्थाप्य प्रवाह्य तिसृभिर्मन आह्वयते मनो न्वा हुवामह आ न एतु मन पुनः पुनर्नः पितरो मन इति । अत्रैतान्पिण्डान्सह पर्णसेवैरग्रावनुप्रहरति । व्यवच्छिन्दन्ति परिश्रयणम् । अथ यज्ञोपवीतानि कुर्वते । अथ संप्रैषमाह ब्रह्मन्प्रस्थास्यामः समिधमाधायाग्रीदग्रीन्सकृत्सकृत्संमृद्धीति । अथ जुहूपभृतावादायात्याक्रम्याश्राव्याह देवौ यजेति । वषट्कृते जुहोति । यज

follow thee." On the southern shoulder with the formula, "This for thee O grandfather, and who follow thee," on the northern shoulder with the formula, "This for thee O great grandfather and who follow thee." On the northern buttock he cleanses the wipings with the formula "that yours, this ours, may we living, be following this." He says, "O Pitṛs, enjoy your share here."¹ Having gone towards the north, and having suspended their cords over the left shoulders, they pray to the Āhavanīya with the verse, "O bountiful Indra, may we gladden thee, the fair looking, with the chariot-seat; filled dost thou praised, go forth according to our will. Do thou yoke, O Indra, thy two steeds."² They pray holding the breath as long as they can. They pray to the Gārhapatya with the verse, "They have eaten, they have rejoiced, the dear have dispelled (evils). The radiant sages have been praised with the newest hymn. Do thou yoke O Indra, thy steeds."³ They pray holding the breath as long as they can. Suspending their cords over the right shoulder, they move towards the Anvāhāryapacana fire and pray with the formula, "The Pitṛs have eaten; the Pitṛs have rejoiced, the Pitṛs are gratified, the Pitṛs have wiped out; O soṃya Pitṛs, do you go away."³ They pray holding breath as long as they can.

He says to one who is strong, "Do thou go round three times by the left, sprinkling around in a continuous stream through this water-pitcher." He does so. Having kept down the pitcher, he moves three times in the reverse direction. As if through love for offering, (the sacrificer) offers mattress and pillow, collyrium and ointment; offers pieces of cloth. He prays with the six Namskāra formulas by reversal.⁴ He asks for a heroic son. Having caused them to get up and move, he invokes his mind with three verses, "We summon the mind hither with the praise of Narāsaṃsa and the reverence of the Pitṛs—Let our mind return to us for vigour, for insight, for life, so that we may long see the sun—May the Pitṛs restore mind to us, may the host of the gods; may we belong to the band of the living."³ Here he puts the balls together with the trileafs on the fire. The enclosure is broken. The priests suspend their cords over the left shoulder.

The Adhvaryu gives out the call, "O Brahman, we shall start, having put a fire-stick (on the fire) O Agnīdh, do thou cleanse the fires once each." Having taken up the Juhū and the Upabhṛt, having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for the two Devas." He makes the offering at the Vṛṣaṭ-utterance. Having offered two Anūyājas excluding that for Barhis (with the call) "Do you recite the yājyā," "Do you recite the yājyā." Having crossed towards

1. cf. TS III.2.5.5

2. cf. TS. I.8.5.1

3. cf. TS. I. 8.5.2

4. cf. BaudhŚS III.11

यजेत्यपबर्हिषौ द्वावनूयाजाविष्टोदङ्ङित्याक्रम्य यथायतनं स्तुचौ सादयित्वा
 वाजवतीभ्यां स्तुचौ व्यूहति । शंयुना प्रस्तरपरिधि संप्रकीर्य संप्रस्त्राव्य
 स्तुचौ विमुच्यात्रैव समिष्टयजुर्जुहोति । अथैतेषां शस्त्राणां द्वेद्वे उदाहरन्ति ।
 अथ यज्ञोपवीतानि कृत्वा प्राजापत्ययर्चा गार्हपत्यमुपतिष्ठन्ते प्रजापते न
 त्वदेतान्यन्य इति । अत्रैतां द्वितीयां जपति यदन्तरिक्षं पृथिवीमुत द्यामिति ।
 संतिष्ठते महापितृयज्ञः ॥ १५ ॥ चतुर्थः ॥

यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थाता प्रतिपूरुषं त्रैयम्बका-
 नेककपालानेकातिरिक्तान्गार्हपत्ये श्रपयित्वानभिधारितानुद्वास्य सते वा
 शरावे वा जरत्कोशबिले वा समुप्योपास्ते । अथ याचति नीललोहिते सूत्रे
 अन्तमं पर्णमन्तमागारादेकोल्मुकमुदपात्रमिति । एतत्समादाय गार्ह-
 पत्यमुपतिष्ठन्ते यावन्तो गृह्णा स्मस्तेभ्यः कमकरं पशूनां शर्मांसि शर्म
 यजमानस्य शर्म मे यच्छेति । अथोदञ्चो निष्क्रम्य तां दिशं यन्ति यत्रास्य
 नित्यसंपन्नश्चतुष्पथ स्पष्टो भवति । यद्यु वै न भवत्यनसा वा रथेन वा
 वियान्ति । तदेतदेकोल्मुकमुपसमाधाय संपरिस्तीर्यान्तमे पर्णे सर्वेषां
 त्रैयम्बकाणां सकृत्सकृत्समवदाय जुहोत्येक एव रुद्रो न द्वितीयाय तस्थ
 आखुस्ते रुद्र पशुस्तं जुषस्वैष ते रुद्र भागः सह स्वस्त्राम्बिकया तं जुषस्व
 भेषजं गवे ऽश्वाय पुरुषाय भेषजमथो अस्मभ्यं भेषजं सुभेषजं यथासति

the north, having placed the two ladles in their places, he separates the two ladles with two Vājavatī verses.⁵ Having dispersed the Prastara and the enclosing sticks at the Śaṁyuvāka formula (recited by the Hotṛ), having left drops of clarified butter (from the Juhū on the fire), having released the two ladles, he offers the Sarniṣṭayajus offering.⁶ The sacrificial implements are carried away in pairs. Having suspended their cords over the left shoulder, the priests pray to the Gārhapatya with the verse, "O Prajāpati, none other than thee has encompassed all the creations. With whatever desire we offer unto thee, may we attain that desire. May we be lords of wealth."⁷ Here he murmurs the second verse, "Whatever harm we have done to the midregion, to the earth and to the heaven, to mother and father, may Agni, the lord of the house, free me from that sin; may he make me blameless in respect of all the evils that we have committed."⁸ The Mahāpitṛyajña comes to an end.

V.16

While the Adhvaryu is functioning (in the Mahāpitṛyajña), the Pratiprasthātṛ, having baked on the Gārhapatya cakes on one potsherd as many as the persons (in the sacrificer's family) plus one pertaining to Tryambaka. After having taken them down over whom clarified butter has been poured, and having collected them in a pan or a platter or an old box, he keeps waiting. (The Adhvaryu) asks for blue and red threads, side-leaf of a Palāśa tri-leaf, a fire-brand procured from a nearby house and a pot full of water. Having taken up all this, (the priests) pray to the Gārhapatya with the formula, "As many members of the house as we are, to them I have made prosperity. Thou art the welfare of the cattle, the welfare of the sacrificer; do thou grant me welfare."¹ Having gone out, they go towards that direction towards which they may find a crowded square. If there is none, they go by a cart or a chariot.

Having enkindled there the firebrand, having strewn it around and having taken up in the side-leaf a portion of each of the Tryambaka-cakes, he makes the offering with the mantras, "Rudra is the only one; he does not endure the other. The rat, O Rudra is thy animal; do thou approve of it. This is thy portion, O Rudra;

5. cf. BaudhŚS I.19

6. cf. BaudhŚS I.21

7. cf. TS.I.8.14.2

8. cf. TS.I.8.5.3

1. cf. TS I. 8.6.1

सुगं मेषाय मेष्ट्या अवाम्ब रुद्रमदिमह्यव देवं त्र्यम्बकम् । यथा नः श्रेयसः
 करद्यथा नो वस्यसः करद्यथा नः पशुमतः करद्यथा नो व्यवसाययात्स्वा-
 हेति । अत्रैतदन्तमं पर्णं यं द्वेष्टि तस्य संचरे पशूनां न्यस्यति । यद्यु वै न
 द्वेष्ट्याखववटे न्यस्यति । अथैतेषां त्रैयम्बकाणामेकैकं व्युत्प्रयच्छति द्वौ
 यजमानाय । अथैतमग्निं त्रिः प्रदक्षिणं परियन्ति दक्षिणानूरुनुपाघ्नानास्यम्बकं
 यजामहे सुगन्धिं पुष्टिवर्धनम् । उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय
 मामृतादिति । सकृत्परीत्योत्तरतस्तिष्ठन्ति । उत्तिष्ठन्ति । भगाय त्वेति
 लिप्सन्ते । एवमेव द्वितीयं परियन्ति । एवं तृतीयम् । अथैषा पतिकामा
 त्रिरपसलैः पर्येति सव्यमूरुमुपाघ्नाना त्र्यम्बकं यजामहे सुगन्धिं पतिवेद-
 नम् । उर्वारुकमिव बन्धनादितो मुक्षीय मा पतेरिति । सकृत्परीत्योत्तर-
 तस्तिष्ठति । उत्तिष्ठति । भगाय त्वेति लिप्सते । एवमेव द्वितीयं पर्येति ।
 एवं तृतीयम् । अथैनान्यजमानस्याञ्जलावावपति ॥ १६ ॥

प्रजया त्वा सःसृजामि मासरेण सुरामिवेति । तान्यजमानः
 पत्यञ्जलावावपति प्रजया त्वा पशुभिः सःसृजामि मासरेण सुरामि-
 वेति । तान्पत्नी दुहित्रे भगकामायै भगेन त्वा सःसृजामि मासरेण
 सुरामिवेति । अथैनान्मूत ओष्य नीललोहिताभ्यां सूत्राभ्यां विग्रथ्य शुष्के
 वा स्थाणौ विशाखायां वा बध्नात्येष ते रुद्र भागस्तं जुषस्व तेनावसेन परो
 मूजवतो ऽतीह्यवततधन्वा पिनाकहस्तः कृत्तिवासोमिति । आ तमितो-
 रुपतिष्ठन्ते । अथापो व्यतिषिच्य परास्य पात्रमनवेक्षमाणा आयन्ति ।
 हस्तपादान्प्रक्षाल्यैतेनैव यथेतमेत्यादित्यं चरुं पुनरेत्य निर्वपति । इयं वा

together with thy sister Ambikā do thou rejoice it. (Do thou give) medicine for ox, for horse, for man and medicine for us, medicine that be rich in healing, good for ram and sheep. We have appeased, O lady, Rudra the god Tryambaka, that he may make us prosperous; that he may increase our wealth; that he may make us rich in cattle; that he may embolden us, Svāhā.² Here he throws the side-leaf in the space trodden by the cattle of one whom (the sacrificer) hates. If the sacrificer does not hate anybody, he puts it in the hole of a rat.

Out of these Tryambaka-cakes he gives one each to the family members; two to the sacrificer. All of them go round the fire striking their right thighs with the verse, "We make offering to Tryambaka, the fragrant, increaser of prosperity. May I be loosened, like a cucumber from its stem, from death, not from immortality."³ Having gone around once, they stand towards the north. They throw up the cake and catch it with the formula, "For fortune thee." Similarly they go round a second time; go round a third time. (A daughter) desirous of a husband goes around three times by the left, striking her left thigh, with the verse, "We make offering to Tryambaka, the fragrant, giving a husband. May I be loosened, like a cucumber from its stem, from here; not from the husband." Having gone around once, she stands towards the north. She throws up the cake, and catches with the formula, "For fortune thee." Similarly a second time, similarly a third time. Each one puts (the cake) into the folded palms of the sacrificer.

V.17

(With the half verse) "I unite thee with offspring, like the Surā with mixture of rice and water." The sacrificer puts them into the folded palms of the sacrificer's wife with the half verse, "I unite thee with offspring and cattle like the Surā with the mixture of rice water." The sacrificer's wife (hands them over) to her daughter desiring fortune with the half verse, "I unite thee with fortune like the Surā with the mixture of rice and water." Having collected them in a basket and having tied it with blue and red threads, he fastens it on a dried stump of a tree or on a post with two prongs with the formula, "This is thy portion, O Rudra, rejoice in it. With it for food, do thou go away beyond the Mūjavant (mountain) with unstrung bow, thy club in hand and clad in skin."¹ They pray with this formula holding their breath as long as they can. Having sprinkled away water and having thrown the pot, they come back without gazing behind. They wash hands and feet. Having entered the fire hall

2. cf.TS.I.8.6.1-2

3. cf.TS.I.8.6.2

1. cf. TS. I.8.6.2

अदितिरस्यामेव प्रतितिष्ठन्तीति ब्राह्मणम् । सा प्रसिद्धेष्टिः संतिष्ठते । अत्र
 विसृजते व्रतम् । अथ पौर्णमासवैमृधाभ्यामिष्ट्या यजमानायतन उपविश्य
 त्रेण्या शलल्या लोहितायसस्य च क्षुरेण शीर्षन्नि च वर्तयते परि च वपते
 य इमां महीं पृथिवीमृतुभिः पर्यवर्तयद्यो अस्याः पृथिव्यास्त्वचि
 निवर्तयत्योषधीः । अग्रिरीशान ओजसा वरुणो धीतिभिः सह । इन्द्रो
 मरुद्भिः सखिभिः सह ॥ अग्रिस्तिग्मेन शोचिषा तप आक्रान्तमुष्णिहा ।
 शिरस्तपस्याहितं वैश्वानरस्य तेजसा । ऋतेनास्य निवर्तये सत्येन परिवर्तये ।
 तपसास्यानुवर्तये शिवेनास्योपवर्तये शग्मेनास्याभिवर्तये ॥ शीर्ष्णस्तदृतं
 तत्सत्यं तद्व्रतं तच्छकेयं तेन शकेयं तेन राध्यासमिति पुरस्तादेवाग्रेऽथ
 दक्षिणतोऽथ पश्चादथोत्तरतोऽथोपरिष्ठात् । संतिष्ठन्ते साकमेधहवींषि ।
 इदावत्सरीणाः स्वस्तिमाशास्त इत्याशास्ते ॥ १७ ॥ पञ्चमः ॥

अथातश्चतुर्षु मासेषु शुनासीरीयहविर्भिर्यक्ष्यमाणो भवति । स
 उपकल्पयते त्रेणीः शललीं लोहितायसस्य च क्षुरं पञ्चतयानि
 पुरोडाशकपालानि पञ्च चरुस्थालीस्तावन्ति मेक्षणानि पृषदाज्याय दधीति ।
 अथास्यैताः रात्रिं वायवे वत्सा अपाकृता भवन्ति । प्रातर्वायव्यं पयो
 दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथ प्रातर्हुतेऽग्रिहोत्रे पृष्ठ्याः
 स्तीर्त्वापः प्रणीय निर्वपत्याग्रेयमष्टाकपालमिति पञ्च संचराण्यैन्द्राग्रं
 द्वादशकपालं वैश्वदेवं चरुमिन्द्राय शुनासीराय पुरोडाशं द्वादशकपालं
 वायव्यं पयः सौर्यमेककपालमिति । त्वचं पुरोडाशानां ग्राहयित्वा
 श्रपयित्वाभिवास्य प्राडेत्याप्येभ्यो निनीय स्तम्बयजुर्हरति । इदमेव

by the route by which he had gone, the Adhvaryu pours out paddy for cooked rice to Aditi. "This (earth) is indeed Aditi. Stand firm on it," So says the Brāhmaṇa.² The Iṣṭi comes to an end in the prescribed manner.

(The sacrificer) releases the vow. Having performed the Full-moon sacrifice and the Vaimr̥dheṣṭi and having sat on the sacrificer's seat, he gets his hair on the head shortened by means of the three-striped quill of a porcupine and a razor of black iron and gets shaved his beard with the mantras, "(It is through the ordinance of Prajāpati) that (the sun) turned around this great earth together with the seasons, that Agni (becomes) the Lord by his splendour, that Varuṇa (governs) by his rules, that Indra together with his companions-the Maruts (functions)—Agni is provided with sharp heat; Tapas is trodden upon by Uṣṇih verses; the head is placed within Tapas with the lustre of Vaiśvānara Agni. I cut his hair with Rta. I shorten it with truth, with Tapas I pursue it; with the auspicious I bring it near; with the helpful I turn it along with regard to the head that is (Prajāpati's) order; that is truth; that is the vow; may I be capable of it; may I be capable with it; may I prosper through it."³ (Thus he murmurs) first towards the east, then towards the south, then towards the west, then towards the north and then upwards. The Sākamedha offerings thus come to an end. The sacrificer asks for benediction with the formula, "He asks for grace lasting for an Idāvatsara."⁴

V.18

After four months (the sacrificer) proposes to offer Śunāsīriya oblations. He procures a three-striped quill of a porcupine, a razor of black iron, five sets of potsherds for cakes, five vessels for cooking rice, as many corn-stirring sticks, and curds for Prṣadājya. This night the calves of cows are driven away (from their mothers) for (milk to) Vāyu. Next morning the Adhvaryu causes the milk to be milked for Vāyu with the procedure prescribed for Sāmnāyā or silently.¹ In the morning, after he has offered Agnihotra, having strewn the Prṣṭhyā line and having carried forth (Praṇītā) water, he pours out (paddy) for five passing (*samīcara*) oblations beginning with a cake on eight potsherds to Agni, then a cake on twelve potsherds to Indra-Agni, cooked rice to Viśve Devas, a cake on twelve potsherds to Śunāsīra Indra, milk for Vāyu and a cake on one potsherd to Sūrya. Having made the cakes catch the crust, having kept them on potsherds, having covered them with ashes, having gone forward and having poured down (the wash-water) for Āpyas,

2. cf. TBr. I.6.10.5

3. cf. TBr. I.5.5.1,2

4. cf. TBr. I.4.10.2

1. cf. BaudhŚS I.3

प्रसिद्धं पौरोडाशिकम् । त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं परिग्राहं परि-
 गृह्णाति । करणं जपति । उद्धन्ति । उद्धतादाग्रीध्रस्त्रिहंरति । स यद्युत्तरवेदिं
 करोति यथा महाहवींष्येवः संतिष्ठते । यद्यु वा उत्तरवेदिं न करोति यथा
 वैश्वदेवहवींष्येवः संतिष्ठते ऽन्यत्र वाजिनात् । अथ पूर्णपात्रविष्णु-
 क्रमैश्चरित्वा विसृजते व्रतम् । अथ पौर्णमासवैमृधाभ्यामिष्ट्वा यजमानायतन
 उपविश्य त्रेण्या शलल्या लोहितायसस्य च क्षुरेण शीर्षन्नि च वर्तयते परि
 च वपत एक मासमुदसृजत्परमेष्ठी प्रजाभ्यः । तेनाभ्यो मह आवहदमृतं
 मर्त्याभ्यः ॥ प्रजामनु प्रजायसे तदु ते मर्त्यामृतम् । येन मासा अर्धमासा
 ऋतवः परिवत्सराः ॥ येन ते ते प्रजापते ईजानस्य न्यवर्तयन् । तेनाहमस्य
 ब्रह्मणा निवर्तयामि जीवसे ॥ अग्निस्तिग्मेन शोचिषा तप आक्रान्तमुष्णिहा ।
 शिरस्तपस्याहितं वैश्वानरस्य तेजसा । ऋतेनास्य निवर्तये सत्येन परिवर्तये ।
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 दक्षिणतो ऽथ पश्चादथोत्तरतो ऽथोपरिष्ठात् । संतिष्ठन्ते शुनासीरीयहवींषि ।
 अनुवत्सरीणाः स्वस्तिमाशास्त इत्याशास्ते ॥ १८ ॥ षष्ठः ॥

॥ इति पञ्चमः प्रश्नः ॥

he carries the Stambayajus. (The rite) is prescribed in the Pauroḍāśika Brāhmaṇa.² (He carries the Stambayajus) three times with the formula and the fourth time silently. He does the first tracing (of the altar); murmurs the Karaṇa formula.³ He digs out (the altar). The Āgnīdhra carries (earth) from the dug out space three times. If (the Adhvaryu) prepares the Uttaravedi, the procedure is gone through as for the Mahāhavis.⁴ If he does not prepare the Uttaravedi, the procedure is gone through as for the Vaiśvadeva oblations, except the offering of whey. Having gone through the pouring down of Pūrṇapātra (i.e. Praṇītā-goblet) and Viṣṇu-strides, the sacrificer releases the vow.⁵

Having performed the Full-moon sacrifice and the Vaimṛdheṣṭi, and having sat on the sacrificer's seat, he gets his hair shortened by means of the three-striped quill of a porcupine and iron razor, and gets his beard shaved with the mantras. "The supreme god left away one month for the progeny. Through it he brought for the mortal the great ever-lasting fruit. O human being, thou comest to life through the offspring; that is thy immortality. O Prajāpati, as a result of the Brahman-power of thee who performed a sacrifice, the months, half months, seasons, Parivatsaras go on in cycle. By that Brahman-power, I cut the hair (of the sacrificer) for his long life—Agni is provided with sharp heat; Tapas is trodden upon by Uṣṇih verse, the head is placed within Tapas with the lustre of Vaiśvānara Agni. I cut his hair with Rta. I shorten it with truth; with Tapas I pursue it; with the auspicious I bring it near; with the helpful I turn it along. With regard to the head that is (Prajāpati's) order; that is truth, that is the vow; may I be capable of it, may I be capable with it, may I prosper through it."⁶ (Thus he murmurs) first towards the east; then towards the south, then towards the west; then towards the north; then upwards. The Śunāsīriya offerings (thus) come to an end. He asks for benediction with the formula. "He asks for grace lasting for Anuvatsara."⁷

CHAPTER V ENDS.

2. cf. Footnote No. 1 to BaudhŚS V.2
3. cf. BaudhŚS I.11
4. In the Sākamedhavarvan of Cāturmāsyaś cf BaudhŚS V.10
5. cf. BaudhŚS V.2
6. cf. TBr. I.5.5.1,2
7. cf. TBr. I.4.10.2

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बौधायनश्रौतसूत्रम्

THE
BAUDHĀYANA ŚRAUTASŪTRA

VOLUME - II



INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS

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ABBREVIATIONS

App	Apparently
ĀpŚS	Āpastamba Śrautasūtra
ĀśvŚS	Āśvalāyana Śrautasūtra
AV	Atharvaveda Saṁhitā
BaudhŚS	Baudhāyana Śrautasūtra
BhārŚS	Bhāradvāja Śrautasūtra
DhS	Dharma Sūtra
GS	Gṛhya Sūtra
JAOS	Journal of American Oriental Society
JBr	Jaiminiya Brāhmaṇa
JBRAS	Journal of Bombay Royal Asiatic Society
KauṣBr	Kauṣītaki Brāhmaṇa
KāthŚS	Kāthaka Śrautasūtra
KātyŚS	Kātyāyana Śrautasūtra
KS	Kāthaka Saṁhitā
MānŚS	Mānava Śrautasūtra
MS	Maitrāyaṇī Saṁhitā
MSS	Manuscripts
RV	Rgveda Saṁhitā
ṢaḍBr	Ṣaḍviṁśa Brāhmaṇa
ŚāṅkhGS	Śāṅkhāyana Gṛhya Sūtra
ŚBr	Śatapatha Brāhmaṇa
ŚS	Śāṅkhāyana Sūtra
ŚuS	Śulba Sūtra
TĀ	Taittirīya Āraṇyaka
TāṇḍBr	Tāṇḍya Brāhmaṇa
TBr	Taittirīya Brāhmaṇa
TS	Taittirīya Saṁhitā
VādhŚS	Vādhūla Śrautasūtra
VS	Vājasaneyi Saṁhitā
VSK	Vājasaneyi Saṁhitā Kāṇva

TEXT
AND
TRANSLATION

अग्निष्टोमेन यक्ष्यमाणो भवति । स उपकल्पयते कृष्णाजिनं च कृष्णविषाणां
 च वासश्च मेखलां च सैषा पृथ्वी वेणीकार्या भवति त्रिवृदेकतःपाशा
 द्वाविंशतिं च दर्भपुञ्जीलानि नवनीतं चाञ्जनं च सतूलां च शरेषीकामौदुम्बरं
 च दण्डं चमसं च व्रतप्रदानं स्थालीं सशिक्यां समेक्षणाम् । एतानि
 त्रयोदश यजमानः । तावन्त्येव पत्नीमभितो भवन्ति कुम्बं च कुरीरं च
 वासश्च योक्त्रं चापरिमितानि च दर्भपुञ्जीलानि नवनीतं चाञ्जनं च सतूला
 च शरेषीकाऽमृन्मयश्च पात्रः शङ्खश्च स्थाली सशिक्या समेक्षणा । जुष्टे
 देवयजने शाला कारिता भवति । पुरोहविषि देवयजने याजयेदित्येषां
 यज्जोषयते । प्राचीनवशां दिक्ष्वतीकाशा दक्षिणतो वर्षीयसी । तस्यै
 चतस्रो द्वारः कुर्वन्ति प्राचीं दक्षिणां प्रतीचीमुदीचीम् । दक्षिणतो
 व्रतश्रपणागारं कुर्वन्ति पश्चात्पत्नीशालम् । अथ यदि दूरे तीर्थं भवत्युत्तरेण
 शालां द्वौ कटपरिवारौ कुर्वन्ति पूर्वं यजमानायापरं पत्न्यै । तयोः प्राची
 द्वारौ कुर्वन्ति । तदुदकुम्भौ निधापयति । अथामावास्येन वा हविषेष्ठा नक्षत्रे
 वाऽरण्योरग्रीन्समारोह्य शालामभिप्रैति । उत्तरेण शालां परीत्य पूर्वया द्वारा
 शालां प्रपाद्य गार्हपत्यस्यायतने मथित्वाग्रीन्विहृत्य मध्यमे वंशे राजानं
 प्रग्रथन्ति । परिस्तृणन्ति । दक्षिणत उपविशतो ब्रह्मा च यजमानश्च । अथ
 गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा सप्तहोतारं
 मनसाऽनुद्भृत्याहवनीये जुहोत्यन्वारब्धे यजमाने स्वा-हेति । अपरं
 चतुर्गृहीतं गृहीत्वा यूपाहुतिं जुहोति यद्यत्र जुहोति । पूर्वाह्ण एवैतौ
 व्रतदुघयोर्वत्सौ बध्नन्ति । अथाभ्यां व्रतोपायनीयं पाचयति । तस्याशितौ
 भवतः सर्पिर्मिश्रस्य पयोमिश्रस्य । अथाध्वर्युस्तीर्थ्यान्सं-भारान्याचति ।

CHAPTER - VI AGNIṢṬOMA

VI.1

(The sacrificer) is going to perform the Agniṣṭoma sacrifice. He procures a skin of black antelope, a horn of a black antelope, a piece of cloth, a girdle—it is large, braided with three strands and with a noose at one end, twenty two bunches of darbha-blades, butter, collyrium, a blade of Śara-grass together with a panicle, a staff of *Ficus glomerata* and a goblet of *Ficus glomerata* for providing Vrata-milk, a vessel together with a sling and a stirring stick. These thirteen for the sacrificer. So many are by the side of the sacrificer's wife : a head-dress, a net of grass, a piece of cloth, a yoke-halter, a large number of bunches of darbha-blades, butter, collyrium, a blade of Śara-grass with a panicle; a pot made of a substance other than clay, and a vessel together with a sling and a stirring stick.

A shed is got constructed on an acquired sacrificial place selected out of those mentioned in the passage beginning with "one should cause a sacrifice to be performed in a sacrificial place which has *havis*¹ in the east." It should be having the central beam pointing towards the east, having openings towards the corners and higher towards the south. Four doors are provided for it—eastern, southern, western and northern. A chamber for boiling Vrata-milk is constructed towards the south, the chamber for the sacrificer's wife towards the west. If the water-place is at a distance, two mat-chambers are made towards the north—the eastern one for the sacrificer and the rear one for the sacrificer's wife. Doors facing the east are provided for them, two water-jars are caused to be deposited therein.

After having performed the New-moon sacrifice or having performed a sacrifice under (an auspicious) constellation and after having consigned the fires into the kindling woods, (the Adhvaryu) moves towards the (Prāgvarīṣa) shed. Having gone round along the north of the shed, having carried them (the kindling woods) into the shed through the eastern door, he churns out fire and spreads out the fires. (The load of) king (Soma) is tied to the central pole. Darbha-blades are strewn round (the fires). The Brahman and the sacrificer seat themselves towards the south. Having melted clarified butter over the Gārhapatya, having purified it, having taken four spoonfuls into the ladle, and having mentally gone along the Saptahoṭṛ formula, he makes an offering on the Āhavanīya with *svāhā* while the sacrificer has contacted (the Adhvaryu). Having taken up another four spoonfuls, he offers an oblation pertaining to the sacrificial post if he means to offer at this stage. The calves of the two Vrata-yielding (cows) are tied away in the afternoon

1. Sacred fire, water and sun, that is to say, from where one can gaze at the sacred fire, water and the rising sun. (cf. TS VI.2.6).

अथाहैहि यजमानेति । पूर्वया द्वारोपनिष्क्रम्य यत्रापस्त-द्यन्ति । अथास्य प्राङ्मुखस्य दक्षिणं गोदानमद्भिरुनत्ति ॥ १ ॥

आप उन्दन्तु जीवसे दीर्घायुत्वाय वर्चस इति । ऊर्ध्वाग्रं बर्हि-
रनुच्छ्रयत्योषधे त्रायस्वैनमिति । स्वधितिं तिर्यञ्चं निदधाति स्वधिते मैनः
हिःसीरिति । प्रवपति देवश्रूरेतानि प्रवप इति । स्वस्त्युत्तराण्यशीयेत्युप्तान्तं
प्रत्यभिमृशते । एतयैवावृतोत्तरं गोदानमद्भिरुनत्ति यजुषा वा तूष्णीं वा ।
नापिताय क्षुरं प्रयच्छन्नाह नापितोप्तकेशश्मश्रुं मे निकृत्तनखं प्रब्रूता-
दिति । तं तथा प्राह । अथैनमद्भिरभिषिञ्चत्यापो अस्मान्मातरः शुन्धन्तु
घृतेन नो घृतपुवः पुनन्त्विति । संप्रधाव्य रजः प्रप्लावयति विश्वमस्मत्प्रवहन्तु
रिप्रमिति । उदेत्युदाभ्यः शुचिरा पूत एमीति । वसनस्यान्तेन प्रतिच्छाद्याप
आचामिति । अपो ऽश्रातीति ब्राह्मणम् । अथ प्रदक्षिणमहतं वासः परिधत्ते
सोमस्य तनूरसि तनुवं मे पाहीति । अथास्यैतन्नवनीतं विचितमुदशराव
उपशेते । तस्य पाणिभ्याः संप्रप्लाय मुखमेव प्रथममभ्यङ्क्ते महीनां पयो
ऽसि वर्चोधा असि वर्चो मयि धेहीति । अनुलोममा पादाभ्याम् । अन्यो
ऽस्य पृष्ठमभ्यनक्ति । अथास्यैतदाञ्जनं पिष्टं दृषद्युपशेते सतूला च
शरेषीका । तस्य प्राङ्मुखस्य प्रत्यङ्मुख उपविश्य सव्येन पाणिना
दक्षिणमक्ष्यनक्ति वृत्रस्य कनीनिकासि चक्षुष्पा असि चक्षुर्मे पाहीति
त्रिरनिधावम् । द्विरुत्तरम् । अप्यु पञ्च कृत्व आङ्क इति ब्राह्मणम् । पञ्च
कृत्व एव दक्षिणं पञ्च कृत्व उत्तरम् । अथैनमेकविंशत्या दर्भपुञ्जीलैः
पवयति चित्पतिस्त्वा पुनातु वाक्पतिस्त्वा पुनातु देवस्त्वा सविता

itself. He causes the Vrata-food to be cooked for them (sacrificer and his wife). They partake of it mixed with ghee and milk. The Adhvaryu asks for the substances relating to the bathing. Then he says, "Come, O sacrificer." Having gone out through the eastern door, they go to that place where there is water. He then moistens with water the hair above the right ear of the sacrificer sitting facing the east.

VI.2

With the formula, "May the water moisten for life, long life and glory."¹ He holds erect a darbha-blade with its tip above with the formula, "O plant, do thou guard him."¹ He holds across the razor with the formula, "O razor, do thou not injure him."¹ He shaves (his hair) with the formula, "Obedient to gods, I shave these (hair)."¹ (The sacrificer) touches the shaved portion with the formula, "May I accomplish the succeeding (rites) in a safe manner."¹ With the same procedure (the Adhvaryu) moistens the hair above the northern ear with the formula or without reciting the formula. Handing over the razor to the barber, he says, "O, shaver, do thou report to me when the hair and beard (of the sacrificer) have been shaven and the nails have been pared." (The barber) reports accordingly. Then (the Adhvaryu) sprinkles water over him with the formula, "May the waters, the mothers, cleanse us, may those who purify the clarified butter purify us with clarified butter."¹ Having cleansed (the sacrificer) he washes away the dirt with the formula, "May (the waters) wash away all impurity from us."¹ (The sacrificer) comes out (of water) with the formula, "I come out of these, clean and purified."¹ After having covered himself with the end of the garment, he sips water, "He sips water," so says the Brāhmaṇa.² He wears a new piece of cloth by the right with the formula, "Thou art the body of Soma; do thou guard my body."¹ Fresh butter collected in a pot filled with water lies near him. Having grasped it by means of the palms, he first anoints his mouth with the formula, "Thou art the milk of big (cows), thou art the giver of glory; place glory in me."¹ (He anoints) (other parts of his body) down to the feet. Somebody anoints his back.

The collyrium crushed on the mortar lies near him; also a blade of Śara-grass having a panicle. Having sat down facing the west in front of the sacrificer facing the east, (the Adhvaryu) anoints his right eye with his left hand with the formula, "Thou art the pupil of Vṛtra; thou art the guardian of the eye, do thou guard my eye."³ Three times without moving (the grass-blade) backwards. Twice the left eye.

1. cf. TS I. 2.1.1

2. cf. TS VI.1.1.3

3. cf. TS I.2.1.2

पुनात्वच्छिद्रेण पवित्रेण वसोः सूर्यस्य रश्मिभिरिति । यजमानमतिवाचयति तस्य ते पवित्रपते पवित्रेण यस्मै कं पुने तच्छकेयमिति । अथैनः सव्ये पाणावभिपात्य शालामानयत्या वो देवास ईमहे सत्यधर्माणो अध्वरे यद्वो देवास आगुरे यज्ञियासो हवामह इति । पूर्वया द्वारा शालां प्रपादयतीन्द्राग्री द्यावापृथिवी आप ओषधीरिति । अथैनमग्रेणाहवनीयं पर्याणीय दक्षिणत उदङ्मुखमुपवेश्याहवनीयमीक्षयति त्वं दीक्षाणामधिपतिरसीति । इह मा सन्तं पाहीत्यात्मानम् ॥ २ ॥

यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थाता पत्न्यै दक्षिण-
मुपपक्षमद्भिरुनत्ति तूष्णीम् । तूष्णीमूर्ध्वाग्रं बर्हिरनूच्छयति । तूष्णीः
स्वधितिं तिर्यञ्चं निदधाति । तूष्णीं प्रवपति । तूष्णीमुप्तान्तं प्रत्यभिमृ-
शते । एतयैवावृतोत्तरमुपपक्षमद्भिरुनत्ति तूष्णीमेव । नापिताय क्षुरं
प्रयच्छन्नाह नापितोप्तोपपक्षां मे निकृत्तनखां प्रब्रूतादिति । तां तथा प्राह ।
अथैनामद्भिरभिषिञ्चति तूष्णीम् । तूष्णीः संप्रधाव्य रजः प्रप्लावयति
तूष्णीम् । अद्भिरुदेति तूष्णीम् । वसनस्यान्तेन प्रतिच्छाद्याप आचामति ।
तूष्णीं प्रदक्षिणमहतं वासः परिधत्ते । तूष्णीमभ्यङ्क्ते । तूष्णीमाङ्क्ते ।
अथैनामपरिमितैर्दर्भपुञ्जीलैः पवयति तूष्णींतूष्णीमेव । अथैनामानीयापरया
द्वारा शालां प्रपाद्य प्राचीमुदानयन्वाचयति प्रैतु ब्रह्मणस्पती वेदिं वर्णेन
सीदतु । अथाहमनुकामिनी स्वे लोके विशा इहेति । अथ जघनेन
गार्हपत्यमुपसीदति सुप्रजसस्त्वा वयः सुपत्नीरुपसेदिम । अग्रे

"He anoints five times," so says the Brāhmaṇa.⁴ Five times the right eye, five times the left one. He purifies him with twentyone clusters of darbha-blades with the formula, "May the lord of thought purify you; may the lord of speech purify you; may god Savitṛ purify you by means of the flawless purifier, by means of the rays of the bright sun."³ He makes the sacrificer pronounce the formula, "O lord of the purifier, may I be able (to obtain) with thy purifier that for which I purify myself."³ Having grasped him by the left hand, he brings him in the shed with the formula, "O gods who have true ordinances, we approach you at the sacrifice while, O gods, we, desirous of performing a sacrifice, call you for approval."⁴ He makes him enter the shed through the eastern door with the formula, "Indra-Agni, Dyāvapṛthivī, waters and plants."³ Leading him along the Āhavanīya and having seated him towards the south facing the north, he makes him gaze at the Āhavanīya with the formula, "Thou art the lord of consecrations."³ Towards himself with the formula, "Guard me being here."³

VI.3

While the Adhvaryu is functioning, the Pratiprasthātr moistens the right armpit of the sacrificer's wife without reciting any formula. He holds silently a darbha-blade with its tip upwards. He holds the razor across silently. He shaves silently. He touches the shaven region silently. With the same procedure he moistens the left armpit silently. Handing over the razor to the barber, he says, "O barber, report to me when the armpits (of the sacrificer's wife) have been shaven and nails have been pared." He reports accordingly. He sprinkles water over her silently. Having cleansed her, he washes away the dirt silently. She comes out of the water silently. Having covered herself with the border of the garment, she sips water. She wears a new garment by the right silently. She applies fresh butter silently; puts collyrium silently.

(The Adhvaryu) purifies her with a large number of clusters of darbha-blades each time silently. Having led her, and having made her enter the shed through the western door and leading her towards the east, he makes her recite while leading her towards the east, the verse "Let the Brahman's wife go forward; let her sit on the Mahāvedi with fair colour so that I, aspiring for the fulfilment of a desire, may sit here on my seat."¹ She sits down to the rear of the Gārhapatya with the verse, "With fair offspring, with a noble husband we have come to thee O Agni, to thee that deceivest the foes the undeceivable we that are not deceived."²

4. cf. TS VI.1.1.6

1. cf. TS III 5.6.1

2. cf. TS I.1.10.1

सपत्नदम्भनमदब्धासो अदाभ्यमिति । अथ पृष्ठ्याः स्तीर्त्वापः
 प्रणीयाग्रावैष्णवमेकादशकपालं दीक्षणीयामिष्टिं निर्वपति । तस्यै
 दशतयमुत्सीदति न यजमानं व्रतमुपनयति न पत्नीः संनहति न यजमानभागं
 करोति न ब्रह्मभागं न बर्हिषदं पुरोडाशं करोति ज्ञान्वाहार्यं याचति न
 फलीकरणहोमेन चरति न समिष्टयजुर्जुहोति न पूर्णपात्रे यजमानं
 वाचयति न विष्णुक्रमान्क्रमते । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्मुह्यत्युह्यत्य
 पत्नीः संयाज्य प्राडेत्य ध्रुवामाप्याय्याज्यस्थाल्यां प्रत्यवनीयाज्यस्थाल्याः
 सुवेणोपघातं दीक्षाहुतीर्जुहोति ॥ ३ ॥

आकूत्यै प्रयुजे ऽग्रये स्वाहा मेधायै मनसे ऽग्रये स्वाहा दीक्षायै तपसे
 ऽग्रये स्वाहा सरस्वत्यै पूष्णे ऽग्रये स्वाहेति । अथ सुचि चतुर्गृहीतं
 गृहीत्वा सुचा पञ्चमीं जुहोत्यापो देवीर्बृहतीर्विश्वशंभुवो द्यावापृथिवी
 उर्वन्तरिक्षं बृहस्पतिर्नो हविषा वृधातु स्वाहेति । अपरं चतुर्गृहीतं
 गृहीत्वाज्यस्य पूर्णां सुचमौद्ग्रहणं जुहोति विश्वे देवस्य नेतुर्मर्तो वृणीत
 सख्यम् । विश्वे राय इषुध्यसि द्युमं वृणीत पुष्यसे स्वाहेति ।
 अत्रैतत्पूर्णपात्रमन्तर्वेदि निनयति । अथाग्रेणाहवनीयं पर्याहृत्य यजमानाय
 प्रयच्छति कृष्णाजिनं च कृष्णविषाणां च वासश्च मेखलां चौदुम्बरं दण्डं
 पञ्चममुष्णीषः षष्ठम् । अथ प्रतिप्रस्थाता पत्न्यै प्रयच्छति कुम्बं च कुरीरं
 च वासश्च योक्रं च शङ्कुं च ॥ ४ ॥ प्रथमः ॥

अथ यजमानायतने कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमोपस्तृणाति ।
 तस्य शुक्लकृष्णे संमृशति शुक्लेऽङ्गुष्ठो भवति कृष्णेऽङ्गुलिर्ऋक्सामयोः
 शिल्पे स्थस्ते वामारभे ते मा पातमास्य यज्ञस्योदृच इति । अथ दक्षिणं

Having strewn the *Prṣṭhyā* line, and having carried forth (*Praṇītā*) water (the *Adhvaryu*) performs the *Dikṣaṇīyā* *Iṣṭi* (for which) he pours out paddy for a cake on eleven potsherds for *Agni-Viṣṇu*. In this *Iṣṭi* he drops out ten rites: he does not administer the vow to the sacrificer, does not girdle the sacrificer's wife, does not provide the sacrificer's portion (of the cake), nor the *Brahman's* portion, does not put down the cake on the sacrificial grass, does not ask for the *Anvāhārya* cooked rice, does not offer the chaff of grains, does not offer the *Samīṣṭayajus*, does not cause the sacrificer to recite the mantra pertaining to (the pouring down of) the *Praṇītā*-goblet, (the sacrificer) does not stride the *Viṣṇu*-steps. The *Adhvaryu*, having turned by the right, moving to the west, having made the *Patnīsaṁayāja* offerings, having moved towards the east, having filled the *Dhruvā*-ladle, and having poured it back into the vessel of clarified butter, makes the *Dikṣāhuti*-offerings each time taking a spoonful from the vessel of clarified butter with the formulas.

VI.4

"To the purpose, to the impulse to *Agni svāhā*; to wisdom, to thought, to *Agni svāhā*; to consecration, to penance to *Agni svāhā*; to *Sarasvatī*, to *Pūṣan*, to *Agni svāhā*."¹ Having taken four spoonfuls into the ladle, he makes the fifth offering by means of the ladle with the verse, "O you divine, vast, all-soothing waters, *Dyāvā-prthivī* and wide midregion, may *Brhaspati* rejoice in our oblation *svāhā*."¹ Having taken up another four spoonfuls, he offers the *Pūrṇāhuti*, the *audgrahaṇa*, with the verse, "Let every man choose the friendship of the god who leads. Everyman prays for wealth; let him choose glory that he may prosper, *svāhā*."¹ At this stage he pours the *Pūrṇapātra* within the altar.

After having brought (the things) along the front of the *Āhavanīya*, he hands over to the sacrificer the skin of black antelope, horn of black antelope, the garment, the girdle, the staff of *Udumbara* as the fifth and the turban as the sixth. The *Pratiprasthātṛ* gives to the sacrificer's wife, the net of grass, the head-dress, garment, girdle and a pin.

VI.5

(The *Adhvaryu*) spreads on the sacrificer's seat the skin of black antelope with its neck towards the east and hairy side upwards. (The sacrificer) touches together the white and black parts—the thumb on the white part and the finger on the black, with the formula, "You are the images of the *Ṛk* and the *Sāman*. I grasp you two. Do

जान्वाच्याभिसर्पतीमां धियः शिक्षमाणस्य देव क्रतुं दक्षं वरुण सः शि-
 शाधि । ययाति विश्वा दुरिता तरेम सुतर्माणमधि नावः रुहेमेति ।
 अथोपस्थं कृत्वा प्रदक्षिणं मेखलां पर्यस्यत्यूर्गस्याङ्गिरस्यूर्णम्रदा ऊर्जं मे
 यच्छेति । पाहि मा मा मा हिःसीरिति निष्टक्यं ग्रन्थिं ग्रथ्नाति ।
 एतस्मिन्काले प्रतिप्रस्थाता योक्त्रेण पत्नीः संनहत्याशासाना सौमनसः सं
 त्वा नह्यामीति द्वाभ्याम् । अथ यजमानं वाससा प्रोणीति विष्णोः शर्मासि
 शर्म यजमानस्य शर्म मे यच्छेति । वसनस्यातीकाशेषु वाचयति नक्षत्राणां
 मातीकाशात्पाहीति । प्रतिकृष्य वसनस्यान्तान्प्रदक्षिणमुष्णीषेण शिरो
 वेष्टयति श्रिया ते शिरो वेष्टयामि श्रियै यशसे ब्रह्मवर्चसायेति ।
 एतस्मिन्काले प्रतिप्रस्थाता पत्न्यै कुम्बकुरीरमध्यूहति तूष्णीम् । अथास्यैषा
 कृष्णविषाणा त्रिवलिर्वा पञ्चवलिर्वा शाण्या रज्ज्वा परितृण्णा
 मण्डचरवद्विग्रथिता । तां यजमानाय प्रयच्छतीन्द्रस्य योनिरसीति । मा मा
 हिःसीरिति यजमानः प्रतिगृह्णाति । तां वसनस्यान्तमायां दशायां बद्ध्वा
 तयान्तर्वेदि लोष्टमुद्धन्ति कृष्यै त्वा सुसस्याया इति । सुपिप्पलाभ्य-
 स्त्वौषधीभ्य इति दक्षिणं गोदानं कण्डूयते । एतस्मिन्काले प्रतिप्रस्थाता
 पत्न्यै शङ्कुमाबध्नात्येतेन कण्डूयस्वेति । अथास्मा ऊर्ध्वाग्रमौदुम्बरं दण्डं
 प्रयच्छति मुखेन संमितः सूपस्था देवो वनस्पतिरिति । ऊर्ध्वो मा
 पाह्योदृच इति यजमानः प्रतिगृह्णाति । अथैनं यज्ञस्यान्वारम्भं वाचयति
 स्वाहा यज्ञं मनसा स्वाहा द्यावापृथिवीभ्याः स्वाहोरोरन्तरिक्षात्स्वाहा यज्ञं
 वातादारभ इति । अत्र मुष्टी करोति वाचं यच्छति । अथाहादीक्षिष्टायं
 ब्राह्मणो ऽसावित्थंगोत्रो ऽमुष्य पुत्रो ऽमुष्य पौत्रो ऽमुष्य नप्ता

you protect me until the completion of the sacrifice."¹ Having bent the right knee, he moves upon it with the verse, "Do thou sharpen, O Varuṇa, this prayer of him who implores thee; sharpen his strength, his insight. May we mount that safe ship whereby we may pass over all our difficulties."² Having sat cross-legged, he moves around his cord towards the right with the formula, "Thou art the strength of Aṅgirasas, soft as wool, grant me strength."² With the formula, "Do thou guard me, do not injure me," he ties a loose knot.

At this juncture the Pratiprasthātṛ ties the girdle round the waist of the sacrificer's wife with the two verses, "Beseeching favour, offspring, prosperity and (good) form, I, observing the vow in connection with Agni, gird myself for good action."³ "I fasten thee with milk and clarified butter, I fasten thee (with) water and with plants; I fasten thee today with offspring; do thou who hast been consecrated, give us strength."⁴ He covers the sacrificer with the garment with the formula, "Thou art the protection of Viṣṇu, the protection of the sacrificer; grant me protection."⁵ With regard to the cavities of the garment he makes the sacrificer recite the formula, "Do thou guard me from the lustre of stars."⁵ Folding the ends of the garment, he covers round his head with the turban with the formula, "I cover round thy head with glory for glory, honour and Brahman-splendour." At this juncture, the Pratiprasthātṛ sets the net of grass and head-work on the sacrificer's wife silently. This horn of black antelope intended for the sacrificer has three curves or five curves, is pierced with a string of *cannabis sativa* and tied round like a cord joining the angle to a pole.⁶ He hands it over to the sacrificer with the formula, "Thou art the womb of Indra."⁵ The sacrificer accepts it with the formula, "Do thou not injure me."⁵ Having fastened it to the last fringe of the garment, he digs out a clod within the altar with the formula, "(I dig) thee for fruitful cultivation."⁷ With the formula, "(I scratch) thee for plants bearing good fruit,"⁷ he scratches the region of head above the right ear.

At this juncture, the Pratiprasthātṛ ties a pin for the sacrificer's wife saying "Do thou scratch with this." He hands over to him (the sacrificer) a staff of Udumbara with its tip upwards, as high as his mouth with the formula, "The divine tree is of good shoot."⁷ The sacrificer receives it with the formula, "Being erect, do thou guard me until the completion (of the sacrifice)."⁷ The Adhvaryu makes him recite

1. cf. TS I.2.2.1

2. cf. TS I. 2,2.2

3. cf. TS I.1.10.1

4. cf. TS III.5.6.1

5. cf. TS I.2.2.2

6. cf. Bhavasvamin's bhāṣya : *lāṅgalapāśavad baddhā*

7. cf. TS I.2.2.3

तमिन्द्रायेन्द्राग्निभ्यां वसुभ्यो रुद्रेभ्य आदित्येभ्यो विश्वेभ्यो देवेभ्यो
 ब्राह्मणेभ्यश्च सोमपेभ्यः प्रब्रूम इति । त्रिरुपांश्चाह । देवेभ्य एवैनं प्राह ।
 त्रिरुच्चैरुपनिष्क्रम्य । उभयेभ्य एवैनं देवमनुष्येभ्यः प्राहेति ब्राह्मणम् ।
 अथैनं संशास्ति ॥ ५ ॥

दीक्षितोऽसि दीक्षितवादं वद सत्यमेव वद मानृतं मा स्मयिष्ठा मा
 कण्डूयता मापावृथा यदि स्मयासा अपिगृह्य स्मयासै यदि कण्डूयासै
 कृष्णविषाणया कण्डूयासै यदि वाचं विसृजेर्वैष्णवीमृचमनुद्रवतान्मा
 त्वान्यत्र दीक्षितविमितात्सूर्योऽभ्युदियान्माभिनिमृक्ताद्यानि देवतानामानि
 यथाख्यातं तान्याचक्ष्वाथ यान्यदेवतानामानि यथाख्यातं तान्याचक्षाण
 उपरिष्ठाद्विचक्षणं धेहि चनसितवर्ती विचक्षणवर्ती वाचं वद कृष्णाजिनान्मा
 व्यवच्छेत्था दण्डाच्चेति । स एवमेवैतत्सर्वं करोति । अथोपसमिन्धन-
 वेलायामुत्तरेणाहवनीयं तिष्ठन्संप्रैषमाहाग्रीज्ज्योतिष्मतः कुरुत दीक्षित
 वाचं यच्छ पलि वाचं यच्छेति । संप्रेष्य वाचंयमयोर्व्रते दोहयतः ।
 अथाध्वर्युः पूर्वया द्वारोपनिष्क्रम्य दोहयित्वैतेनैव यथेतमेत्य गार्हपत्ये
 ऽग्निहोत्रविधिं चेष्टित्वा तप्त्वोदगुद्वास्य शीतीकृत्वातच्य वानातच्य वोत्तरे
 शालाखण्डे शिक्य आसजति । अथ प्रतिप्रस्थाता दक्षिणया द्वारोपनिष्क्रम्य
 दोहयित्वैतेनैव यथेतमेत्य व्रतश्रपणे तप्त्वोदगुद्वास्य शीतीकृत्वातच्य
 वानातच्य वा दक्षिणे शालाखण्डे शिक्य आसजति । अथोदितेषु नक्षत्रेषु
 यजमानः कृष्णाजिनमासज्य पूर्वया द्वारोपनिष्क्रम्याग्रेण शालां तिष्ठन्भूर्भुवः
 सुवर्ब्रतं कृणुत व्रतं कृणुतेति त्रिर्वाचं विसृजते । अथातिथीनामुपस्था-

the grasping formula, "Svāhā from the spirit, svāhā from Dyāvāpṛthivī, svāhā from wide midregion, svāhā I grasp the sacrifice from the wind."⁷ At this stage (the sacrificer) closes his fists; he restrains speech. Now the Adhvaryu announces, "Consecrated has been this brāhmaṇa N.N., belonging to the gotra N.N., son of N.N., grandson of N.N. great grandson of N.N. We announce him to Indra, Indra-Agni, Vasus, Rudras, Ādityas, Viśve Devas, and the brāhmaṇas who have drunk Soma." Thrice he utters in a low tone. Thus, he announces to the gods. Having gone out, thrice loudly. "He announces both to the gods and to men."⁸ So says the Brāhmaṇa. Then he instructs him.

VI.6

"You are consecrated. Speak befitting the consecrated. Speak truth alone; not untruth. Do not smile. Do not scratch yourself. Do not expose yourself. If you have to smile, smile (with you mouth) covered. If you have to scratch yourself, scratch with the horn of black antelope. If you have to release speech, follow it with a verse addressed to Viṣṇu. Let the sun not rise nor set while you are away from the apartment meant for the consecrated. Those words which denote the names of divinities, mention them as they may be. Those words which do not denote names of divinities, mentioning them as they are, utter the word *vicakṣaṇa* subsequently. Utter speech (preceded and succeeded respectively) by *canasita* and *vicakṣaṇa*. Do not become separate from the skin of black antelope and from the staff." He abides by all this.

At the time of inflaming the fires, standing to the north of the Āhavanīya, (the Adhvaryu) gives out the call; "Render the fires flagrant; O consecrated, do you restrain speech; O sacrificer's wife, do you restrain speech." After the call, the Vratamilks of the two who have restrained speech are caused to be milked. The Adhvaryu, having gone out by the eastern door, having caused the milk to be milked, having returned by the passage by which he had gone, having gone through the procedure in respect of the Gārhapatya as at the Agnihotra rite, having boiled the milk, having taken it down towards the north, having allowed it to cool down, having it coagulated or not coagulated, hangs it in a loop in the northern part of the shed. The Pratiprasthātṛ, having gone out by the southern door, having caused the milk to be milked, having returned by the same passage by which he had gone, having boiled it on the fire intended for boiling, having taken it down towards the north, having allowed it to cool down, having it coagulated or not coagulated, hangs it in a loop in the southern part of the shed.

8. cf. TS VI.1.4.3

मेति । चनसितवर्ती विचक्षणवर्ती वाचं वदति । स यद्यु हामेध्यमुपाधिगच्छति
 तज्जपत्यबद्धं मनो दरिद्रं चक्षुः सूर्यो ज्योतिषाः श्रेष्ठो दीक्षे मा मा
 हासीरिति । अथ यद्येनमभिवर्षत्युन्दतीर्बलं धत्तौजो धत्त बलं धत्त मा मे
 दीक्षां मा तपो निर्वधिष्टेत्येवं तत्र जपति । तस्यैते यजुषी परिप्लवे आ
 सःस्थायै भवतः । अथास्मै निपतः काले यजमानायतने कृष्णाजिनं
 प्राचीनग्रीवमुत्तरलोमोपस्तृणाति । स यदि बहुतयमुपस्तीर्णं भवति
 कृष्णाजिनादेवानन्तर्हितः संविशति । अथ संवेशनयजुर्जपति ॥ ६ ॥

अग्रे त्वं सु जागृहि वयं सु मन्दिषीमहि । गोपाय नः स्वस्तये
 प्रबुधे नः पुनर्दद इति । दक्षिणतः शय एतद्वै यजमानस्यायतनं स्व
 एवायतने शये ऽग्निमभ्यावृत्य शये देवता एव यज्ञमभ्यावृत्य शय इति
 ब्राह्मणम् । अथैषा पत्नी जघनेन गार्हपत्यं संविशति तूष्णीम् ।
 अथाध्वर्युर्मध्यरात्र आद्रुत्य प्रबुद्धयजुर्वाचयति त्वमग्रे व्रतपा असि देव
 आ मर्त्येष्व । त्वं यज्ञेष्वीड्य इति । अथाप आचामति दैवीं धियं मनामहे
 सुमृडीकामभिष्टये । वर्चोधां यज्ञवाहसं सुपारा नो असद्वश इति ।
 अथास्मै कंसे वा चमसे वा निःषिच्य व्रतं प्रयच्छति । तद्दक्षिणतः
 परिश्रित्य व्रतयति ये देवा मनोजाता मनोयुजः सुदक्षा दक्षपितारस्ते नः
 पान्तु ते नो ऽवन्तु तेभ्यो नमस्तेभ्यः स्वाहेति । यजुषा यावन्मात्रं व्रतयित्वा
 तूष्णीं भूयो व्रतयति । एतस्मिन्काले प्रतिप्रस्थाता पत्यै पात्रे निःषिच्य व्रतं
 प्रयच्छति । तत्सा परिश्रित्य व्रतयति तूष्णीं । निर्णिज्य पात्रे प्रयच्छतः ।
 अथ तथैव पुरा नक्षत्राणामन्तर्धानात्संप्रेष्य वाचंयमयोर्व्रते दोहयतः ।

After the stars have arisen, the sacrificer, having suspended the skin of black antelope and having gone out by the eastern door, and standing in front of the shed, utters *Om bhūr bhuvah svah* and thrice says, "Do you procure *Vrata*-milk," and thus releases speech. Then he meets the guests. He utters speech preceded and succeeded respectively by *canasita* and *vicakṣaṇa*. If he comes across any impure object, he murmurs the formula, "My mind is not firm and my sight wretched; the sun is the most excellent of all luminaries, O consecration, do not abandon me."¹ If it rains upon him he murmurs the formula, "(O waters) wetting, give me strength, give me vigour, give strength, do not ruin my consecration and my penance." These two formulas are to be murmured by him at such mishaps until the conclusion (of the sacrifice). At the time of lying down one spreads for him the skin of black antelope with its neck towards the east and hairy side upwards on the sacrificer's place. Even if many things are spread out, he (the sacrificer) lies down unseparated from (that is, directly upon) the skin of black antelope. He murmurs the formula for lying down.

VI.7

"O Agni, do thou be well awake, may we well rejoice. Guard us for prosperity; give us back to awakening."¹ "He lies down towards the south. This is the sacrificer's place. He lies down in his own place. He lies down turning towards the fire. He lies down turning towards the gods and sacrifice." So says the Brāhmaṇa. The sacrificer's wife lies down silently to the rear of the Gārhapatya. The Adhvaryu, having approached at midnight, makes the sacrificer recite the yajus pertaining to awakening, "O god Agni, thou art guardian of ordinance among the mortals; thou art worthy of being honoured in sacrifice."¹ The sacrificer sips water with the verse, "We meditate, for our help, upon the divine thought which is merciful, giving splendour and carrying the sacrifice. May it lead us safely according to our will."¹ (The Adhvaryu) gives him *vrata*-milk pouring it into a bronze-vessel or a goblet. Being curtained off, he consumes it towards the south with the formula, "May the gods who are born of mind, employing the mind, the wise, sons of the wise, guard us, protect us. Obeisance to them; svāhā to them."¹ Having consumed a little with the formula, he consumes more silently. At this time the Pratiprasthātr, pouring *vrata*-milk in a pot gives it over to the sacrificer's wife. Being curtained off she consumes it silently. They give over the pots having cleansed them. Similarly, prior to the disappearance of stars, (the Adhvaryu and Pratiprasthātr) giving calls, cause the *vrata*-milk to be milked.

1. cf. TS III.1.1.2

1. TS I. 2.3.1

अथोदित आदित्ये यजमानः कृष्णाजिनमासज्य पूर्वया द्वारोपनिष्क्रम्याग्रेण शालां तिष्ठन्भूर्भुवः सुवर्त्रतं कृणुत व्रतं कृणुतेति त्रिर्वाचं विसृजते । समानो वाचो विसर्गः समानः संवेशनयजुः समानं प्रबुद्धयजुः समानमपामाचमनः समानं व्रतनम् । अथ सनीहारान्प्रहिणोति । स यं मन्यते न मा प्रत्याख्या-
स्यतीति तं प्रथममभि प्रहिणोति विश्वे देवा अभि मामाववृत्रन्मूषा सन्या सोमो राधसा देवः सविता वसोर्वसुदावेति । आहरन्तं दृष्ट्वा जपति नानाहरन्तः रास्वेयत्सोमा भूयो भर मा पृणन्पूर्या वि राधि माहमायु-
षेति । स यथारूपं प्रतिगृह्णाति ॥ ७ ॥

चन्द्रमसीति हिरण्यम् । वस्त्रमसीति वासः । उस्त्रासीति गाम् । हयो ऽसीत्यश्वम् । छागोऽसीति छागम् । मेषो ऽसीति मेषम् । अथ यद्वाह्यणेनानादिष्टं भवति प्राजापत्यमसि मम भोगाय भवेत्येव तत्प्रति-
गृह्णाति । ताः समुदायुत्य रक्षन्ति । तासां या नश्यति वा म्रियते वा वायवे त्वेति तामनुदिशति । याप्सु वा पाशे वा वरुणाय त्वेति ताम् । या सं वा शीर्यते गर्तं वा पतति निर्ऋत्यै त्वेति ताम् । यामहिर्वा व्याघ्रो वा हन्ति रुद्राय त्वेति ताम् । तासां तिस्रः पराच्यः । अथ येयं नष्टा यदि विन्देयुः कथं स्यादिति । एतदनुदिष्टैव स्यादित्येतदेकम् । कमस्या अतः श्रेयांसं प्रतिग्रहीतारं लभेत । दक्षिणाभिरेवैनां सह दद्यादित्येकम् । वायव्ययैवैनया यजेतेत्येतदपरम् ॥ ८ ॥ द्वितीयः ॥

अथातः प्रयाणस्यैव मीमांसा । दीक्षितं वायोगक्षेमो विन्दत्यन्यत्र वा देवयजनादीक्षते सः सृजन्ति व्रते । संबध्नन्ति व्रतदुघयोर्वत्सौ । आदधति यदाधेयं भवति नीडे गार्हपत्यं प्रउग आहवनीयम् । अपि वारण्योरग्रीन्समारोह्य बृहस्पतिवत्यर्चा प्रयाति भद्रादभि श्रेयः प्रेहि बृहस्पतिः पुरेता ते अस्त्विति । अथ यद्येनं यान्तं व्रतनवेलोपा-

At sunrise the sacrificer, suspending the skin of black antelope, having gone out by the eastern door, standing in front of the shed, utters *bhūr bhuvah suvah* and thrice says, "Do you procure *vrata*-milk" and thus releases speech. The mantra for release of speech is similar, the formula for lying down is similar, the formula for getting up is similar, the formula for sipping water is similar, and the formula for consuming milk is similar. He then sends away the bringers of wealth. He first sends one to such a person about whom he thinks that he would not reject me, with the verse "All gods have turned towards me, Pūṣan with wealth, Soma, with bounty, god Savitr granting treasure."¹ Seeing one bringing wealth, not one who is not bringing, he murmurs "Give Soma this much, bring still more providing me with abundance; may I not be deprived of long life." He receives as the case may be.

VI.8

Gold with "Thou art brilliant (be for my use),"¹ piece of cloth with "Thou art piece of cloth;"¹ a cow with "Thou art a cow;"¹ a horse with "Thou art a horse;"¹ a goat with "Thou art a goat,"¹ a sheep with "Thou art a sheep;"¹ that which is not mentioned in the Brāhmaṇa, he receives with the formula, "Thou belongest to Prajāpati; do thou be for my use." Bringing together, they guard them. Out of them, which is lost or dies, he points "To Vāyu thee."¹ That which (dies) in water or while being in bond, (he points) "To Varuṇa thee."¹ That which perishes or falls in a pit (he points) "To Nirṛti thee."¹ That whom a serpent or tiger kills (he points out) "To Rudra thee."¹ Three out of these are gone for ever. If they regain one which was lost, what should be done? It should remain as assigned. This is one view. What better receiver one can avail of? One should give it away together with the Dakṣiṇās. This is one view. One should offer her in a sacrifice to Vāyu. This is another view.

VI.9

Now the discussion about departure. If the initiated meets with absence of means of livelihood, or if he is initiated at a place other than the sacrificial place, the *Vrata*-milks (of the sacrificer and his wife) are hung together. The calves of the cows yielding *Vrata*-milk are fastened together. Whatever is to be loaded, is placed (in the bullock-cart), the Gārhapatya in the seat (of the cart), the Āhavanīya on the yoke, or having consigned the fires into the kindling woods, he moves with the verse addressed to Bṛhaspati: "Do thou go to better from the good, may Bṛhaspati be thy

1. TS I 2.3.2

1. TS. III.1.1.3

धिगच्छत्युत्तरतो ऽरणी निधाय दक्षिणतः परिश्रित्य व्रतयति । तूष्णीं
 तृणोदकायावस्यति । अथ यद्यपर्याणा अप उपाधिगच्छति तज्जपति
 देवीरापो अपां नपाद्य ऊर्मिर्हविष्य इन्द्रियावान्मदिन्तमस्तं वो
 मावक्रमिषमच्छिन्नं तन्तुं पृथिव्या अनु गेषमिति । सं वा गाहते सं वा
 तरति । सेतुमेव कृत्वात्येतीति ब्राह्मणम् । अथ यत्र वत्स्यन्भवति
 तदवस्यत्यथेमव स्य वर आ पृथिव्या इति । अथादित्यमुद्यन्तमुपतिष्ठत
 आरे शत्रून्कृणुहि सर्ववीर इति । अथ यत्र यक्ष्यमाणो भवति
 तदवस्यत्येदमगन्म देवयजनं पृथिव्या इत्यान्तादनुवाकस्य ॥ ९ ॥

अथातः क्रयस्यैवोपवसथः पर्याप्नवते । स उपकल्पयते चन्द्रं च
 छागां च कृष्णबलक्ष्यावूर्णास्तुके उष्णीषं द्वे वाससी द्वे कृष्णाजिने
 सोमक्रयणीः सैषारुणा पिङ्गलैकहायनी भवति सोमवाहनावनड्वाहौ
 सोमवाहनमनः प्रक्षालितमुद्धृतफलकः रोहितं चर्मानडुहं द्वयमिध्माबर्हिः
 कार्ष्मर्यमयान्परिधीनाश्ववालं प्रस्तरमैक्षवी विधृती स्थालीं
 पद्धरणीमःशुग्रहणः हिरण्यमौदुम्बरीः राजासन्दीं तस्यै नाभिदघ्नाः पादा
 भवन्त्यरन्निमात्राणि शीर्षाण्यनूच्यानि । सा मौञ्जीभी रज्जुभिर्व्यूता
 भवत्येकसराभिः । मनाग्वर्षीयसीमिव सम्राडासन्दीं यदि प्रवर्ग्यवान्सोमो
 भवति । अथाध्वर्युरपररात्र आद्रुत्य सःशास्ति त्रिस्तनव्रतं दोहयतेति ।
 प्रातरुदित आदित्ये विसृष्टायां वाच्यग्रेण शालां तिष्ठन्देवयजनमध्यवस्यति
 यदि पुरस्तादनध्यवसितं भवति । अथाहैहि यजमानेति । पूर्वया द्वारा
 शालां प्रपाद्य पृष्ठ्याः स्तीर्त्वापः प्रणीयादित्यं चरुं प्रायणीयामिष्टिं

forerunner."¹ If the hour of consuming *Vrata*-milk comes while he is passing, having deposited the two kindling woods towards the north, and having put an enclosure towards the south, he consumes the *Vrata*-milk. He makes a halt silently for (providing the oxen with) grass and water. If he meets with uncrossable waters, he murmurs the formula, "O divine waters, son of the waters, may I not travel upon the stream of yours which is worthy of oblation, mighty and most exhilarating. May I go along an unbroken thread of earth."¹ He either enters into the waters or crosses them (in a boat). "Having made a bridge, he passes beyond."² So the Brāhmaṇa says. He halts at the spot where he wants to camp with the formula, "Set one free on the chosen spot of the earth."¹ He prays to the rising sun, with the formula, "Do thou who art the bravest of all, drive away the enemies."¹ He settles down where he is going to perform the sacrifice with the formula, "We have come to the sacrificial place on earth which formerly all gods enjoyed," upto the end of the Anuvāka ("going through the rites with the Rk., the Sāman and the Yajus, may we rejoice with abundance of wealth and with food.")³

VI.10

Now the day preceding the Soma-purchasing day comes up. He (the sacrificer) procures a piece of gold, a female goat, two tufts of wool, one black and the other white, a turban, two pieces of cloth, two skins of black antelope, a Soma-purchasing cow—she is ruddy, reddish brown and one year old, two oxen carrying the Soma, a Soma-carrying cart—washed up and with the plank lifted up, skin of a red ox, two sets of sacrificial grass and faggot, enclosing sticks of Kārṣmarya (*Gmelina arboria*), the Prastara of *Saccharum spontaneum*, two blades of sugarcane, an earthen vessel for holding earth below the foot of the cow, a piece of gold for holding Soma-shoots, a stool of Udumbara-wood (*Ficus glomerata*) for king Soma, its feet are as high as the navel—it has perpendicular heads as high as *aratni*; it is woven with one-stranded threads of *muñjā* grass, a little higher Samrādāsandi if the Soma-sacrifice is characterised by the Pravargya rite. The Adhvaryu, having approached in the latter part of night, gives out the call, "Do you cause to be milked the *Vrata*-milk from three udders of the cow."

In the morning, after the sun has risen, after he has released speech, (the sacrificer) standing in front of the (Prāgvarṣa) shed, enters the sacrificial place if he has not already entered. (The Adhvaryu) says, "Come O sacrificer." Having

1. TS I 2.3.3

2. TS VI 1.4.9

3. TS I 2.3.4

निर्वपति । हविष्कृता वाचं विसृज्य गार्हपत्य आज्यं विलाप्योत्पूयाहवनीये
 सुवाहुतिं जुहोति कविर्यज्ञस्य वितनोति पन्थां नाकस्य पृष्ठे अधि रोचने
 दिवः । येन हव्यं वहसि यासि दूत इतः प्रचेता अमुतः सनीयान्स्वाहेति ।
 अथोपनिष्क्रम्य संप्रैषमाह सोमविक्रयिन्सोमं शोधयोपरवाणां काले
 रोहिते चर्मण्यानडुहे ऽपामन्ते ब्राह्मणो दक्षिणत आस्तां ता गावो दूरं मा
 गुर्यासु सोमक्रयणी च सोमवाहनौ चानड्वाहौ सोमवाहनमनः
 प्रक्षालयतोद्धृतफलकमिति । यथासंप्रैषं ते कुर्वन्ति । अथैतेनैव यथेतमेत्य ।
 अथैतं चरुं श्रपयित्वाभिघार्योदञ्चमुद्वास्य षड्भोत्रा प्रायणीयमासादयति ।
 समानं कर्मा प्रयाजेभ्यः । पञ्च प्रयाजानिष्टोदङ्ङत्याक्रम्य संस्त्रावेण पञ्च
 कृत्वो ध्रुवामभिघार्य चरुमभिघारयत्युपभृतमन्ततः । अथ चतुर आज्यस्य
 गृह्णान आह ॥ १० ॥

पथ्यायै स्वस्तय इत्युपांश्चनुब्रूहीत्युच्चैः । अत्याक्रम्याश्राव्याह
 पथ्यां स्वस्तिमित्युपांशु यजेत्युच्चैः । वषट्कृते पूर्वार्धे जुहोति । अथ
 चतुर एवाज्यस्य गृह्णान आहाग्रय इति उपांश्चनुब्रूहीत्युच्चैः ।
 अत्याक्रम्याश्राव्याहाग्रिमिति उपांशु यजेति उच्चैर्वषट्कृते दक्षिणार्धे
 जुहोति । अथ चतुर एवाज्यस्य गृह्णान आह सोमायेत्युपांश्चनुब्रूही-
 त्युच्चैः । अत्याक्रम्याश्राव्याह सोममित्युपांशु यजेत्युच्चैः । वषट्कृते
 उपरार्धे जुहोति । अथ चतुर एवाज्यस्य गृह्णान आह सवितर इत्युपांश्चनुब्रूही-
 त्युच्चैः । अत्याक्रम्याश्राव्याह सवितारमित्युपांशु यजेत्युच्चैः । वषट्कृत
 उत्तरार्धे जुहोति । अथोपस्तीर्य पूर्वार्धाच्चरोरवद्यन्नाहादित्या
 इत्युपांश्चनुब्रूहीत्युच्चैः । पूर्वार्धादवदायापरार्धादवद्यत्यभिघारयति

made him enter the shed by the eastern door, having strewn the *Prṣṭhyā* line, having carried forth (*Praṇītā*) water, he pours out paddy for rice cooked for Aditi (for) the *Prāyaṇīyā* *Iṣṭi*. Having released speech with the call to the preparer of the oblation-material, having melted clarified butter over the *Gārhapatya* and having purified it, he offers a spoonful on the *Āhavanīya* with the verse, "The sage stretches the path of the sacrifice on the back of the vault above the light of the heaven along which thou carriest the oblation. Thou goest as messenger hence wisely, thence with more gain, *svāhā*."¹ Having gone out he gives out the call, "O Soma-seller, do thou sift the Soma; let a *brāhmaṇa* sit down towards the south with a water-jar placed near, at the spot for the (prospective) *Uparava* holes on the skin of a red bull; let the cattle not go away among whom are included the cow for purchase of Soma and two oxen carrying Soma; do you cleanse the Soma-carrying cart with its plank lifted up." They act as per the call. Having returned by the same route by which he had gone, having cooked the rice, having poured clarified butter over it and having taken the pot down towards the north, he places the *Prāyaṇīya* cooked rice (within the *Vedi*) with the *Ṣaḍdhotṛ* formula.² The procedure upto the *Prayāja*-offerings is similar. Having made five *Prayāja*-offerings, having crossed towards the north, having dropped the remnants five times into the *Dhruvā*, he pours clarified butter over the cooked rice, lastly into the *Upabhr̥t*. While taking four spoonfuls of clarified butter, he says (to the *Hotṛ*).

VI.11

(Loudly) "Do you recite the *puronuvākya* (to himself) for *Pathyā Svasti*." Having crossed and having made to announce, he says (loudly), "Do you recite the *yājyā* (to himself) for *Pathyā Svasti*." At the *Vaṣaṭ*-utterance he makes the offering in the eastern half (of the fire). While taking four spoonfuls of clarified butter he says (loudly), "Do you recite the *puronuvākya* (to himself) for *Agni*." Having crossed and having caused to announce, he says (loudly), "Do you recite the *yājyā* (to himself) for *Agni*." At the *Vaṣaṭ*-utterance he makes the offering in the southern half. While taking four spoonfuls of clarified butter, he says (loudly), "Do you recite the *puronuvākya* (to himself) for *Soma*." Having crossed and having caused to announce, he says (loudly), "Do you recite the *yājyā* (to himself) for *Soma*." At the *Vaṣaṭ*-utterance he makes the offering in the rear half. While taking four spoonfuls of clarified butter he says (loudly), "Do you recite the *puronuvākya* (to himself) for *Savitr̥*." Having crossed and having caused to announce, he says (loudly) "Do you recite the *yājyā* (to himself) for *Savitr̥*." At the *Vaṣaṭ*-utterance he makes the offering

1. TS III.5.5.3

2. TĀ III.4

प्रत्यनक्ति । अत्याक्रम्याश्राव्याहादितिमित्युपांशु यजेत्युच्चैः । वषट्कृते मध्ये जुहोति । अथ वै भवत्यदितिमिष्ट्वा मारुतीमृचमन्वाह मरुतो यद्ध वो दिव इति । अथोपस्तीर्योत्तरार्धाच्चरोरवद्यन्नाहाग्रये स्विष्टकृते ऽनुब्रूहीति । अथ वै भवत्यष्टावत्तः स्विष्टकृदद्वादशावत्तेडा । द्विरभिघारयति न प्रत्यनक्ति । अथैतन्मेक्षणमधोऽधः स्नुचावाग्रीध्रायोत्प्रयच्छन्नाहा-
तिवालयतादेव मानुप्रहार्षीरिति । अत्याक्रम्याश्राव्याहाग्रिं स्विष्टकृतं यजेति । वषट्कृत उत्तरार्धपूर्वार्धेऽतिहाय पूर्वा आहुतीर्जुहोति । अत्रैतन्मेक्षणमाहवनीये ऽतिवाल्याद्भिरभ्युक्ष्योत्तरतः सादयति । अथोदङ्ङत्याक्रम्य यथायतनं स्नुचौ सादयित्वा प्राशित्रमवदायेडाम-
वद्यति । उपहूतायामिडायामग्रीध आदधाति षडवत्तम् । प्राश्रन्ति । मार्जयन्ते ॥ ११ ॥

अथ परिकर्मिणः संशास्त्यनुच्छिष्टीकुर्वन्त एतं चरुं व्युद्धृत्य प्राश्रीताथैतां चरुस्थालीं सक्षामकाषामेतन्मेक्षणमेतं वेदमेतद्वर्हिश्चतुष्टय-
मुदयनीयाय निधत्तादिति । शंय्वन्तः प्रायणीयः संतिष्ठते । अत्रैतत्पूर्णपात्र-
मन्तर्वेदि निनयति । अथैतद्ध्रुवाज्यमाप्याय्य स्नुचि चतुर्गृहीतं गृहीत्वा
सूत्रेण हिरण्यं निष्टर्क्य बद्ध्वा दर्भनाड्यां प्रग्रथ्य स्नुच्यवदधातीयं ते शुक्र

in the northern half. Having spread clarified butter (into the ladle), while taking portions of cooked rice from the eastern half, he says (loudly), "Do you recite the *puronuvākya* (to himself) for Aditi." Having taken portions from the eastern half, he takes from the rear half. He pours clarified butter over the portion (taken up); smears the portion from which he took the oblation. Having crossed and having caused to announce, he says (loudly), "Do you recite the *yājyā* (to himself) for Aditi." At the *Vaṣaṭ*-utterance he makes the offering in the middle.

It is indeed said, "Having made an offering to Aditi, (the *Adhvaryu*) recites a verse addressed to the *Maruts*¹—O *Maruts*, desirous of happiness, we invoke you (to come) from the heaven. Do you come to us."² Having spread clarified butter into the ladle, while taking portion from the northern half of the cooked rice, (the *Adhvaryu*) says (to the *Hotṛ*), "Do you recite the *puronuvākya* for *Sviṣṭakṛt Agni*." It is indeed said, "The *Sviṣṭakṛt* oblation comprises eight portions, the *Idā* comprises twelve portions." (The *Adhvaryu* pours clarified butter twice, he does not besmear the cut up part of the oblation. Giving the corn-stirring stick to him from below the two ladles, he says to the *Āgnīdhra*, "Do thou move (the stick) beyond, do not throw (on the fire)." Having crossed and having caused to announce, he says (to the *Hotṛ*), "Do you recite the *yājyā* for *Sviṣṭakṛt Agni*." At the *Vaṣaṭ*-utterance he makes the offering in the eastern half of the northern half (of the fire) beyond the earlier offerings. At this stage (the *Āgnīdhra*) having moved over the *Āhavanīya* and having sprinkled it with water, places the corn-stirring stick towards the north. (The *Adhvaryu*), having crossed towards the north, having deposited the ladles at their places, and having cut up the *Prāṣitra*-portion, takes up the *Idā*. After the *Idā* has been invoked, he gives to the *Āgnīdhra* (his portion) in six cuttings. (The relevant priests) consume (the *Idā*) and sprinkle water upon themselves.

VI.12

(The *Adhvaryu*) instructs his assistant: "Do you consume this rice, having scooped it out without having any remnant, then preserve for the *Udayanīya* sacrifice these four things (namely), this vessel of rice together with the scrapings, this corn-stirring stick, the *Veda* and this sacrificial grass." The *Prāyaṇīya* sacrifice comes to a conclusion at the end of the *Śaṁyuvāka*. (The sacrificer) pours down within the altar the *Praṇītā*-goblet. (The *Adhvaryu*) having swollen the clarified butter in the *Dhruvā*, having taken up four spoonfuls into the ladle, having tied a piece of gold with a loose knot of a thread, having strung it into *darbha*-blade, puts it down into the ladle with the formula, "O brilliant one, this is thy body. This is thy

1. cf TS VI. 1.5.3

2. TS 1.5.11.4

तनूरिदं वर्चस्तया संभव भ्राजं गच्छेति । अत्रैतां दर्भनाडीः सुगदण्ड
 उपसंगृह्याहवनीये जुहोत्यन्वारब्धे यजमाने जूरसि धृता मनसा जुष्टा
 विष्णवे तस्यास्ते सत्यसवसः प्रसवे वाचो यन्त्रमशीय स्वाहेति । अपरं
 चतुर्गृहीतं गृहीत्वाथ याचति स्फ्यमुदपात्रं बर्हिर्हिरण्यमिति ।
 एतत्समादायाहैहि यजमानेति । अन्वग्यजमानो ऽनूची पत्नी स्थालीं
 पद्धरणीमादाय पूर्वया द्वारोपनिष्क्रम्याग्रेण शालां तिष्ठन्यजमान-
 माज्यमवेक्षयति शुक्रमस्यमृतमसि वैश्वदेवः हविरिति । अथैनः
 हिरण्यमन्तर्धायादित्यमुदीक्षयति सूर्यस्य चक्षुरारुहमग्रेरक्षणः कनीनिकां
 यदेतशेभिरीयसे भ्राजमानो विपश्चितेति । अथैताः सोमक्रयणीमग्रेण
 शालामुदीचीमतिवित्सयन्ति । तामनुमन्त्रयते चिदसि मनासीत्यान्तादनु-
 वाकस्य । अथाह दक्षिणस्येर्मस्य सप्तमं पदं जोषयध्वमिति । तस्यै
 षट्पदान्यनुनिक्रामति ॥ १२ ॥

वस्यसि रुद्रास्यदितिरस्यादित्यासि शुक्रासि चन्द्रासीति । सप्तमं
 पदमभिगृह्णाति बृहस्पतिस्त्वा सुप्ते रण्वतु रुद्रो वसुभिराचिकेत्विति ।
 अथैतस्मिन्पदे हिरण्यं निधाय संपरिस्तीर्याभिजुहोति पृथिव्यास्त्वा
 मूर्धन्नाजिघर्षिं देवयजन इडायाः पदे घृतवति स्वाहेति । अपोद्धृत्य
 हिरण्यं स्फ्येन वा कृष्णविषाणया वा पदं परिलिखति परिलिखितः

splendour. Be united with it. Attain brilliance."¹ Having suspended the darbha-blade on the handle of the ladle, he makes an offering on the Ahavanīya, while the sacrificer has contacted him, with the formula, "Thou art urging, grasped by mind, dear to Viṣṇu. May I attain the support of speech in that impulse of thine whose impulse is true, svāhā."¹

Having taken up another four spoonfuls, (the Adhvaryu) asks for the wooden sword, a pot filled with water, sacrificial grass and a piece of gold. Having taken up these, he says, "Come, O sacrificer." The sacrificer follows him, and the sacrificer's wife having taken up the vessel containing the soil, follows him. Having gone out by the eastern door, (the Adhvaryu) standing in front of the (Prāgvaṁśa) shed, makes the sacrificer gaze at the clarified butter with the formula, "Thou art bright, thou art nector the offering to all gods."¹ Having held the piece of gold in between he causes the sacrificer to gaze at the sun with the formula, "I have mounted the eye of sun the pupil of the eye of Agni, when thou shining goest with thy steeds along with the wise."¹ The Soma-purchasing cow is driven in front of the shed towards the north. (The sacrificer) follows her with the formula, "Thou art thought, thou art mind," thus, upto the end of the Anuvāka (thou art meditation; thou art *dakṣiṇā* thou art holy; thou art supreme, thou art two-headed Aditi. Be thou going forward and backward for us. May Mitra fasten thee by foot. May Pūṣan guard the ways for Indra the overseer. May the mother give thee consent, thy father, thy brother who has sprung of the same womb, and thy companion in the herd. O goddess, do thou approach god Soma for the sake of Indra. May Rudra bring thee back along the path of Mitra. May the friend of Soma bring well being. Do thou come back together with wealth)."² Then (the Adhvaryu) says, "Do you take note of the seventh foot-print of the right forefoot (of the cow)." (The Adhvaryu) passes along her six foot-steps.

VI.13

With the formula, "Thou art Vasvī, thou art Rudrā; thou art Aditi; thou art Ādityā; thou art Śukrā; thou art Candrā."¹ He takes hold of (the soil of) the seventh foot-print with the formula, "May Bṛhaspati make thee rejoice in happiness; may Rudra perceive thee along with Vasus."¹ Having deposited a piece of gold on this (seventh) foot-print, and having strewn it around, he makes an offering on it with the formula, "I pour thee on the head of the earth, on the sacrificial place, on the abode of Idā which is full of clarified butter, svāhā."¹ Having taken away the piece of gold, he draws a line around (the foot-print) with the wooden sword or with the

1. TS I.2.4.1

2. TS I.2.4.2

1. TS I.2.5.1

रक्षः परिलिखिता अरातय इदमहः रक्षसो ग्रीवा अपिकृन्तामि यो
 ऽस्मान्द्वेष्टि यं च वयं द्विष्म इदमस्य ग्रीवा अपिकृन्तामीति ।
 अथैनत्स्फ्येनोपसंग्राहं यावत्सूतं पद्धरण्याः संवपत्यस्मे रायो ऽस्मे राय
 इति त्रिः । त्वे राय इति यजमानाय प्रयच्छति । तोते राय इति यजमानः
 पत्यै । अथ पत्नीः सोमक्रयण्या समीक्षयति सं देवि देव्योर्वश्या
 पश्यस्वेति । अथ पत्नी यजमानमीक्षते त्वष्टीमती ते सपेय सुरेता रेतो
 दधाना वीरं विदेय तव संदृशीति । अथ यजमानः सोमक्रयणीमीक्षते
 माहः रायस्पोषेण वि योषमिति । अथैनद्धिरण्यमद्भिः प्रक्षाल्य
 मध्यमायामङ्गुलौ बध्नीते । अथैनं पदाशयमद्भिरुपसृजति । उत्सृजन्ति
 सोमक्रयणीम् । नयन्ति पत्नीम् । नि पदं दधति ॥ १३ ॥ तृतीयः ॥

अथात्रैव तिष्ठन्याचति चन्द्रं च छागां च कृष्णबलक्ष्यावूर्णास्तुके
 उष्णीषं द्वे वाससी द्वे कृष्णाजिने सोमक्रयणीमिति । अथ पृच्छति
 सोमविक्रयिञ्छुद्धस्ते सोमा३ इति । शुद्ध इतीतरः प्रत्याह । सुविचितः
 राजानं पुरस्ताद्भागाभिरुपतिष्ठत एष ते गायत्रो भाग इति मे सोमाय ब्रूतादेष
 ते त्रैष्टुभो भाग इति मे सोमाय ब्रूतादेष ते जागतो भाग इति मे सोमाय
 ब्रूताच्छन्दोमानाः साम्राज्यं गच्छेति मे सोमाय ब्रूतादिति । अथैतद्रोहितं
 चर्मानडुहमुत्तरलोमास्तीर्य । अथैतद्विगुणं वासः प्राचीनदशमुत्तरार्धे
 चर्मण उपस्तृणाति । अथ हिरण्यवता पाणिना राजानमभिमृशत्यःशुना ते
 अःशुः पृच्यतां परुषा परुर्गन्धस्ते काममवतु मदाय रसो अच्युतो ऽमात्यो
 ऽसि शुक्रस्ते ग्रह इति । अथैनमतिच्छन्दसर्चा मिमीते । एकयैकयोत्सर्गं
 मिमीते । अयातयाग्नियायातयाग्नियैवैनं मिमीते । सर्वास्वङ्गुष्ठमुपनिगृह्णात्यभि
 त्यं देवः सवितारमूण्योः कविक्रतुमर्चासि सत्यसवसः रत्नधामभि प्रियं

horn of black antelope with the formula, "The Rakṣas is encircled; the evil spirits are encircled. Here do I cut out the neck of the Rakṣas. I cut out the neck of one who hates us and whom we hate."¹ Collecting it by means of the wooden sword he pours into the vessel for holding the soil of foot-print as much soil as is mixed with clarified butter with the formula, "Wealth be with us"² recited thrice. He hands it over to the sacrificer with the formula, "Wealth be with thee."² The sacrificer to his wife with the formula, "Wealth be thine."²

The Adhvaryu makes the Soma-purchasing cow gaze at the sacrificer's wife with the formula, "O goddess, gaze together with goddess Urvaśī."² The wife gazes at the sacrificer with the formula, "Let me attend on thee with Tvaṣṭṛ's aid; rich in seed and bearing seed, may I get a heroic son in thy presence."² The sacrificer gazes at the Soma-purchasing cow with the formula, "May I not be separated from the fullness of wealth."² Having washed the piece of gold with water, he fixes it on the middle finger. He pours water on the cavity of the foot-print. The Soma-purchasing cow is released. The sacrificer's wife should be led back. The soil of foot-print is preserved.

VI.14

Standing here only, he asks for the piece of gold, the she-goat, two tufts of wool—a black and a white one, the turban, the two pieces of cloth, two skins of black antelope and the Soma-purchasing cow. He enquires, "O Soma-seller, is thy Soma sifted?" "Sifted," says the other one. The sacrificer prays to the well-sifted Soma with the *purastādbhāga* formulas, "Do thou speak unto Soma, 'This is thy Gāyatra part.' Do thou speak unto Soma 'This is thy Trīṣṭubh part.' Do thou speak unto Soma for me: 'This is thy Jāgata part.' Do thou speak unto Soma for me; 'Do thou become the lord of Chandomas."¹ Having spread the red hide of a bull with hairy side upwards, (the Adhvaryu) spreads the folded piece of cloth with its fringes towards the north on the northern half of the skin. He touches King Soma with the hand equipped with gold with the formula, "Let thy shoot be mixed with shoot, joint with joint; may thy fragrance evoke the desire; may the firm juice cause excitement. Thou art a house-holder; thy libation is bright."²

He measures it (the Soma) with the Atichandas verse. He measures with one finger at a time leaving (a finger each time). He measures him with a fresh finger each time. In respect of all (fingers) he applies the thumb. (The verse in the Atichandas metre is) "I send my prayer to god Savitr within the two bowls, the wise,

2. TS I.2.5.2

1. TS III.1.2.1

2. TS I.2.6.1

मतिम् । ऊर्ध्वा यस्यामतिर्भा अदिद्युतत्सवीमनि हिरण्यपाणिरमिमीत
 सुक्रतुः कृपा सुवरिति । पञ्च कृत्वो यजुषा पञ्च कृत्वस्तूष्णीम् । दश कृत्वो
 मिमानोऽर्धवेलाः राज्ञो मिमीते । अथातिशिष्टः राजानं प्रजाभ्यस्त्वेत्युप-
 समूहति । समुचित्य वसनस्यान्तान्प्रदक्षिणमुष्णीषेणोपनहति प्राणाय
 त्वेति । व्यानाय त्वेत्यनुशृण्वति । अथोपरिष्ठादङ्गुल्यावकाशं कृत्वा
 यजमानमवेक्षयति प्रजास्त्वमनु प्राणिहि प्रजास्त्वामनु प्राणन्त्विति ।
 अथैनं चर्मणि निदधाति । तं ततः कौत्स आदत्ते । अद्भिरभ्युक्ष्य चर्मोदू-
 हति । अथोपोत्थाय पृच्छति सोमविक्रयिन्क्रय्यस्ते सोमाः इति । क्रय्य
 इतीतरः प्रत्याह । मूजवताः इति । मूजवतो हीतीतरः प्रत्याह । अथैनं गवा
 पणते गवा ते क्रीणानीति । क्रीतः सोम इत्याह सोमविक्रयी वयाः सि
 व्याचक्ष्वेति । एषा ते सोमक्रयणी चन्द्रं ते छागा ते वस्त्रं त इति । अथैनः
 हिरण्येन पणते ॥ १४ ॥

सोमं ते क्रीणाम्यूर्जस्वन्तं पयस्वन्तं वीर्यवन्तमभिमातिषाहः शुक्रं
 ते शुक्रेण क्रीणामि चन्द्रं चन्द्रेणामृतममृतेन संयते गोरित्युक्त्वास्मे
 चन्द्राणीति यजमानाय प्रयच्छति । अथैनं प्रतीचीनग्रीवयाजया पणते
 तपसस्तनूरसि प्रजापतेर्वर्णस्तस्यास्ते सहस्रपोषं पुष्यन्त्याश्चरमेण पशुना
 क्रीणामीति । अस्मे ते बन्धुरिति यजमानमीक्षते । मयि ते रायः
 श्रयन्तामित्यात्मानम् । अथैनां प्रदक्षिणमावर्त्याद्भिरभ्युक्ष्योदीचीमुत्सृजति ।
 सैषा कौत्सस्य भवति । अथ कौत्साद्राजानमादत्ते मित्रो न एहि सुमित्रधा
 इति । तं यजमानस्योरौ दक्षिण आसादयतीन्द्रस्योरुमाविश दक्षिणमुशनुशन्तः
 स्योनः स्योनमिति । अथैनं प्रत्यपोर्णुते यजमानः । अद्भिरभ्युक्ष्य कौत्साय
 वा परिकर्मिणे वोष्णीषं प्रयच्छति । अथ यजमानः शुक्रयोर्णास्तु-
 कयाध्यस्यत्यस्मे ज्योतिरिति । अथैतां कृष्णामुपग्रश्नातीदमहः सर्पाणां
 दन्दशूकानां ग्रीवा उपग्रश्नामीति । तया सोमविक्रयिणं विध्यति
 सोमविक्रयिणि तम इति । अथ सोमक्रयणाननुदिशति स्वान भ्राजाङ्घारे
 बम्भारे हस्त सुहस्त कृशानवेते वः सोमक्रयणास्तान् रक्षध्वं मा वो

having true impulse the bestower of treasures, at whose impulse the resplendent light shines high. The golden-handed wise has measured the heaven with his form."² Five times with the formula, five times silently. Measuring ten times, he measures half the quantity of king Soma. He collects the remaining quantity of king Soma with the formula, "For progeny thee."² Having folded together the ends of the piece of cloth, he binds it with the turban by the right with the formula, "For Prāṇa thee."² Having caused a cavity above by means of a finger, he makes the sacrificer gaze (at it) with the formula, "Do thou breathe after the offspring; may the offspring breathe after thee."² He deposits it (the Soma) on the skin. One belonging to Kutsa gotra takes charge of it. The Adhvaryu lifts up the skin after having sprinkled it with water. Having stood up, he enquires, "O Soma-seller, is thy Soma to be purchased (by us)?" "It is for purchase," says the other. "Is it from the Mūjavat mountain?" "Indeed from the Mūjavat," says the other. Then he barter for a cow, "I purchase it for a cow." "The Soma has been purchased. Speak out the valuables." "This Soma-purchasing cow is thine. Gold is thine; the female goat is thine; piece of cloth is thine." Then he barter for gold.

VI.15

"I purchase thy Soma which is full of vigour, full of sap, full of strength and overcoming the enemy. I purchase thy bright (Soma) for bright (gold). The glittering for glittering; the immortal for immortal, to match thy cow." Having said this he gives (the gold) to the sacrificer saying, "Gold be with us."¹ Then he barter this (Soma) for the female goat with its neck towards the west with the formula, "Thou art the form of heat, the colour of Prajāpati, with thee who hast a thousandfold prosperity, with the least animal. I purchase (Soma)." He gazes at the sacrificer with the formula, "Thy kith and kin be with us."¹ At himself with the formula, "May thy wealth be with me."¹ Having turned the cow by the right and having sprinkled her with water, he leaves her towards the north. She belongs to the Kautsa. He takes up king Soma from the Kautsa with the formula, "Come to me as a friend, giving good friends."¹ He deposits him (Soma) on the right lap of the sacrificer with the formula, "Do thou enter upon the right lap of Indra, longing for one who longs you and favourable to one who is favourable to you."¹ The sacrificer uncovers it. Having sprinkled with water, the Adhvaryu gives away the turban either to the Kausta or a servant. He strikes at the sacrificer with the white tuft of wool with the formula, "Light be with us."¹ He ties up together the tuft of black wool with the formula, "Herewith do I tie up the necks of biting serpents."² With it he hits the Soma-seller saying "Darkness be with the Soma-seller."¹ He points at the articles for

1. TS I.2.7.1

2. TS VI.1.10.4

दभन्निति । अथैनमादायोपोत्तिष्ठत्युदायुषा स्वायुषोदोषधीनाः
 रसेनोत्पर्जन्यस्य शुष्मेणोदस्थाममृताः अन्विति । दक्षिणत एतत्सोमवाह-
 नमनः प्रागीषं योग्यकृतमुपस्थितं भवति । तदभिप्रैत्युर्वन्तरिक्षमन्वि-
 हीति । तस्य नीडे कृष्णाजिनमास्तृणात्यदित्याः सदो ऽसीति । अदित्याः
 सद आसीदेति कृष्णाजिने राजानम् । अथैनमुपतिष्ठते ऽस्तभ्राद् द्यामृषभो
 अन्तरिक्षममिमीत वरिमाणं पृथिव्या आसीदद्विश्वा भुवनानि सम्राड्विश्वेत्तानि
 वरुणस्य व्रतानीति । अथैनं वाससा परितनोति वनेषु व्यन्तरिक्षं ततान
 वाजमर्वत्सु पयो अघ्नियासु हत्सु क्रतुं वरुणो विक्ष्वग्रिं दिवि
 सूर्यमदधात्सोममद्राविति । अथोदुत्यं जातवेदसमिति सौर्यर्चा कृष्णाजिनं
 पुरस्तात्प्रत्यानहति । अथ सोमवाहनावानीयमानौ प्रतिमन्त्रयत उस्त्रावेतं
 धूर्षाहावनश्रू अवीरहणौ ब्रह्मचोदनाविति । तयोर्दक्षिणं पूर्वं युनक्ति
 वरुणस्य स्कम्भनमसीति । वरुणस्य स्कम्भसर्जनमसीति शम्यामवगू-
 हति । प्रत्यस्तो वरुणस्य पाश इति योक्त्रम् । एतयैवावृतोत्तरमनड्वाहं
 युनक्ति । अथ दक्षिणामीषामन्वारभ्य संप्रैषमाह ॥ १५ ॥

सोमाय क्रीताय प्रोह्यमाणायानुब्रूहि सुब्रह्मण्य सुब्रह्मण्यामाह्वय मा
 तु त्वमाह्वा यजमान आह्वास्यतीति । यदा यजमानस्त्रिरुपाःश्चाह्वयते ऽथैष
 सुब्रह्मण्यो ऽन्तरेणेषे तिष्ठन्मलाशशाखां धारयन्सुब्रह्मण्यामाह्वयति
 सुब्रह्मण्योः सुब्रह्मण्योमिति त्रिः । त्रिरुक्तायां प्रच्यावयन्ति प्रच्यवस्व
 भुवस्पते विश्वान्यभि धामानि मा त्वा परिपरी विदन्मा वा परिपन्थिनो
 विदन्मा त्वा वृका अघायवो मा गन्धर्वो विश्वावसुरादघच्छेयेनो भूत्वा
 परापत यजमानस्य नो गृहे देवैः सःस्कृतमिति । प्रदक्षिणः राजानं

which Soma was purchased with the formula, "O Svāna, Bhrāja, Aṅghāri, Bambhāri, Hasta, Suhasta and Kṛṣānu, these are the articles for which Soma has been bought. Guard them; let them not fail you."³

Taking him (Soma, the Adhvaryu) stands up with the formula, "I have arisen following the immortals with life, good life, with the sap of plants, with the force of rains."⁴ The Soma-carrying cart with its pole pointing towards the east and provided with a yoke, stands towards the south. He approaches it with the formula, "Go along the wide midregion."⁴ He spreads skin of black antelope in his seat with the formula, "Thou art the seat of Aditi."⁴ (He deposits) king Soma on the skin of black antelope with the formula, "Do thou sit on the seat of Aditi."⁴ He prays to him with the verse, "The bull has supported the heaven and the midregion, has measured the width of the earth. He, the overruler, governed all worlds. All these are Varuṇa's ordinances."⁴ He enfolds him with a piece of cloth with the verse, "Varuṇa has expanded the midregion over the woods, swiftness in horses, milk in cows, will in hearts, the fire among the settlers, the sun in the heaven and Soma on the mountain."⁴ With the verse addressed to Sūrya, "The beams hold up god Jātavedas the sun, so that all might see,"⁴ he unfolds the skin of black antelope from the front. He recites with reference to the Soma-carrying bulls being brought, the formula, "Come hither O bulls, you who bear the yoke, not shedding tears, not killing our heroic progeny, and inciting the priests."⁴ He first yokes the southern side bull with the formula, "Thou art the support of Varuṇa."⁴ He fixes the yoke-pin with the formula, "Thou art the prop of the support of Varuṇa."⁴ The yokehalter with the formula, "Varuṇa's noose is tied."⁴ With this very procedure he yokes the northern side bull. Touching the southern pole he gives out the call.

VI.16

"Do you (O Hotṛ) recite verses for the Soma which has been purchased being carried forth. O Subrahmaṇya, do thou invoke Subrahmaṇyā. Do thou, however, not invoke (until) the sacrificer invokes." When the sacrificer invokes three times in a low voice, then the Subrahmaṇya, standing between the two poles and holding a twig of *Butea frondosa* invokes Subrahmaṇyā by saying *subrahmaṇyom subrahmaṇyom* three times. After (the first verse) has been recited thrice by (the Hotṛ) they cause the cart to move with the formula, "O lord of the earth, do thou move forward towards all abodes. Let no opponent find thee; let no robber find thee; let not the wicked wolves find thee; let not Viśvāvasu Gandharva injure thee. Do thou become an eagle and fly away towards the house of the sacrificer which has been

3. TS I.2.7.2

4. TS I.2.8.1

परिवहन्ति । अथैतावज्जसोपसंक्रामतो ऽध्वर्युश्च यजमानश्च यजमानस्य स्वस्त्ययन्यस्यपि पन्थामगस्महि स्वस्तिगामनेहसं येन विश्वाः परि द्विषो वृणक्ति विन्दते वस्विति । अथाग्रेण शालां तिष्ठन्नोह्यमानः राजानं प्रतिमन्त्रयते नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तदृतः सपर्यत दूरेदृशे देवजाताय केतवे दिवस्पुत्राय सूर्याय शःसतेति । अथैतत्सोमवाहनमनो ऽग्रेण शालामुदगीषमुपस्थापयन्ति । तदुपस्तभ्रोति वरुणस्य स्कम्भनमसीति । वरुणस्य स्कम्भसर्जनमसीति शम्यामुद्रूहति । उन्मुक्तो वरुणस्य पाश इति योक्त्रम् । अथ वै भवति विमुक्तो ऽन्यो ऽनड्वान्भवत्यविमुक्तो ऽन्यो ऽथातिथ्यं गृह्णाति यज्ञस्य संतत्यै पत्यन्वारभत इति ब्राह्मणम् । अथाहैहि यजमानेति । पूर्वया द्वारा शालां प्रपाद्य पृष्ठ्याः स्तीर्त्वापः प्रणीयातिथ्यं निर्वपत्यन्वारब्धायां पत्याम् । अथ देवस्य त्वा सवितुः प्रसव इति प्रतिपदं कृत्वा ॥ १६ ॥

अग्रेरातिथ्यमसि विष्णवे त्वा जुष्टं निर्वपामीति । एतामेव प्रतिपदं कृत्वा सोमस्यातिथ्यमसि विष्णवे त्वा जुष्टं निर्वपामीति । एतामेव प्रतिपदं कृत्वातिथेरातिथ्यमसि विष्णवे त्वा जुष्टं निर्वपामीति । एतामेव प्रतिपदं कृत्वाग्रये त्वा रायस्पोषदात्रे विष्णवे त्वा जुष्टं निर्वपामीति । एतामेव प्रतिपदं कृत्वा श्येनाय त्वा सोमभृते विष्णवे त्वा जुष्टं निर्वपामीति । पञ्च कृत्वो यजुषा । हविष्कृता वाचं विसृज्यैतयैवावृतोत्तरमनड्वाहं विमुञ्चति । अथैते ब्राह्मणाश्चत्वार आसन्दीमाददते । अथ यजमानो नीडाद्राजानमादत्ते या ते धामानि हविषा यजन्ति ता ते विश्वा परिभूरस्तु

accomplished by gods. Thou art the producer of happiness for the sacrificer."¹ King Soma is turned around by the right. The Adhvaryu and the sacrificer step up straight on (towards the Prāgvaṁśa shed) with the formula, "We have stridden the path which leads to happiness and which is secure by which one keeps off all his enemies and obtains wealth."¹

Standing in front of the (Prāgvaṁśa) shed, the Adhvaryu recites with reference to king Soma being carried the verse, "Homage to the brightness of Mitra and Varuṇa. Do you pay homage to the god. Do you praise Sūrya the far-seeing, god-born light, son of heaven."¹ The Soma-carrying cart is made to stand in front of the (Prāgvaṁśa) shed with its poles pointing towards the north. (The Adhvaryu) supports it with the formula, "Thou art the support of Varuṇa."¹ He lifts up the yoke with the formula, "Thou art the prop of Varuṇa's support."¹ The yoke-halter with the formula, "Varuṇa's noose is loosened."¹ It is indeed said, "While one ox is removed, the other not removed, the Adhvaryu pours out oblation-material for the Ātithyeṣṭi for the continuity of the sacrifice. The sacrificer's wife holds contact (at the pouring)." So says the Brāhmaṇa² (The Adhvaryu) says, "Come O sacrificer." Having caused the sacrificer to enter (the shed) by the eastern door, having strewn the Prṣṭhyā line and having carried forth Praṇītā waters, he pours out (paddy) for the Ātithyeṣṭi while the sacrificer's wife has maintained contact. Having made a beginning with the formula, "In the impulse of god Savitr.

VI.17

(The Adhvaryu pours out paddy) with the formula, "Thou art the guest-offering of Agni; I pour out the dear oblation for Viṣṇu thee."¹ Having made a similar beginning (he pours with the formula), "Thou art the guest-offering for Soma; I pour out the dear oblation for Viṣṇu thee."¹ Having made a similar beginning, (he pours out with the formula) "Thou art the guest-offering for the guest; I pour out the dear oblation for Viṣṇu thee."¹ Having made a similar beginning (he pours out with the formula) "For Agni the giver of wealth thee; I pour out dear oblation for Viṣṇu thee."¹ Having made a similar beginning (he pours out with the formula), "For Soma-carrying eagle thee; I pour the dear oblation for Viṣṇu thee."¹ Five times (he pours out) to the accompaniment of the (relevant) yajus. Having released speech with the call to the preparer of the oblation-material, he removes the other ox with a similar procedure. Four brāhmaṇas

1. TS I.2.9.1

2. TS VI.2.1.1

1. TS I.2.10.1

यज्ञमिति । पूर्वं एवासन्धा प्रतिपद्यन्ते । अन्वग्राज्ञा यजमानो ऽन्वक्लृद्र उदपात्रेण । पूर्वया द्वारा शालां प्रपादयति गयस्फानः प्रतरणः सुवीरो ऽवीरहा प्रचरा सोम दुर्यानििति । अथैतामासन्दीमग्रेणाहवनीयं पर्याहृत्य दक्षिणतो निदधति । तस्यां कृष्णाजिनमास्तृणात्यदित्याः सदोऽसीति । अदित्याः सद आसीदेति कृष्णाजिने राजानम् । अथैनमुपतिष्ठते वरुणो ऽसि धृतव्रतो वारुणमसीति । समुच्चित्य कृष्णाजिनस्यान्तान्स्पन्द्यया विग्रथ्य वःशे प्रग्रथ्नाति शंयोर्देवानां सख्यादिति । अथापरावासन्दीपा-
दावन्तरेण ब्राह्मणो ऽभिषिञ्चति शूद्रः प्रक्षालयति मा देवानामपसश्छित्स्म-
हीति । अथैनं वारुण्यर्चा परिचरति तत्त्वा यामि ब्रह्मणा वन्दमान इति ।
अथैनं सःशास्ति मा राजानं चाहवनीयं चान्तरेण कश्चन संचारीन्मैनं
सायुधो मा सदण्डो मा सच्छत्रो मा सोष्णीषो मा साधस्पाद्यो ऽनुप्रपादी-
दिति । अथास्मै मधुपर्कं च गां च प्राहुः । तामध्वर्युर्विशास्ति ॥ १७ ॥
चतुर्थः ॥

श्रपयन्त्येतमातिथ्यं वैष्णवं नवकपालम् । तेन सह मदन्तीरधिश्र-
यति । शिल्पवदेतदिध्माबर्हिरातिथ्यस्य भवति । कार्ष्मर्यमयैः परिधि-
भिराश्ववालेन प्रस्तरेणैक्षवीभ्यां विधृतीभ्यां तेन शिल्पवत् । त्वचं
पुरोडाशस्य ग्राहयित्वा श्रपयित्वाभिवास्य प्राडेत्याप्येभ्यो निनीय
स्तम्बयजुर्हरति । इदमेव प्रसिद्धं पौरोडाशिकं त्रिर्यजुषा तूष्णीं चतुर्थम् ।

take up the stool. The sacrificer takes up Soma from the seat with the verse, "Thy splendours which they worship with oblations may all these surround the sacrificer."¹ (The brāhmaṇas) first enter (the shed) together with the stool. Following them the sacrificer together with the Soma. Following him the Śūdra together with a pot full of water. (The sacrificer) carries the Soma into the shed by the eastern door with the verse, "Increasing the family-wealth, impeller, rich in heroes, not killing our heroes, O Soma, enter the dwellings."¹ Having brought around the stool along the front of the Āhavanīya, they keep it towards the south with the formula, "Thou art the seat of Aditi."¹ (The Adhvaryu) spreads on it the skin of black antelope with the formula, "Do thou sit on the seat of Aditi."¹ King Soma on the skin of black antelope.

(The sacrificer) prays to him with the formula, "Thou art Varuṇa, the possessor of ordinances. Thou belongest to Varuṇa."² Having collected together the ends of the skin of black antelope and having fastened them with a cord, the Adhvaryu ties it to the heaven with the formula, "From the beneficent friendship with gods." In between the two rear legs of the stool a brāhmaṇa sprinkles water (over the Soma) and the Śūdra cleanses with the formula, "May we not be deprived of friendship with gods"² (recited by the Adhvaryu). He then worships him with the verse addressed to Varuṇa, "Praying to thee with the divine song, I come to thee. The sacrificer rules that (favour of thine) through oblations. Without getting angry, O Varuṇa, do thou know of this (divine song). Praised widely, do thou not steal away our life."³ Then he gives instructions with regard to him (Soma): "Let nobody pass between king Soma and Āhavanīya, whoever enters (the shed), let him not enter with any instrument, staff, umbrella, turban or footwear." Madhuparka worship and a cow are offered to him (Soma). The Adhvaryu gives suitable instructions in respect of her.

VI.18

The cake on nine potsherds for Viṣṇu pertaining to the Ātithya-oblation is baked. Along with it one boils water. The sacrificial grass and faggot for the Ātithyeṣṭi is specific. It is said to be specific for the reason of the enclosing sticks of *Gmelina arborea*, the Prastra of *Saccharum spontaneum* and the two separating blades of sugarcane. Having allowed the cake to catch skin, having put on fire, having covered (with embers and ashes), having gone forward, and having poured down the wash-water for the Āpyas, the Adhvaryu carries Stambayajus. (The rite) is

2. TS I.2.10.2

3. TS II. 1.11.6

पूर्वं परिग्राहं परिगृह्णाति । करणं जपति । उद्धन्ति । उद्धतादाग्रीध्र-
 स्त्रिर्हरति । यदाग्रीध्रस्त्रिर्हरत्यथोत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्च-
 स्प्य- स्तब्ध्वा संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसादय सुवं च
 सुचश्च संमृष्ट्याज्येनोदेहीति । आहतासु प्रोक्षणीषूदस्य स्प्यं मार्जयित्वेध्मा-
 बर्हिरुपसाद्य प्रदक्षिणमावृत्य प्रत्यङ्ङाद्रुत्य सुवं च सुचश्च संमार्ष्टि ।
 आज्येनोदेति । आज्यं च प्रोक्षणीश्चेत्पूय प्रसिद्धं चतुर्गृहीतानि वा
 पञ्चगृहीतानि वाज्यानि गृहीत्वा प्रोक्षणीभिरुपोत्तिष्ठति । इध्मं प्रोक्षति ।
 वेदिं प्रोक्षति । बर्हिः प्रोक्षति । बर्हिरासन्नं प्रोक्ष्योपनिनीय पुरस्तादाश्ववालं
 प्रस्तरं गृह्णाति । पञ्चविधं बर्हिं स्तीर्त्वा प्रस्तरपाणिः प्राङ्भिसृप्य
 कार्ष्ण्यमयान्परिधीन्परिदधाति । ऊर्ध्वे समिधावादधाति । ऐक्षवी विधृती
 तिरश्ची सादयति । विधृत्योराश्ववालं प्रस्तरम् । प्रस्तरे जुहूम् । बर्हिषीतरे ।
 एता असदन्निति समभिमृश्य प्रदक्षिणमावृत्य प्रत्यङ्ङाद्रुत्याथैतं
 पुरोडाशमुपस्तीर्णाभिघारितमुद्वास्य चतुर्होत्रातिथ्यमासादयति । अत्र
 संभारान्व्याचष्टे । अथ निर्मन्थ्यस्यावृता निर्मन्थ्येन चरति ।
 प्रहृत्याभिहुत्याथेध्मात्समिधमाददान आहाग्रये समिध्यमानायानुब्रूहीति ।
 अभ्यादधातीध्मम् । न समिधं परिशिनष्टि । वेदेनोपवाजयति । अनूक्तासु
 सामिधेनीषु सुवेणाधारमाधारयति । संमृष्टे सुग्भ्यामुत्तरम् ।
 अथासंस्पर्शयन्सुचावुदङ्ङत्याक्रम्य जुह्वा ध्रुवां समज्य सादयित्वा
 सुचौ प्रवरं प्रवृणीते । प्रसिद्धं होतारं वृणीते । सीदति होता ।
 प्रसवमाकाङ्क्षति । प्रसूतः सुचावादायात्याक्रम्याश्राव्याह समिधो

prescribed in the *Pauroḍāśika Brāhmaṇa*.¹ (The Adhvaryu carries the Stambayajus) three times with the formula and the fourth time silently. He does the first tracing of the altar. He murmurs the *Karaṇa*-formula. He digs out the altar. From the dug out region the *Āgnīdhra* carries (grass with earth) three times. When the *Āgnīdhra* carries thrice, the Adhvaryu, having done the second tracing, having levelled and having struck the wooden sword across, gives out the call, "Do thou put down the *Prokṣaṇī* ladle, put down in sacrificial grass and faggot, do thou cleanse the spoons and ladles and come up with the clarified butter." After the *Prokṣaṇī*-waters have been brought, having thrown the wooden sword, having sprinkled (upon himself), having put down the sacrificial grass and faggot, having turned by the right and having moved to the rear, he cleanses the spoon and ladles. He comes up with the clarified butter. Having purified the clarified butter and the *Prokṣaṇī*-waters, having taken up clarified butter in four spoonfuls or five spoonfuls, he stands up taking up *Prokṣaṇī*-waters. He sprinkles the faggot; sprinkles the altar; sprinkles the sacrificial grass. Having sprinkled the sacrificial grass held (within the altar) and having poured down water (on the knot of the grass), he takes from the front side the *Prastara* of *saccharum spontaneum*). Having spread the sacrificial grass in five rows, having moved eastwards with the *Prastara* in his hand, he lays down the enclosing sticks of *Gmelina arborea*. He keeps erect two fire-sticks. He places across two separating blades of sugarcane the *Prastara* of *Saccharum spontaneum* upon the separating blades. The *Juhū* ladle on the *Prastara*. The other two ladles upon the sacrificial grass. Having touched them all together with the formula, "These have sat down in the world of good action, protect them, O Viṣṇu, protect the sacrifice; protect the lord of sacrifice, protect me the leader of sacrifice,"² having turned by the right and moving to the rear, having taken down the cake by first spreading and then pouring clarified butter, the Adhvaryu deposits the *Ātithya* oblation reciting the *Caturhotṛ* formula. Here he pronounces the *Sambhārayajus* formula.³

He goes through the churning with the procedure for churning.⁴ Having put (the churned out fire into the *Āhavanīya*) and having made an offering, while taking a fire-stick from the faggot he says (to the *Hotṛ*), "Do you recite verses for the fire being enkindled." He puts the faggot (one by one); he does not keep back a fire-stick. He fans (the fire) by means of the *Veda*. After the *Sāmidhenī* verses have been recited (by the *Hotṛ*) one by one, he pours the *Āghāra*-line by means of the spoon. After (the *Āhavanīya*) has been cleansed (by means of the wooden sword) thrice,

1. First *Prāśna* of the *Prājāpatyakāṇḍa* according to the *Kāṇḍānukrama* of TS II.6.4; BaudhŚS I.11.
2. TS I.1.11.2
3. TĀ III.8
4. cf. BaudhŚS IV.5

यजेति । वषट्कृते जुहोति । यज यजेति । चतुर्थं यक्ष्यन्नत्रैतदौषभृतमाज्यः
 सर्वश एव जुह्वाः समानयते । पञ्च प्रयाजानिष्टोदङ्ङत्याक्रम्य संस्त्रावेण
 ध्रुवामभिघार्य पुरोडाशमभिघारयति नोषभृतम् । अथाग्रये सोमायेत्याज्यभा-
 गाभ्यां चरति । उपांशु हविषा चरति विष्णवे ऽनुब्रूहि विष्णुं यजेति ।
 अथ स्विष्टकृता चरति । इडान्त आतिथ्यः संतिष्ठते । अत्रैतत्पूर्णपात्रमन्तर्वेदि
 निनयति । अत्रैतद्ध्रुवाज्यमाप्याय्य कःसं वा चमसं वा याचति ।
 तमन्तर्वेदि निधाय तस्मिन्नेतत्तानूनप्त्रं निगृह्णाति ॥ १८ ॥

आपतये त्वा गृह्णामि परिपतये त्वा गृह्णामि तनूनप्त्रे त्वा गृह्णामि
 शाक़राय त्वा गृह्णामि शक्मन्नोजिष्ठाय त्वा गृह्णामीति । स यावन्त
 ऋत्विजस्त एनत्समवमृशन्त्यनाधृष्टमस्यनाधृष्यं देवानामोजो ऽभिशस्तिपा
 अनभिशस्तेन्यमिति । यजमानमतिवाचयत्यनु मे दीक्षां दीक्षापतिर्मन्यतामनु
 तपस्तपस्पतिरञ्जसा सत्यमुपगेषः सुविते मा धा इति । स यावन्त
 ऋत्विजस्तेषूपहवमिष्ट्वा यजमान एव त्रिरवजिघ्रति प्रजापतौ त्वा मनसि
 जुहोमीति । अथैनदद्विरभ्युन्नीयोत्तरतः सिञ्चति । अथाहाग्रीन्मदन्त्यापाः
 इति । मदन्ति देवीरमृता ऋतावृध इति । ताभिराद्रवेति । अथ मदन्तीरुप-
 स्पृश्योपोत्थाय विस्त्रस्य हिरण्यमवधाय राजानमाप्याययन्त्यः शुरः शुस्ते
 देव सोमाप्यायतामिन्द्रायैकधनविद आ तुभ्यमिन्द्रः प्यायतामा त्वमिन्द्राय

he pours down the posterior Āghāra by means of two ladles. Without letting the two ladles touch each other, having crossed towards the north, having anointed the Dhruvā with the Juhū, having put down the two ladles, he chooses the Pravara. He chooses the Hotṛ as prescribed.⁵ The Hotṛ sits down. The Adhvaryu awaits the impulse (by the Hotṛ). Being impelled, having taken up the two ladles, having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for Samidhs." At the Vaṣaṭ-utterance he makes the offering. (He gives two subsequent calls as) "Do you recite the yājyā," "Do you recite the yājyā." When going to give the fourth yājyā-call, he brings the entire quantity of clarified butter from the Upabhṛt ladle into the Juhū. Having offered five Prayājas, having crossed towards the north, having put a drop into the Dhruvā, he pours clarified butter over the cake, not into the Upabhṛt. He offers the two Ājyabhāgas respectively to Agni and Soma. He offers the principal oblation in a low voice: "Do you recite the puronuvākya for Viṣṇu: Do you recite the yājyā for Viṣṇu." He offers the Sviṣṭakṛt-oblation. The Ātithya sacrifice is concluded with the Idā. He pours down the Praṇītā goblet within the altar. Having swollen the clarified water into the Dhruvā, he asks for a bronze-vessel or a wooden goblet. Having kept it within the altar, he takes up this Tānūnaptra (clarified butter from the Dhruvā):

VI.19

(With the formula), "I take thee for one who rushes on; I take thee for one who rushes around; I take thee for Tanūnapṛ; I take thee for the mighty; I take thee for the mightiest strength."¹ As many priests as there are, they touch it together with the formula, "Thou art unapproached, the unapproachable, the unconquerable vigour of gods, protecting from the imprecations, impervious to imprecations."¹ He makes the sacrificer recite the formula, "May the guardian of consecration approve of my consecration; may the Lord of consecration approve of my consecration; the lord of penance my penance. May I quickly attain the truth; keep me in welfare."¹ As many priests as there are, having sought their consent, the sacrificer himself licks it thrice with the formula, "I offer thee unto Prajāpati, unto the intellect."² Having mixed it with water, he scatters it towards the north.

He enquires: "O Agnīdh, are the waters boiling?" (He replies), "The divine, immortal, rejoicing in the divine law; they are boiling." "Come up with them," (says the Adhvaryu). Having touched the hot water, having stood, having untied (the bundle of Soma), having placed a piece of gold into it; the priests swell king Soma

5. cf. BaudhŚS I.15

1. TS I.2.10.2

2. TS III.1.2.2

प्यायस्वेति । यजमानमतिवाचयत्याप्यायय सखीन्त्सन्त्या मेधया स्वस्ति
 ते देव सोम सुत्यामशीयेति । अथाप उपस्पृश्य यथायतनमुपविशन्ति ।
 अथाध्वर्युर्वाजवतीभ्यां स्नुचौ व्यूहति । विधृतीभ्यां प्रस्तरं
 समुल्लुप्याप्रतिशृणुस्त्रेधानक्ति । न प्रस्तरायाश्रावयति । न बर्हिरेनुप्रह-
 रति । तं दक्षिणार्धे वेद्यैर्निधाय तस्मिन्दक्षिणोत्तरिणो निहुवत एष्टा रायः
 प्रेषे भगायर्तमृतवादिभ्यो नमो दिवे नमः पृथिव्या इति । परिधिषु
 शकलानुपसंगृह्णाति । प्रस्तरे बर्हिर्यावन्मात्रं स्पन्द्यया विग्रथ्याहवनीये
 ऽतिवाल्याद्विरभ्युक्ष्योत्तरतः सादयति । अथ यजमानमवान्तरदीक्षा-
 मुपनयत्यग्रे व्रतपते त्वं व्रतानां व्रतपतिरसि या मम तनूरेषा सा त्वयि या
 तव तनूरियं सा मयि सह नौ व्रतपते व्रतिनोर्व्रतानीति । अथैनं
 संशास्ति संतरां मेखलां समायच्छस्व संतरां मुष्टी कुरुष्व तप्तव्रत एधि
 मदन्तीभिर्मार्जयस्वोत्पूर्वं व्रतनं सृज या ते अग्रे रुद्रिया तनूस्तया नः पाहि
 तस्यास्ते स्वाहेति । एतेनातो ऽधि व्रतयेति । स एवमेवैतत्सर्वं
 करोति । ॥ १९ ॥

अथ प्रवर्ग्यस्यावृता प्रवर्ग्येण चरति । अथ स्फ्यमाददान
 आहाग्नीन्मदन्तीरधिश्रय हविरधिश्रयैह्युपसीदेति । एतास्वेव मदन्तीषु
 भूयसीरप आनयति । आज्यमधिश्रयति । तद्धविः । अथैतस्यैव बर्हिष
 स्तीर्णस्य पर्यवलोपं स्तम्बयजुर्हरति । इदमेव प्रसिद्धं पौरोडाशिकं
 त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं परिग्राहं परिगृह्णाति । करणं जपति ।

with the formula, "O god Soma, may every shoot of thee swell for Indra who gains the invaluable wealth. May Indra swell for thee; do thou swell for Indra,"³ He makes the sacrificer recite the formula, "Cause thy friends to swell with gift and wisdom. O god Soma; may I attain the pressing happily."³ Having touched water, they take their seats.

The Adhvaryu separates the two ladles with the two Vājavatī verses.⁴ Having seized the Prastara together with the two separating blades, he besmears it at three places without bruising it. He does not cause to announce in connection with the Prastara.⁴ He does not throw the Barhis into the fire. Having kept it (the Prastara) into the southern half of the altar, the priests (respectively) pay homage with their palms, the right one being upwards, with the formula, "Riches are exceedingly desired for food, for prosperity. Be right to the speakers of right; obeisance to the heaven; obeisance to the earth."³ He keeps pieces of wood upon the enclosing sticks. Having tied a few blades of sacrificial grass upon the Prastara with a cord, having moved it over the Āhavanīya and having sprinkled it with water, he keeps it towards the north. He then initiates the sacrificer into intermediate consecration with the formula, "O Agni, the lord of vows, thou art the lord of vows, let this body of mine be in thee, let this body of thine be in me. O lord of vows, let the vows of us who are the holders of vows be together."³ He then gives instructions to him (the sacrificer), "Do you tighten the girdle round the waist, close the fists tightly; take hot milk; sprinkle yourself with hot water; give up the earlier formula used for taking Vrata milk. Hereafter consume milk with the formula, "O Agni do thou guard us with thy Rudra form. For that form of thine, svāhā." He (the sacrificer) abides by all this.

VI.20

(The Adhvaryu) performs the Pravargya rite with the procedure for Pravargya. Taking up the wooden sword, he says (to the Āgnīdhra); "O Agnīdh, do thou boil the water; put the oblation on fire, come and be by my side." (The Āgnīdhra) adds water to that very hot water, puts clarified butter on fire. It is the oblation. He carries the Stambayajus taken out of the same spread out sacrificial grass. The rite is well established in the Pauroḍāśika Brāhmaṇa.¹ (He carries stambayajus) thrice with the relevant yajus and the fourth time silently. He does the first tracing (of the altar). He murmurs the Karaṇa-formula. The Āgnīdhra carries (grass and earth)

3. TS. I.2.11.1

4. cf. BaudhŚS I.19

1. cf. BaudhŚS VI.18

उद्धन्ति । उद्धतादाग्रीध्रस्त्रिहंरति । यदाग्रीध्रस्त्रिहंरत्यथोत्तरं परिग्राहं
 परिगृह्य योयुपित्वा तिर्यञ्चः स्फ्यः स्तब्ध्वा संप्रैषमाह मदन्तीरासादयेध्मा-
 बर्हिरुपसादय स्त्रुवं च स्त्रुचौ च संमृद्धिं हविषोदेहीति । आहतासु
 मदन्तीषूदस्य स्फ्यं मार्जयित्वेध्माबर्हिरुपसाद्य प्रदक्षिणमावृत्य प्रत्यङ्मद्रुत्य
 स्त्रुवं च स्त्रुचौ च संमार्ष्टि । हविषोदेति । हविश्च मदन्तीश्चोत्पूयाष्टौ कृत्वो
 जुह्वां गृह्णीते । चतुरुपभृति । आज्यस्थाल्यां तृतीयामुत्प्रदाय
 मदन्तीभिरुपोत्तिष्ठति । इध्मं प्रोक्षति । वेदिं प्रोक्षति । बर्हिः प्रोक्षति ।
 बर्हिरासन्नं प्रोक्ष्योपनिनीय पुरस्तादाश्ववालं प्रस्तरं गृह्णाति । एकविधं बर्हि
 स्तीर्त्वा प्रस्तरपाणिः प्राङ्भिसृप्य कार्ष्ण्यमयान्परिधीन्परिदधाति । ऊर्ध्वं
 समिधावादधाति । ऐक्षवी विधृती तिरश्ची सादयति । विधृत्योराश्ववालं
 प्रस्तरम् । प्रस्तरे जुहूम् । बर्हिषीतरे । एते असदतामिति समभिमृश्य
 प्रदक्षिणमावृत्य प्रत्यङ्मद्रुत्य जघनेन गार्हपत्यमुपविश्य देवपत्नीर्व्याचष्टे ।
 अथैतेनैव यथेतमेत्याथेध्मात्समिधमाददान आहाग्रये समिध्यमाना-
 यानुब्रूहीति । अभ्यादधातीध्मः सकृद्वा त्रिर्वा । न समिधं परिशिनष्टि ।
 वेदेनोपवाजयति । अनूक्तासु सामिधेनीषु स्त्रुवेणाधारमाधारयति । संमृष्टे
 न सुग्भ्यामुत्तरम् । अथ प्रवरं प्रवृणीते । अथाश्रावयत्यो श्रावयास्तु श्रौषट्
 सीद होतरित्येतावान्प्रवरः । सीदति होता । प्रसवमाकाङ्क्षति । प्रसूतः
 स्त्रुचावाददान आह ॥ २० ॥

अग्रय इति । उपाः श्वनुब्रूहीत्युच्चैः । अत्याक्रम्याश्राव्याहाग्रिमिति ।
 उपाः शु यजेत्युच्चैः । वषट्कृते पूर्वार्धे ऽर्धवेलां जुहोति । अथात्रैव

three times from the dug out region. When the Āgnīdhra carries three times, then (the Adhvaryu), having done the second tracing, having levelled, having held the wooden sword across, gives out the call, "Keep down the hot water, put down the sacrificial grass and faggot, cleanse the spoon and the two ladles and come up with the oblation." After the hot water has been brought in, having thrown the wooden sword, having sprinkled (upon himself), having put down the sacrificial grass and faggot, having turned by the right and having moved towards the west, he cleanses the spoons and ladles. Comes up with the oblation. Having purified the oblation and hot water, he takes up clarified butter into the Juhū eight times; four times into the Upabhr̥t. Having poured back into the vessel for clarified butter (first having drawn from the same) and having deemed it as the third (ladle), he stands up with hot water. He sprinkles the faggot; sprinkles the altar; sprinkles the sacrificial grass. Having sprinkled the sacrificial grass (held within the altar) and having poured (water over its knot), he takes up the Prastara of *Saccharum spontaneum* from the front. Having spread the grass in a single row, taking the Prastara in his hand, having moved eastwards, he lays down the enclosing sticks of *Gmelina arborea*. He keeps erect two fire-sticks. He places across two separating blades of sugarcane. The Prastara of *Saccharum spontaneum* upon the separating blades. The Juhū on the Prastara. The other two ladles on the sacrificial grass. Having touched them together with the verse, "These (two) have sat down ..." ², having turned by the right, having moved towards the west and having sat down to the rear of the Gārhapatya, he recites the Devapatnī formulas. ³

Having come back by the way by which he had gone, taking a fire-stick from the faggot, he says (to the Hotṛ), "Do you recite verses for the fire being enkindled." He puts the faggot once or in three parts. He does not keep back a fire-stick. He fans (the fire) by means of the Veda. After the Sāmidhenī verses have been recited one by one, he pours an Āghāra-line by means of the spoon. After (the Āhavanīya) has been cleansed, he does not pour the second line by means of the two ladles. Then he chooses the Pravara. He causes to announce, "Do thou announce," "Let it be heard," "Seat yourself O Hotṛ." This much is the Pravara. The Hotṛ sits down. (The Adhvaryu) awaits the impulse (by the Hotṛ). Impelled, taking the ladles, he says (to the Hotṛ):

VI.21

(loudly) "Do you recite the puronuvākya (in a low tone) for Agni." Having crossed and having caused to announce he says, (loudly) "Do you recite the yājñā

2. TS I.1.11.2 in a modified form

3. TĀ III.9

तिष्ठन्नाह सोमायेत्युपांश्चनुब्रूहीत्युच्चैः । आश्राव्याह सोममित्युपांशु
 यजेत्युच्चैः । वषट्कृते मध्ये जुहोति । अथ समानयमान आह विष्णव
 इत्युपांश्चनुब्रूहीत्युच्चैः । आश्राव्याह विष्णुमित्युपांशु यजेत्युच्चैः ।
 वषट्कृते पश्चात्सर्वं जुहोति । अथोदङ्ङित्याक्रम्य यथायतनं स्तुचौ
 सादयित्वाथाहाग्रीन्मदन्त्यापाः इति । मदन्ति देवीरमृता ऋतावृध इति ।
 ताभिराद्रवेति । अथ मदन्तीरुपस्पृश्योपोत्थाय विस्त्रस्य हिरण्यमवधाय
 राजानमाप्याययन्त्यंशुरंशुस्ते देव सोमाप्यायतामिन्द्रायैकधनविद आ
 तुभ्यमिन्द्रः प्यायतामा त्वमिन्द्राय प्यायस्वेति । यजमानमतिवाचयति ।
 आप्यायय सखीन्त्सन्त्या मेधया स्वस्ति ते देव सोम सुत्यामशीयेति ।
 अथाप उपस्पृश्य यथायतनमुपविशन्ति । अथाध्वर्युर्वाजवतीभ्यां स्तुचौ
 व्यूहति । विधृतीभ्यां प्रस्तरं समुल्लुप्याप्रतिशृणंस्त्रेधानक्ति । न
 प्रस्तरायाश्रावयति । न बर्हिरनुप्रहरति । तं दक्षिणार्धे वेद्यै निधाय
 तस्मिन्दक्षिणोत्तरिणो निहुवत एष्टा रायः प्रेषे भगार्थमृतवादिभ्यो नमो
 दिवे नमः पृथिव्या इति । सव्ये पाणौ प्रस्तरं समावृत्याज्यस्थाल्याः
 स्तुवेणोपहत्य प्रथमामुपसदं जुहोति या ते अग्ने ऽयाशया तनूर्वर्षिष्ठा
 गह्वरेष्ठोग्रं वचो अपावधीं त्वेषं वचो अपावधीं स्वाहेति । परिधिषु
 शकलानुपसंगृह्णाति प्रस्तरे बर्हिर्यावन्मात्रं स्पन्द्याया विग्रथ्याहवनीये
 ऽतिवाल्याद्भिरभ्युक्ष्योत्तरतः सादयति । अथोपनिष्क्रम्य संप्रैषमाह सुब्रह्मण्य
 सुब्रह्मण्यामाह्वय त्रिस्तनव्रतं प्रयच्छतेति । आह्वयति सुब्रह्मण्यः
 सुब्रह्मण्याम् । त्रिस्तनव्रतं प्रयच्छति । अथापराह आपराह्निकीभ्यां

(in a low tone) for Agni." At the *Vaṣaṭ*-utterance he offers half the quantity in the eastern half. Standing here only he says (loudly) "Do you recite the *puronuvākya* (in a low tone) for Soma." Having caused to announce he says (loudly), "Do you recite the *yājyā* (in a low tone) for Soma." At the *Vaṣaṭ*-utterance he makes the offering in the middle. While taking clarified butter from the *Upabhṛt* into the (*Juhū*) he says (loudly) "Do you recite the *puronuvākya* (in a low tone) for *Viṣṇu*." Having caused to announce he says (loudly) "Do you recite the *yājyā* (in a low tone) for *Viṣṇu*." At the *Vaṣaṭ*-utterance he offers the entire quantity into three parts. Having crossed towards the north and having deposited the ladles in their places, he says, "O *Agnīdh*, are the waters boiling?" (The latter says), "The divine, immortal, rejoicing in the divine law, they are boiling," "Do thou come up with them." Having touched the hot water, having stood, having untied (the bunch of Soma), having placed a piece of gold into it, the priests swell king Soma with the formula, "O god Soma, may every shoot of thee swell for Indra who gains the invaluable wealth. May Indra swell for thee; do thou swell for Indra."¹ He makes the sacrificer recite the formula, "Cause thy friends to swell with gift and wisdom. O god Soma, may I attain the pressing happily."¹ Having touched water, they take their seats.

The *Adhvaryu* separates the two ladles with the two *Vājavatī* verses.² Having seized the *Prastara* together with the two separating blades, he besmears it at three places without bruising it. He does not cause to announce in connection with the *Prastara*.² He does not throw the *Barhis* into the fire. Having kept it into the southern half of the altar the priests pay homage with their palms, the right one being upwards, with the formula, "The riches are exceedingly desired for food, for prosperity. Be right to the speakers of right. Obeisance to the heaven, obeisance to the earth."¹ Having placed the *Prastara* into the left hand, having struck clarified butter from the vessel of clarified butter by means of the spoon, he offers the first *Upasad* with the formula, "That form of thine, O *Agni*, which rests in iron, the highest that dwells in the depth—by that speech I have driven away harsh speech; I have driven away angry speech, *svāhā*."³ He keeps piece of wood upon the enclosing sticks. Having tied a few blades of sacrificial grass upon the *Prastara* with a cord, having moved it over the *Āhavanīya* and having sprinkled it with water, he keeps it towards the north. Having gone out, he gives the call, "O *Subrahmanya*, do thou invoke *Subrahmanya*; give (to the sacrificer) *Vrata*-milk derived from three udders of the cow." The *Subrahmanya* invokes *Subrahmanya*. One gives (to the

1. TS. I.2.11.1

2. cf. *BaudhŚS* I.19

3. TS I.2.11.2

प्रवर्ग्योपसद्भ्यां प्रचरति । तयोः समानी चर्यैतावदेव नाना । सव्योत्तरिणो निहुवते । अथोपनिष्क्रम्य संप्रैषमाह सुब्रह्मण्य सुब्रह्मण्यामाह्वय त्रिस्तनव्रतं दोहयतेति । आह्वयति सुब्रह्मण्यः सुब्रह्मण्याम् । त्रिस्तनव्रतं दोहयति । तदर्धरात्रे प्रयच्छति ॥ २१ ॥ पञ्चमः ॥

अथाध्वर्युरपररात्र आद्रुत्य सःशास्ति द्विस्तनव्रतं दोहयतेति । प्रातरुदित आदित्ये विसृष्टायां वाचि मध्यमाभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । रजाशयामत्र जुहोति । अथोपनिष्क्रम्य संप्रैषमाह सुब्रह्मण्य सुब्रह्मण्यामाह्वय द्विस्तनव्रतं प्रयच्छतेति । आह्वयति सुब्रह्मण्यः सुब्रह्मण्याम् । द्विस्तनव्रतं प्रयच्छति । स आहवनीयादेवाग्रे षट् प्राचः प्रक्रमान्प्रक्रामति । तच्छङ्कुं निहन्ति । स शालामुखीयः शङ्कुः । शालामुखीयाच्छङ्कोः षट्त्रिंशत्प्राचः प्रक्रमान्प्रक्रामति । तच्छङ्कुं निहन्ति । स यूपावटीयः शङ्कुः । शालामुखीयाच्छङ्कोः पञ्चदश दक्षिणा प्रक्रमान्प्रक्रामति पञ्चदशोदीचः । तच्छङ्कुं निहन्ति । ते श्रोणी । यूपावटीयाच्छङ्कोर्द्वादश दक्षिणा प्रक्रमान्प्रक्रामति द्वादशोदीचः । तच्छङ्कुं निहन्ति । तावत्सौ । अथैनामक्षण्या मानेन प्रमाय समन्तः स्पन्द्याया परितनोति । पृष्ठ्यामातनोति । यूपावटीयाच्छङ्कोरनुस्पन्द्यं द्वादश प्रत्यञ्चि क्षुद्रपदानि प्रक्रामति । तच्छङ्कुं निहन्ति । स मध्यम औत्तरवेदिकः शङ्कुः । मध्यमादौत्तरवेदिकाच्छङ्कोः पञ्च दक्षिणा क्षुद्रपदानि प्रक्रामति पञ्चोदञ्चि । तच्छङ्कुं निहन्ति । ते श्रोणी । यूपावटीयाच्छङ्कोश्चत्वारि दक्षिणा क्षुद्रपदानि प्रक्रामति चत्वार्युदञ्चि । तच्छङ्कुं निहन्ति । तावत्सौ । अथैनामक्षण्या मानेन प्रमाय समन्तः स्पन्द्याया परितनोति । पृष्ठ्यामातनोति । मध्यमादौत्तरवेदिकाच्छङ्कोरनुस्पन्द्यः षट् प्रतीचः प्रक्रमान्प्रक्रामति

sacrificer) Vrata-milk derived from three udders of the cow. In the afternoon the Adhvaryu performs the afternoon Pravargya and Upasad. Their procedure is similar; this much is different: (the priests) pay homage by means of the palms with the left one upwards. Having gone out (the Adhvaryu) gives out the call, "O Subrahmaṇya, do thou invoke Subrahmaṇyā; do you cause the Vrata-milk to be milked from three udders." The Subrahmaṇya invokes Subrahmaṇyā. One causes the Vrata-milk to be milked from three udders. He gives it (to the sacrificer) at midnight.

VI.22

Having come up in the latter part of night, the Adhvaryu gives out the call, "Do you cause the Vrata-milk to be milked from two udders (of the cow)." In the morning after the sun has risen, and speech has been released, the Adhvaryu goes through the rites of middle Pravargya and Upasad. Here he makes the *rajāśayā* offering.¹ Having gone out, he gives out the call, "O Subrahmaṇya, do thou invoke Subrahmaṇyā, do you give (to the sacrificer) Vrata-milk obtained from two udders (of the cow)." Subrahmaṇya invokes Subrahmaṇyā. One gives (to the sacrificer) Vrata-milk obtained from two udders.

(The Adhvaryu) first strides six steps from the Āhavanīya towards the east. There he fixes a pin. That is the Śālāmukhīya² pin. From the Śālāmukhīya pin he strides thirty six steps towards the east. There he fixes a pin. That is the Yūpāvaṭīya pin.³ From the Śālāmukhīya pin he strides fifteen steps towards the south; fifteen towards the north, there he fixes pins. These two are the buttocks. From the Yūpāvaṭīya pin he strides twelve steps towards the south; twelve towards the north. He fixes pins there. They are the shoulders. Having measured it (the Mahāvedi) by a diagonal measure, he stretches a cord around on all sides. He stretches the Prṣṭhyā line. From the Yūpāvaṭīya pin he strides twelve feet towards the west along the Prṣṭhyā. He fixes a pin there. That is the central pin pertaining to the Uttaravedi. From the central pin he strides five feet towards the south; five towards the north. He fixes pins there. They are the buttocks. From the Yūpāvaṭīya pin he strides four feet towards the south, four towards the north. He fixes two pins there. They are the shoulders. Having measured it (the Mahāvedi) by a diagonal measure, he stretches out a cord round it on all sides. He stretches the Prṣṭhyā line. From the central pin

1. The Upasad-offering with the formula, *yā te agne rajāśayā*.... TS I.2.11.2.
2. The Āhavanīya fire in the Prāgvarṇśa shed takes the name Śālāmukhīya after that Āhavanīya fire is carried forth on the Uttaravedi in the Mahāvedi.
3. Yūpāvaṭīya pin denotes the spot where a hole is dug out for erecting the sacrificial post.

दक्षिणा सप्तमम् । तत्स्फ्यं निदधाति । स उपरवाणां कालः । अथ महावेद्या उत्तरादंसीयाच्छङ्कोर्वेद्यन्तेन द्वादश प्रतीचः प्रक्रमान्प्रक्रामत्युदञ्चं त्रयोदशम् । तदाग्रीध्र उपसीदति । स उत्करस्य कालः । अथोपरवाणां कालात्स्तम्बयजुर्हरति ॥ २२ ॥

इदमेव प्रसिद्धं पौरोडाशिकम् । त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं परिग्राहं परिगृह्णाति । करणं जपतीमां नराः कृणुत वेदिमेत्य वसुमतीं रुद्रवतीमादित्यवतीं विश्वदेव्यावतीं वर्ष्मन्दिवो नाभा पृथिव्या यथायं यजमानो न रिष्येदिति । उद्भन्ति । उद्भतादाग्रीध्रस्त्रिहरति । यदाग्रीध्रस्त्रिहरत्यथाग्रेण शालां तिष्ठन्संप्रैषमाह वेदिकारा वेदिं कल्पयत प्रस्थलानि भिन्दत प्रति निम्नान्पूरयत किंशारूणि निरस्यत प्राचीमुदीचीं प्रणवां निस्तिष्ठतेति । यथासंप्रैषं ते कुर्वन्ति । अथ महावेद्या उत्तरादंसीयाच्छङ्कोर्वेद्यन्तेन त्रीन्प्रतीचः प्रक्रमान्प्रक्रामत्युदञ्चं चतुर्थम् । तच्चात्वालस्यावृता चात्वालं परिलिखति । उत्तरवेदेरावृतोत्तरवेदिं निवपति । उत्तरनाभिमुत्साद्याथैनां प्रतिच्छाद्यापराह्निकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । अथोपनिष्क्रम्य संप्रैषमाह सुब्रह्मण्य सुब्रह्मण्यामाह्वय द्विस्तनव्रतं दोहयतेति । आह्वयति सुब्रह्मण्यः सुब्रह्मण्याम् । द्विस्तनव्रतं दोहयति । तदर्धरात्रे प्रयच्छति ॥ २३ ॥ षष्ठः ॥

अथाध्वर्युरपररात्र आहुत्य संशास्त्येकस्तनव्रतं दोहयतेति । प्रातरुदित आदित्ये विसृष्टायां वाच्युत्तमाभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । हराशयामत्र जुहोति । अथोपनिष्क्रम्य संप्रैषमाह सुब्रह्मण्य सुब्रह्मण्यामाह्वयार्धस्तनव्रतं

pertaining to the Uttaravedi he strides six steps towards the west along the cord. A seventh step towards the south. He places the wooden sword there. That is the spot for the Uparava holes. From the pin on the northern shoulder of the Mahāvedī he strides twelve steps towards the west along the border of the Mahāvedī; a thirteenth step towards the north. The Āgnīdhra sits there. That is the spot for the rubbish-heap. He carries Stambayajus from the spot for the Uparava holes.

VI.23

The rite is prescribed in the Pauroḍāśika Brāhmaṇa.¹ (He carries Stambayajus) three times with the relevant formula and the fourth time silently. He does the first tracing of the altar. He murmurs the Karaṇa-formula: "O men, do you come and prepare this altar occupied by the Vasus, Rudras, Ādityas and Viśve Devas at the height of the heaven, on the navel of the earth so that this sacrificer may not be injured."² He digs up. The Āgnīdhra carries three times (grass and earth) from the dug up spot. When the Āgnīdhra carries three times, the Adhvaryu standing in front of the shed gives out the call, "O workers of the altar, do you prepare the altar, break up the heights, fill in the depths, remove the beards of corn, render it slopy towards the north-east." They do according to the call.

From the pin at the northern shoulder of the Mahāvedī, he strides three steps towards the west along the border and a fourth towards the north. Here he draws around the Cātvāla following the procedure of the Cātvāla.³ He raises the Uttaravedi following the procedure for the Uttaravedi.³ Having carved out the Uttaranābhi and having covered it,³ he goes through the rites of the afternoon Pravargya and Upasad. Having gone out he gives out the call, "O Subrahmaṇya, do thou invoke Subrahmaṇyā; do you cause the Vrata-milk to be obtained from two udders." The Subrahmaṇya invokes Subrahmaṇyā. One causes the Vrata-milk to be milked from two udders. He gives it (to the sacrificer) at midnight.

VI.24

The Adhvaryu, having approached in the latter part of night, gives the instruction, "Do you cause the Vrata-milk to be milked from one udder (of the cow)." In the morning, after the sun has risen and speech has been released, he goes through the last Pravargya and Upasad. Here he makes the *harāśayā* offering.¹

1. cf. Footnote to BaudhŚS VI.18

2. cf. TBr. III.7.7.13

3. cf. BaudhŚS IV.2

1. The Upasad-offering with the formula, *yā te agne harāśayā*.... TS I.2.11.2.

प्रयच्छतेति । आह्वयति सुब्रह्मण्यः सुब्रह्मण्याम् । अर्धस्तनव्रतं
 प्रयच्छति । अथ तदानीमेवापराह्निकी प्रवर्ग्योपसदौ समस्योपनिष्क्रम्य
 संप्रैषमाह सुब्रह्मण्य सुब्रह्मण्यामाह्वय प्रतिप्रस्थातः प्रवर्ग्यस्यावृता प्रवर्ग्यः
 संसादयोद्वासनायेति । त्रेधैतत्पदं कुर्वन्ति । गार्हपत्ये तृतीयमुपयमनीषु
 तृतीयं नि तृतीयं दधति । अथ प्रवर्ग्यस्यावृता प्रवर्ग्यमुद्वासयति ।
 अग्रेरावृताग्रिं प्रणयति । अग्रिवत्सुत्तरं परिग्राहं परिगृह्य योयुपित्वा
 तिर्यञ्चः स्फ्यः स्तब्ध्वा संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसाद-
 येत्येतावान्संप्रैषः । अत्रैवैतद्बर्हिरनुस्पन्द्यः स्तृणाति सकृदेव ।
 एतदेवेध्माबर्हिरग्रीषोमीयाय पशवे परिशयीतेत्येक आहुः । अथास्यैते
 अनसी प्रक्षालिते प्रपन्ने योग्यकृते अभितः शालां तिष्ठतः । तयोर्दक्षिणं
 वर्षीय उत्तरं ह्रसीयः । उद्धृतफलकं दक्षिणमनुद्धृतफलकमुत्तरम् ।
 तयोर्दक्षे बद्धं तदवस्यति । अथैने अन्तर्वेद्यभ्यववर्तयन्ति । अथाग्रेण
 शालामरत्निमात्रमभित स्पन्द्याः स्थापयित्वा । अथैने प्रोक्षति वैष्णवी
 विष्णवे शुन्धेथामिति । अथाहैहि यजमानेति । पूर्वया द्वारा शालां प्रपाद्य
 गार्हपत्य आज्यं विलाप्योत्पूय सुचि चतुर्गृहीतं गृहीत्वा शालामुखीये
 सावित्रं जुहोत्यन्वारब्धे यजमाने युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य
 बृहतो विपश्चितः । वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः
 परिष्टुतिः स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वाथ याचत्याज्यस्थालीः
 सस्त्रुवाः स्फ्यमुदपात्रं बर्हिर्हिरण्यमिति । एतत्समादायाहैहि यजमानेति ।
 अन्वग्यजमानो ऽनूची पत्नी पदतृतीयमादाय पूर्वया द्वारोपनिष्क्रम्य
 दक्षिणस्य हविर्धानस्य पश्चादक्षमुपसृप्य दक्षिणस्यां वर्तन्याः स्फ्येनोद्ध-
 त्यावोक्ष्य हिरण्यं निधाय संपरिस्तीर्याभिजुहोतीदं विष्णुर्विचक्रमे त्रेधा

Having gone out, he gives the call, "O Subrahmaṇya, do thou invoke Subrahmaṇyā; do you give (to the sacrificer) half of the Vrata-milk obtained from one udder." The Subrahmaṇya invokes Subrahmaṇyā. One gives half of the Vrata-milk obtained from one udder. At that very time, having hastened with the afternoon Pravargya and Upasad and having gone out, he gives out the call, "O Subrahmaṇya, do thou invoke Subrahmaṇyā; O Pratiprasthātṛ, do you collect the Pravargya-implements for disposal, following the procedure for the Pravargya." (The soil of) the foot-print (of the cow) is divided into three parts: one part into the Gārhapatya fire-place, one in the soil in the supporting ladle, one is preserved. He disposes of the Pravargya-implements following the procedure laid down in the Pravargya-rite.²

He carries forth the fire following the procedure of carrying forth of fire.³ After having done the second tracing (of the altar) when it is equipped with fire, having levelled, having held the wooden sword across, (the Adhvaryu) gives the call, "Do you keep the Prokṣaṇī-water, put down the sacrificial grass and faggot." This much is the call. Here he spreads the sacrificial grass along the cord only once. This sacrificial grass and faggot lies for the Agnī-śomīya animal. So say some teachers. The two carts, washed out, brought in and provided with a yoke, stand on the two sides of the shed. The southern one of the two is higher and the northern-one is shorter. The southern one with its plank lifted; the northern one with its plank not lifted up. He loosens (the cord) which is tied to their axles. They are brought in within the altar. Having stayed them on both sides of the cord one *aratni* away from the shed, he sprinkles them with the formula, "You two belonging to Viṣṇu, be purified for Viṣṇu." Then he says, "Come, O sacrificer." Having caused him to enter the shed by the eastern door, having melted clarified butter over the Gārhapatya, having purified it, and having taken four spoonfuls into the ladle, he makes an offering to Savitṛ on the Śālāmukhīya, while the sacrificer has contacted him, with the verse, "The priests of the mighty wise priest yoke their mind, yoke their thoughts. He alone who knows the path ordains their priestly functions. The praise of god Savitṛ is great,⁴ svāhā."

Having taken up another four spoonfuls, he asks for the vessel for clarified butter together with the spoon, wooden sword, pot filled with water, sacrificial grass and a piece of gold. Having taken this, he says, "Come O sacrificer." The sacrificer following him, the sacrificer's wife following him taking up a third part of soil of the footprint. Having gone out by the eastern door, having approached the spot to the rear of the axle of the southern Havirdhāna cart, having dug up by means of the wooden sword on the southern track, having sprinkled water with downward palm;

2. cf. BaudhŚS IX. 13 ff

3. cf. BaudhŚS IV.3

4. TS I.2.13.1

निदधे पदम् । समूढमस्य पांसुरे स्वाहेति । अथैतेषां पदपांसूनाम-
 धान्पत्यञ्जलावावपति । अथैनान्संस्त्रावेणाभिधारयति । सा प्राचोत्तानेन
 पाणिना दक्षिणमक्षधुरमुपानक्त्या नो वीरो जायतां कर्मण्यो यः सर्वे
 अनुजीवाम यो बहूनामसद्वशीति । अपरं चतुर्गृहीतं गृहीत्वोत्तरस्य
 हविर्धानस्य पश्चादक्षमुपसृप्योत्तरस्यां वर्तन्याः स्प्येनोद्धृत्यावोक्ष्य हिरण्यं
 निधाय संपरिस्तीर्याभिजुहोतीरावती धेनुमती हि भूतः सूयवसिनी मनवे
 यशस्ये । व्यस्कभ्राद्रोदसी विष्णुरेते दाधार पृथिवीमभितो मयूखैः
 स्वाहेति । अत्रैतान्पदपांसून्सर्वश एव पत्यञ्जलावावपति ।
 अथैनान्संस्त्रावेणाभिधारयति । सा प्राचोत्तानेनैव पाणिनोत्तरमक्षधुरमुपा-
 नक्ति । समान उपाञ्जनः । अथैतानि शस्त्राणि प्रतिप्रस्थात्र उत्प्रयच्छति ।
 नयन्ति पत्नीः ह्वयन्ति होतारम् । अथैने संपरिगृह्य संप्रैषमाह ॥ २४ ॥

हविर्धानाभ्यां प्रवर्त्यमानाभ्यामनुब्रूहीति । त्रिरुक्तायां प्रवर्तयन्ति
 प्राची प्रेतमध्वरं कल्पयन्ती ऊर्ध्वं यज्ञं नयतं मा जीह्वरतमिति । अथ यद्यक्ष
 उत्सर्जति सुवाग्देव दुर्याः आवदेत्येव तत्र जपति । अथैतावज्जसोपसंक्रामतो
 ऽध्वर्युश्च प्रतिप्रस्थाता च । उत्तरेण हविर्धाने परीत्य पूर्वावुपातीत्य
 मध्यमादौत्तरवेदिकाच्छङ्कोरनुस्पन्द्यं त्रीन्प्रतीचः प्रक्रमान्प्रक्रामतः ।
 तदेनयोर्नभ्यस्थयोश्चुबुके रमयतो ऽत्र रमेथां वर्षमपृथिव्या इति । अथ
 दिवो वा विष्णवुत वा पृथिव्या इत्याशीर्पदयर्चाध्वर्युर्दक्षिणस्य हविर्धानस्य

having placed a piece of gold, and having strewn grass around it; the Adhvaryu makes an offering with the verse, "Viṣṇu has traversed this, he has set his foot at three places; all is gathered in its dust, svāhā."⁴ He pours half of the dust of the footprint in the folded palms of the sacrificer's wife. He pours over it drops of clarified butter in the ladle. She anoints the southern end of the axle by means of the palm turned upwards and pointing towards the east with the formula, "May a heroic active son be born to us on whom we all shall depend, who shall control many."⁵ Having taken up another four spoonfuls, having moved towards the west of the axle of the northern Havirdhāna-cart, having struck with the wooden sword on the northern track, having sprinkled water, having placed a piece of gold and having strewn it around; he makes an offering with the verse, "O heaven and earth, do you become possessors of food, cattle and good grains, and glorious for the sacrificer. Viṣṇu fixed you separately and held you on both sides by means of his rays, svāhā."⁶ At this stage he pours down the entire soil of the foot-print within the joined palms of the sacrificer's wife. He spreads drops of clarified butter over it. She besmears the northern axle-end by means of the palm turned upwards and pointing towards the east. The formula for besmearing is the same.⁷ He hands over all the implements to the Pratiprasthātṛ. The sacrificer's wife is led (towards her apartment). The Hotṛ is called. Touching the two (Havirdhāna-carts) together, he gives out the call.

VI.25

"Do you recite the verses for the two Havirdhāna-carts being moved." When the (first) verse has been recited thrice, they move (the carts) with the Adhvaryu reciting the verse, "Do you (O carts), move towards the east, furnishing the sacrifice. Do you lead the sacrifice upwards (towards the gods). Do not stumble."¹ If the axle creaks, he should murmur the formula, "Speak O god, good speech about the residence."² The Adhvaryu and Pratiprasthātṛ go forward straight. Having gone round along the north³ and having traversed towards the east (of the respective carts), they step three steps towards the west (from the spots) along the cord touching the middle pin pertaining to the Uttaravedi. At these points they station those planks of the wheels of the two carts out of which the navels of the carts

5. TS I.2.13.5

6. TS I.2.13.2

7. See *supra*

1. TS I.2.13.2

2. TS I.2.13.1

3. Respectively of the two carts

दक्षिणतो मेथीं निहन्ति । अथैनाः स्पन्दया सूपनिबद्धामुपनिबध्नाति
विष्णोर्नु कं वीर्याणि प्रवोचमिति । एवमेव प्रतिप्रस्थातोत्तरस्य
हविर्धानस्योत्तरतो मेथीं निहन्ति । अथैनाः स्पन्दया सूपनिबद्धामुपनि-
बध्नाति । एतेनैव मन्त्रेण । अथाध्वर्युर्दक्षिणस्य हविर्धानस्य चुबुकात्प्राञ्चमरत्निं
मीत्वा लोके न्यस्य गर्तं खानयति । अथ दक्षिणाद्युगान्तात्प्राञ्चं बाहुं मीत्वा
लोके न्यस्य गर्तं खानयति । तावुभावुत्तरेणान्यं गर्तं खानयति । एवमेव
प्रतिप्रस्थातोत्तरतस्त्रीनार्तान् खानयति । एवमपरतः । तेषु प्राचीनकर्णा
स्थूणा उच्छ्रयन्ति । तासूदञ्चौ वःशौ प्रोहन्ति । अध्यस्यन्ति पुरस्ताद्राटीं
विष्णो रराटमसीति । विष्णोः पृष्ठमसीति मध्यमं छदिरधिनिदधाति ।
विष्णोः श्र्यप्रे स्थ इति ये अभितो भवतः । दक्षिणतश्चोत्तरतश्च परिश्रयन्ति ।
प्राचीं च प्रतीचीं च द्वारौ कुर्वन्ति । अथ दक्षिणे द्वारबाहौ कुशहस्तमुपनिगृह्य
दर्भणं प्रवयति दर्भणे स्पन्धां विष्णोः स्यूरसीति । विष्णोर्ध्रुवमसीति ग्रन्थिं
करोति । तं तदानीमेव विस्त्रस्याहाकुर्वन्तो ग्रन्थीन्हस्तकौशलैर्निस्तिष्ठतेति ।
एवमेवोत्तरं द्वारबाहुम् । एवमपरे द्वारबाहू निस्तिष्ठति । अथैनदभिमृशति
वैष्णवमसि विष्णवे त्वेति । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्मद्रुत्य
शालामुखीयाच्छङ्कोरनुस्पन्दः षट् प्राचः प्रक्रमान्प्रक्रामति दक्षिणा
सप्तमम् । तदभिं निदधाति । स औदुम्बर्यै कालः । औदुम्बर्यै कालादभि-
मादत्ते ॥ २५ ॥

have been prepared, with the formula, "Do you stand here on the height of the earth."¹ The Adhvaryu fixes a pin towards the south of the southern Havirdhāna cart with the verse known as *āsīrpadā*, "Do you, O Viṣṇu, fill in my hands with many kinds of wealth from the heaven or from the earth, from the Maharloka or the midregion. Grant me wealth from the right hand and the left one."¹ He ties it well with a cord (to the cart) with the verse, "I shall proclaim the heroic deeds of Viṣṇu who measured out the earthly regions, who supported the upper abode, traversing the space of three steps, the wide-going."¹ Similarly the Pratiprasthātṛ fixes a pin, towards the north of the northern cart. He ties it well with a cord (to the cart) with the same verse.

The Adhvaryu, having measured one *aratni* from the (resting) plank of southern Havirdhāna-cart and having placed a clod,⁴ causes a hole to be dug. Then having measured one arm towards the east from the southern yoke-end and having placed a clod,⁴ he causes a hole to be dug. He causes another hole to be dug between these two. Similarly the Pratiprasthātṛ causes three holes to be dug towards the north. Similarly towards the west. In these (holes) poles with their forked tops pointing towards the east are raised. On those (posts) two bamboos pointing towards the north are fixed. Towards the east they put up a frontlet with the formula, "Thou art the forehead of Viṣṇu."⁵ With the formula, "Thou art the back of Viṣṇu,"⁵ the Adhvaryu places over the middle roof. With the formula, "You are the mouth-corners of Viṣṇu"⁵ (he places) those which are on both sides. They enclose (the structure) towards the south and north. Two doors are made—one towards the east and the other towards the west. Having fixed a handful of Kuśa-grass on the southern post of the (eastern) door, he insinuates a poker, and a thread into the poker with the formula, "Thou art the thread of Viṣṇu."⁵ He ties a knot with the formula, "Thou art a fixed point of Viṣṇu."⁵ Having loosened it the Adhvaryu says, "Do you decorate (the door-post) with hand-skill without tying any knots." In the same way northern door-post. In the same way he decorates the posts of the rear door. He then touches (the structure) with the formula, "Thou belongst to Viṣṇu; for Viṣṇu thee."⁵ The Adhvaryu, having turned by the right and hastening to the west, steps six eastward steps along the cord from the pin related to the Śālāmukhiya fire-place, and the seventh step towards the south. He keeps the hoe there. That is the spot for the post of Udumbara (*Ficus glomerata*). From the spot for the Udumbara post, he takes up the hoe.

4. The text has *loke nyasya*. The word *loke* needs to be emended as *lokam*. Bhavasvāmin explains *loṣṭam pātayitvā*.
5. TSI.2.13.3

देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादद इति । आदायाभिमन्त्रयते ऽभिरसि नारिरसीति । तयौदुम्बर्या अवटं परिलिखति परिलिखितः रक्षः परिलिखिता अरातय इदमहः रक्षसो ग्रीवा अपिकृन्तामि यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इदमस्य ग्रीवा अपिकृन्तामीति । अथोद्गातारमाहोद्गातरेहीममौदुम्बर्या अवटं खन प्राक् पुरीषमुद्वपतादिति । तः स खनति वा खानयति वा । सो ऽत एव स दो विमिमीते । यथा त्रीणि छदींषि तिर्यञ्च्येवं प्राक्शः । यथा त्रीणि छदींष्यन्वज्येवमुदक्शः । अपि वा यथा द्वौ भागावुदक् स्पन्द्यायै स्यातामेको दक्षिणत इति । तस्य त्रीञ्छ्रेणिगर्तान्खानयति । सोऽत एव प्राङ् द्रुत्वा दक्षिणस्य हविर्धानस्य पुरो ऽक्षमुपरवान्विमिमीते प्रादेशमुखान्प्रादेशान्तस्पादान् । अथोन्नेतारमाहोन्नेतरेहीमानुपरवान्खन प्रादेशमुखान्प्रादेशान्तस्पादान्बाहुमात्रानवाचो ऽसंभिन्दन्नुपरिष्ठादधस्तात्संतृण्णानिति । तान्स खनति वा खानयति वा । अथैषां पुरीषं दक्षिणस्य हविर्धानस्याग्रेणोपस्तम्भं निवपति । तं चतुरश्रं खरं करोति । अथैनः सिकताभिराभ्राशिनं करोति । अथोपरवाणां कालादभ्रिमादत्ते देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादद इति । आदायाभिमन्त्रयते ऽभिरसि नारिरसीति । तथा यूपावटं परिलिखति यथान्तर्वेद्यर्धं स्याद्बहिर्वेद्यर्धं परिलिखितः रक्षः परिलिखिता अरातय इदमहः रक्षसो ग्रीवा अपिकृन्तामि यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इदमस्य ग्रीवा अपिकृन्तामीति । अथाग्रीध्रमाहा-ग्रीदेहीमं यूपावटं खनोपरसंमितं प्राक् पुरीषमुद्वपताच्चतुरङ्गुलेनोपरमति-खनतादिति । तः स खनति वा खानयति वा । यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थातौदुम्बरीः स्थूणां यजमानेन संमायाधस्तात्परिवास-यत्यच्छिन्नो रायः सुवीर इति । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्मद्रुत्य

VI.26

(With the formula) "I take up (thee) under the impulse of god Savitr with the arms of Aśvins with the hands of Pūṣan." Having taken it up, he recites over it the formula, "Thou art the hoe; thou art not an enemy."¹ By means of it he draws around a line for the hole with the formula, "The Rakṣas is marked around, the evil spirits are marked around; here do I cut off the neck of the Rakṣas who hates us and whom we hate; here do I cut off the neck of the Rakṣas."¹ He then says to the Udgātṛ, "Do you come O Udgātṛ; do you dig out the hole for the Udumbara-post; take out the soil towards the east." He himself digs or makes one dig. At this point (the Adhvaryu) measures the Sadas hall. Towards the east (it should be so extensive that there would be) three roofs crosswise. So extensive towards the north that lengthwise there would be three roofs. Alternately there would be two parts towards the north, one towards the south. For it he gets holes dug out in three rows.

At this point, having moved towards the east, he measures Uparava-holes in front of the axle of the southern Havirdhāna-cart with openings of one span and with a distance of one span. He says to the Unnetṛ, "Come O Unnetṛ, do thou dig out these Uparavas having openings of one span each, having distance inbetween of one span each, one hand deep, not joined on the surface but hollowed out below. He digs them or gets dug. He pours down their soil in front of the support of the southern Havirdhāna-cart. He makes a four-cornered mound out of it. He renders it bright by means of sand. From the spot of the Uparavas he takes up the hoe with the formula, "I take (thee) under the impulse of god Savitr, with the arms of Aśvins, with the hands of Pūṣan." Having taken it up, he recited over the formula, "Thou art a hoe; thou art not an enemy."¹ With it he marks around the hole for the sacrificial post in such a way that it would be half within the Vedi and half outside the Vedi, with the formula, "The Rakṣas is marked around; evil spirits are marked around. Here do I cut off the neck of the Rakṣas who hates us and whom we hate. Here do I cut off the neck of the Rakṣas."¹ He says to the Āgnīdhra, "O Agnīdh, do thou come, do thou dig up this hole for the sacrificial post as deep as the bottom of the post; do thou pour out the soil towards the east; do thou dig out as deep as the bottom and four aṅgulas above." He digs out the hole or gets it dug out.

While the Adhvaryu acts here, the Pratiprasthātṛ, having measured the Udumbara post equal to (the height of) the sacrificer, cuts it at the lower part with the formula, "May the wealth consisting of brave sons be uninterrupted."² The Adhvaryu, having turned by the right and having hastened to the west, asks for Prokṣaṇī water mixed with barley-grains, a handful of sacrificial grass, vessel of

1. TS I.3.41

2. TS I.3.9.2

याचति यवमतीः प्रोक्षणीर्बर्हिर्हस्तमाज्यस्थालीः सस्रुवां मैत्रावरुणदण्डः
हिरण्यमुदपात्रमिति । एतत्समादायाहैहि यजमानेति । औदुम्बर्येषा स्थूणा
प्रक्षालिता प्रपन्ना प्रागवटादुपशेते । तां परस्तादर्वाचीं प्रोक्षति ॥ २६ ॥

दिवे त्वान्तरिक्षाय त्वा पृथिव्यै त्वेति । अवटे ऽपो ऽवनयति शुन्धतां
लोकः पितृषदन इति । यवान्प्रस्कन्दयति यवो ऽसि यवयास्मद्वेषो
यवयारातीरिति । बर्हिर्हस्तं व्यतिषज्यावस्तृणाति पितृणां सदनमसीति ।
अथैनद्विरण्यमन्तर्धाय स्रुवाहुत्याभिजुहोति पितृभ्यः स्वाहेति ।
अथैनामुच्छ्रयत्युदिवः स्तभानान्तरिक्षं पृण पृथिवीं दृंहति । अथैनां
प्राचीनकर्णां मिनोति द्युतानस्त्वा मारुतो मिनोतु मित्रावरुणयोर्ध्रुवेण
धर्मणेति । अथैनां प्रदक्षिणं पुरीषेण पर्यूहति ब्रह्मवनिं त्वा क्षत्रवनिः
सुप्रजावनिः रायस्पोषवनिं पर्यूहामीति । मैत्रावरुणदण्डेन संहन्ति ब्रह्म
दृंह क्षत्रं दृंह प्रजां दृंह रायस्पोषं दृंहति । अन्यूनमनतिरिक्तं
परिन्यस्योदपात्रमुपनिनीय । अथास्यै विशाखे हिरण्यं निधाय
स्रुवाहुत्याभिजुहोति घृतेन द्यावापृथिवी आपृणेत्याः स्वाहेति ।
आन्तमन्ववस्त्रावयति । आन्तमेव यजमानं तेजसानक्तीति ब्राह्मणम् ।
अथैनामुद्रातृभ्यः प्राहुः । तस्यां तच्चेष्टन्ति यत्ते विदुः । एतस्या उच्छ्रयणमनु
प्राचीनकर्णां स्थूणा उच्छ्रयन्ति । तासूदीचो वः शान्प्रोहन्ति । अध्यस्यन्ति
मध्यमं छदिरिन्द्रस्य सदो ऽसीति । विश्वजनस्य छायेति ये अभितो भव-
तः । नवच्छदि तेजस्कामस्य मिनुयादिति । त्रीणि त्रीण्येव सर्वाणि
भवन्ति । दक्षिणान्युत्तराणि करोति । स दक्षिणानि दक्षिणान्येवोत्तराणि
करोति । अन्तर्वर्तान्करोति व्यावृत्त्या इति । सन्धिषु तृणवर्तान्प्रत्यस्यति ।

clarified butter together with the spoon, the staff for the Maitrāvaruṇa, a piece of gold and a pot full of water. Having taken this up, he says, "Come O sacrificer." This Udumbara-post, cleansed, and got ready, lies down to the east of the hole. He sprinkles water over it from the top downwards.

VI.27

(With the formula) "For heaven thee, for midregion thee, for earth thee."¹ He pours water into the hole with the formula, "May the region for seating the Pitṛs be purified."¹ He scatters barley-grains (into the hole) with the formula, "Thou art a barley-grain; do thou drive away the enemy from us; do thou drive away the evil spirits."¹ He spreads the handful of sacrificial grass, held crosswise, with the formula, "Thou art the seat of Pitṛs."¹ He offers a spoonful through a piece of gold with the formula, "Svāhā to Pitṛs." He erects it with the formula, "Supporting the heaven, do thou fill in the midregion; strengthen the earth."¹ He fixes it with its wood-knot turned towards the east with the formula, "May Dyutāna, the son of Maruts, fix thee with the firm law of Mitra and Varuṇa."² He surrounds it with the soil by the right with the formula, "I pile around thee, the winner of Brahmanhood, the winner of Kṣatriyahood, the winner of good progeny, and the winner of abundance of wealth."² He praises it with the staff of the Maitrāvaruṇa with the formula, "Do thou strengthen the Brahman, do thou strengthen Kṣatra, do thou strengthen progeny, do thou strengthen the abundance of wealth."² Having put around (the soil) not more not less, having poured a potful of water, and having placed a piece of gold within its two prongs, he offers a spoonful with the formula, "Be you, O heaven and earth, filled with clarified butter, svāhā."² "He causes it to flow up to the bottom. He thereby besmears the sacrificer with splendour." So says the Brāhmaṇa.³ (The erection of) the Udumbara-post is announced to the Upagātṛs. They act with regard to it what they know.

Following the erection of this (post), the post (of the hall) are erected with their wood-knots turned towards the east. Bamboos are placed upon them with their tops pointing towards the north. The middle roof is set up with the formula, "Thou art the seat of Indra."² The two (roofs) which are on both sides with the formula, "Thou art the shade of Viśvajana."² "One should set up (the, Sadas) with nine roofs."³ The roofs on all sides are three each. "He makes the southern ones resting upon (the middle ones)."³ He makes all the southern roofs resting upon

1. TS. I.3.6.1

2. TS. I.3.1.2

3. cf. TS. VI.2.10.5

ते ऽन्तर्वर्ताः । अथैनत्परिश्रयन्ति परि त्वा गिर्वणो गिर इमा भवन्तु विश्वतो
 वृद्धायुमनु वृद्धयो जुष्टा भवन्तु जुष्टय इति । दक्षिणतश्चोत्तरतश्च परिश्रयन्ति ।
 प्राचीं च प्रतीचीं च द्वारौ कुर्वन्ति । अथ दक्षिणे द्वार्बाहौ कुशहस्तमुपनिगृह्य
 दर्भणं प्रवयति दर्भणे स्पन्द्यामिन्द्रस्य स्यूरसीति । इन्द्रस्य ध्रुवमसीति
 ग्रन्थिं करोति । तं तदानीमेव विस्त्रस्याहाकुर्वन्तो ग्रन्थीहस्त-
 कौशलैर्निस्तिष्ठतेति । एवमेवोत्तरं द्वार्बाहुम् । एवमपरे द्वार्बाहू निस्तिष्ठति ।
 अथैनदभिमृशत्यैन्द्रमसीन्द्राय त्वेति । अथ महावेद्या उत्तरादःसीया-
 च्छङ्कोर्वेद्यन्तेनाष्टादश प्रतीचः प्रक्रमान्प्रक्रमति । तदाग्रीध्रागारं विमिमीते
 यथान्तर्वेद्यर्धः स्याद्वहिवेद्यर्धम् । अथैनत्समुच्चित्य परिश्रयन्ति । तस्य
 दक्षिणां द्वारं कुर्वन्ति । आग्रीध्रागारस्य पार्श्वमानी पञ्चारत्निः । एतेन
 मार्जालीयो व्याख्यातः । तस्योदीचीं द्वारं कुर्वन्ति ॥ २७ ॥ सप्तमः ॥

अथात्रैव तिष्ठन्याचत्यग्निं यवमतीः प्रोक्षणीर्बर्हिर्हस्तमाज्यस्थालीः
 सस्रुवामधिषवणं चर्माधिषवणे फलके षट् छङ्कून्ग्रावाणः
 हिरण्यमुदपात्रमिति । एतत्समादायाहैहि यजमानेति । पूर्वया द्वारा
 हविर्धानं प्रपाद्य दक्षिणस्य हविर्धानस्य नीड एतच्चर्मोत्सादयति । पुरो
 ऽक्षमितराणि सःसादयन्ति । अथोपरवाणां कालादभ्रिमादत्ते देवस्य त्वा
 सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादद इति ।
 आदायाभिमन्त्रयते ऽभ्रिरसि नारिरसीति । तयोपरवान्परिलिखति
 पूर्वयोर्दक्षिणमेवाग्रे परिलिखितः रक्षः परिलिखिता अरातय इदमहः
 रक्षसो ग्रीवा अपिकृन्तामि यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इदमस्य ग्रीवा

(the middle ones). "He provides fillings of gaps with grass for discrimination."⁴ On the joints he puts fillings of grass. They are called the *antarvartas*. This (hall) is enclosed with the verse, "May these songs, O rich in praise, encompass thee; may the favours be favourable to thee."² They enclose it towards the south and north. They provide doors towards the east and the west. After having fixed a handful of Kuśa-grass on the southern post of the (eastern) door, he insinuates a poker, and a thread into the poker with the formula, "Thou art the thread of Viṣṇu."⁵ He ties a knot with the formula, "Thou art a fixed point of Viṣṇu."⁵ Having loosened it, the Adhvaryu says, "Do you decorate (the door - post) with the handskill without tying any knots." In the same way the northern posts. In the same way he decorates the posts of the western door. He then touches (the structure) with the formula, "Thou belongst to Indra, for Indra thee."

He strides eighteen steps towards the west along the border of the Mahāvedi from pin for the northern shoulder of Mahāvedi. There he prepares Āgnīdhra's chamber in such a way that it would be half within the Vedi and half without. Having piled it up, they enclose it; a door is left to it towards the south. Each side of the Āgnīdhra's chamber is five *aratnis*. The Mārjāliya (mound) is explained hereby. A door is left to it towards the north.

VI.28

Standing here only, (the Adhvaryu) asks for the hoe, Prokṣaṇī-water mixed with barley-grains, a handful sacrificial grass, the vessel for clarified butter together with the spoon, the skin for pressing (Soma), two planks for pressing, six pins, a stone, a piece of gold, and a pot full of water. Having taken this up, he says, "Come O sacrificer." Having made him enter the Havirdhāna shed by the eastern door, he spreads the skin in the seat of the southern Havirdhāna cart. All other implements are placed in front of the axle. Then from the place assigned to the Uparavas he takes the hoe with the formula, "I take (thee) under the impulse of god Savitr, with the arms of Aśvins, with the hands of Pūṣan." Having taken it up, he recites over it the formula, "Thou art a hoe, thou art not an enemy."¹ With it he marks around the Uparavas—first the southern one of the two eastern ones with the formula, "The Rakṣas is marked around; the evil spirits are marked around. Here do I cut off the neck of the Rakṣas who hates us and whom we hate; here do I cut off the neck of the Rakṣas."¹ In this way all (Uparavas) one by one. He digs with the formula. "I dig

4. cf. TS. VI.2,10,7

5. TS. I.2.13.3

6. TS. I.3.1.2

1. TS. I.3.1.1

अपिकृन्तामीति सर्वानिवानुपूर्वम् । खनति रक्षोहणो वलगहनो
वैष्णवान्खनामीति सर्वानिवानुपूर्वम् । अथैभ्यः पाऽसूनुद्वपतीदमहं तं
वलगमुद्वपामि यं नः समानो यमसमानो निचखानेदमेनमधरं करोमि यो
नः समानो यो ऽसमानो ऽरातीयति गायत्रेण छन्दसेति । अवबाढो वलग
इति यजमानस्याधस्पदं पाऽसूनुद्वपति पूर्वयोर्दक्षिणात् । त्रैष्टुभेन
छन्दसेत्यपरयोर्दक्षिणात् । जागतेन छन्दसेत्यपरयोरुत्तरात् । आनुष्टुभेन
छन्दसेति पूर्वयोरुत्तरात् । अत्रैतान्यदपाऽसूनसञ्चरे परावपति । अत्र यं
यजमानो द्वेष्टि तं मनसा ध्यायति । अथाप उपस्पृश्याथैनानवमृशतो
ऽध्वर्युश्च यजमानश्च पूर्वयोर्दक्षिणमेवाध्वर्युरवमृशत्युत्तरं यजमानः । अथ
यजमानः पृच्छत्यध्वर्यो किमत्रेति । भद्रमिति । तन्नौ सहेति । अथाध्वर्युः
पृच्छति यजमान किमत्रेति । भद्रमिति । तन्नौ सहेति । यमेवाध्वर्युः
प्रजहाति तं यजमानो ऽवमृशति । दक्षिणयोरपरमेवाध्वर्युरवमृशति पूर्व
यजमानः । अध्वर्युरत्र पृच्छति । अथ यजमानः । अपरयोरुत्तरमेवा-
ध्वर्युरवमृशति दक्षिणं यजमानः । यजमानो ऽत्र पृच्छति । अथाध्वर्युः ।
उत्तरयोः पूर्वमेवाध्वर्युरवमृशत्यपरं यजमानः । अध्वर्युरत्र पृच्छति । अथ
यजमानः । यजमानः प्रथमः । पृच्छति यजमान उत्तमः । अथैनानभिमृशति
विराडसि सपत्नहा सम्राडसि भ्रातृव्यहा स्वराडस्यभिमातिहा विश्वाराडसि
विश्वासां नाष्ट्राणां हन्तेति सर्वानिवानुपूर्वम् । अथैनानद्भिः प्रोक्षति
रक्षोहणो वलगहनः प्रोक्षामि वैष्णवानिति सर्वानिवानुपूर्वम् । अथैष्वपो
ऽवनयति रक्षोहणो वलगहनो ऽवनयामि वैष्णवानिति सर्वेष्वेवानुपूर्वम् ।
अथैषु यवान्प्रस्कन्दयति यवो ऽसि यवयास्मद्द्वेषो यवयारातीरिति

(the Uparavas) dispelling the Rakṣas, dispelling the magical substance, and belonging to Viṣṇu."² In this way all (Uparavas) one by one. He takes out the soil from them with the formula, "Here do I cast out the magical substance which an equal or an unequal has buried against us. With the Gāyatrī metre I here put him down who, equal or unequal, is hostile to us."² With the formula, "The magical substance is driven away, he puts the soil of the southern one out of the two eastern ones under the feet of the sacrificer. With the formula (modified as) "With the Triṣṭubh metre" (he takes out the soil) from the southern one of the rear two. With the formula (modified as) "With the Jagatī metre" (he takes out the soil) from the northern one of the rear two. With the formula (modified as) "With Anuṣṭubh metre (he takes out soil) from the northern one of the eastern two. He discards the soil under the sacrificer's feet on a nontraversable spot. Here the sacrificer meditates upon him whom he hates.

Having touched water, the Adhvaryu and the sacrificer touch each other's hands from below—the Adhvaryu in the southern one of the eastern two, the sacrificer in the northern one. The sacrificer asks, "O Adhvaryu, what is here?" "Auspicious," "(Let it be) for us together." Now the Adhvaryu asks, "O sacrificer, what is here?" "Auspicious." "(Let it be) for us together." The sacrificer puts his hand into that one which the Adhvaryu leaves. The Adhvaryu puts his hand into that one which the Adhvaryu leaves. The Adhvaryu puts his hand into the rear one of the two southern ones; the sacrificer the front one. Here the Adhvaryu asks first, then the sacrificer. The Adhvaryu puts his hand into the northern one of the rear two, the sacrificer the southern one. Here the sacrificer asks first, then the Adhvaryu. The Adhvaryu puts his hand into the eastern one of the two northern ones; the sacrificer the rear one. Here the Adhvaryu asks first, then the sacrificer. The sacrificer asks first; the sacrificer asks the last. Then the Adhvaryu touches all of them (the Uparavas) one by one with the formulas, "Thou art Virāt, killer of enemies," "Thou art Samrāt, killer of enemies," "Thou art Svarāt, killer of evils;" "Thou art Viśvārāt, killer of all destroyers."² He sprinkles them with water with the formula, "I sprinkle all (the Uparavas) smiting the Rakṣas, smiting the magical substance and belonging to Viṣṇu"³ one by one. He pours water into all one by one with the formula, "I pour water (into the Uparavas smiting the Rakṣas, omitting the magical substance and belonging to Viṣṇu."³ He scatters barley-grains into all one by one with the formula, "Thou art barley-grain; drive away our haters, drive away evil spirits."³ "he spreads sacrificial grass into all of them one by one with the formula. "I spread down sacrificial grass (into the Uparavas) smiting the Rakṣas, smiting the magical substance and belonging to Viṣṇu."³ Having held a piece of gold in between, he

2. TS. I.3.2.1

3. TS. I.3.2.2

सर्वेष्वेवानुपूर्वम् । अथैनान्बर्हिषावस्तृणाति रक्षोहणो वलगहनो ऽवस्तृणामि
 वैष्णवानिति सर्वानेवानुपूर्वम् । अथैनान्हिरण्यमन्तर्धाय स्तुवाहुत्या-
 भिजुहोति रक्षोहणो वलगहनो ऽभिजुहोमि वैष्णवान्स्वाहेति
 सर्वानेवानुपूर्वम् । अथास्यैते फलके दीर्घसोमे संतृण्णे भवतो ऽसंतृण्णे
 एकाहे । ते सःस्पृष्टे उपदधाति रक्षोहणौ वलगहनावुपदधामि वैष्णवी
 इति । अथैने शङ्कुभिः परिणिहन्ति द्वाभ्यां पुरस्ताद्द्वाभ्यां पश्चाद्द्वाभ्यामभितो
 ऽनवसर्पणाय । अथैने प्रदक्षिणं पुरीषेण पर्यूहति रक्षोहणौ वलगहनौ
 पर्यूहामि वैष्णवी इति । अथैने बर्हिषा परिस्तृणाति रक्षोहणौ वलगहनौ
 परिस्तृणामि वैष्णवी इति । अथैने अभिमृशति रक्षोहणौ वलगहनौ
 वैष्णवी इति । अथैतच्चर्म फलकयोः प्राचीनग्रीवमुत्तरलोमोपस्तृणाति
 यज्ञ प्रतितिष्ठेति वा तूष्णीं वा । तिरश्चर्मन्फलके ग्राव्योद्वादयति ॥ २८ ॥

बृहन्नसि बृहद्वावा बृहतीमिन्द्राय वाचं वदेति । नीड एतच्चर्मोत्साद-
 यति । ग्रावसु ग्रावाणमप्यर्जति । अथ दक्षिणस्य हविर्धानस्याग्रेणोपस्तम्भनं
 बर्हिर्मुष्टिमुपनिबध्नाति स्तोत्रेभ्यः । अथ याचति स्फ्यमुदपात्रं
 चात्वालात्पुरीषः सिकता इति । एतत्समादायाहैहि यजमानेति । आग्नीध्रं
 द्रुत्वा स्फ्येनोद्धृत्यावोक्ष्य चात्वालात्पुरीषः सिकता इति निवपति विभूरसि
 प्रवाहणो रौद्रेणानीकेन पाहि माग्रे पिपृहि मा मा मा हिंसीरिति । तं
 परिमण्डलं धिष्णियं करोति । अथैनः सिकताभिराभ्राशिनं करोति ।
 अथान्तःसदसं धिष्णियान्निवपति होतुः प्रथमं वह्निरसि हव्यवाहन इति ।
 श्वात्रो ऽसि प्रचेता इति दक्षिणतो मैत्रावरुणस्य । तुथोऽसि विश्ववेदा

who offers a spoonful of clarified butter into all of them one by one with the formula, "I make an offering (into the Uparavas) smiting the Rakṣas, smiting the magical substance and belonging to Viṣṇu, svāhā."³

Now his two boards are fastened together by a perforation in a Soma-sacrifice going on for a long time, and not fastened in a one-day sacrifice. He arranges them touching each other with the formula, "I arrange (the boards) smiting the Rakṣas, smiting the magical substance and belonging to Viṣṇu."³ He fixes them round by means of pins—two in front and two in the rear for the purpose of non-stirring on both sides. Then he covers them around with soil by the right with the formula, "I cover around (the boards) smiting the Rakṣas, smiting the magical substance and belonging to Viṣṇu."³ He strews them around with sacrificial grass with the formula, "I strew around (the boards) smiting the Rakṣas, smiting the magical substance and belonging to Viṣṇu."³ He touches them with the formula, "(The two boards) smiting Rakṣas, smiting the magical substance and belonging to Viṣṇu."³ He spreads the skin over the boards with the neck towards the east and hairy side upwards with the verse, "O sacrifice, do thou, very gracious, be firm in thy favour. May the riches enter thee on all sides. Giving long life to the sacrificer, do thou anoint the worshipper with ambrosia."⁴ Or silently. He makes the two boards sound by means of a stone across the skin.

VI.29

(With the formula) "Thou art big, a big stone; do thou make a big sound for Indra."¹ He transposes the skin to the seat (of the southern Havirdhāna cart). He inserts the stone among stones. In front of the support of the southern Havirdhāna cart he fastens a handful of sacrificial grass for the purpose of the Stotras. Then he asks for the wooden sword, a pot full of water, soil from Cātvāla and sand. Having taken this up, he says, "Come O sacrificer." Having hastened to the Āgnīdhra chamber, having dug up with the wooden sword and having sprinkled water, he pours the soil from the Cātvāla and sand with the formula, "Thou art the expanding, the carrier; O Agni, guard me, with thy dreadful countenance; content me; do not injure me."² He makes it a round mound. He makes it shining with sand.

Then he prepares mounds within the Sadas—first the Hotṛ's with the formula, "Thou art the bearer, the carrier of oblation,"² Maitrāvaruṇa's towards the south with the formula, "Thou art savoury the wise,"² the Brāhmaṇācchamsin's towards the north with the formula, "Thou art Tutha, the all-knower,"² the Potṛ's towards

4. TBr. II.5.8.12

1. TS. I.3.2.2

2. TS. I.3.3.1

इत्युत्तरतो ब्राह्मणाच्छंसिनः । उशिगसि कविरित्युत्तरतः पोतुः ।
 अङ्गारिरसि बम्भारिरित्युत्तरतो नेष्टुः । अवस्युरसि दुवस्वानित्युत्तरतो
 ऽच्छावाकस्य । अथ दक्षिणे वेद्यन्ते मार्जालीयं धिष्णिनं निवपति
 शुन्ध्यूरसि मार्जालीय इति । सर्वेष्वेव रौद्रमनुवर्तयति । आग्नीध्रे ऽन्ततो
 निवपत्युदक्संस्थताया इति । अष्टौ न्यवाप्सीदिति । अथाष्टावनुदिशति ।
 सम्राडसि कृशानुरित्याहवनीयमुपतिष्ठते । परिषद्यो ऽसि पवमान इत्या-
 स्तावम् । प्रतक्रासि नभस्वानिति चात्वाल्म । असंमृष्टो ऽसि हव्यसूद इति
 पशुश्रपणम् । अथ सदसो द्वारि तिष्ठन्नौदुम्बरीमुपतिष्ठत ऋतधामासि
 सुवर्ज्योतिरिति । ब्रह्मज्योतिरसि सुवर्धमेति ब्रह्मसदनम् । अथात्रैव
 तिष्ठन्नार्हपत्यमुपतिष्ठते ऽजो ऽस्येकपादिति । अहिरसि बुध्निय इति यं
 प्रहास्यन्तो भवन्ति ॥ २९ ॥

अथात्रैव तिष्ठन्संप्रैषमाह स्तृणीत बर्हिः प्र व्रतं यच्छत
 समपिव्रतान्द्वयध्वमास्तावं बहुलं स्तृणीत सदोहविधाने बहुले
 स्तृणीतोन्नेतर्ग्राव्यो वायव्यानि द्रोणकलशे दशापवित्रे समवधाय पत्नीशाले
 संसादयाग्नीदाज्यमधिश्रय प्रतिप्रस्थातः स्रुचः संमृङ्ख्याज्येनोदेहि
 पृषदाज्याय दध्याहरेति । यथासंप्रैषं ते कुर्वन्ति । अथ दक्षिणे वेद्यन्ते
 बर्हिर्मुष्टिं स्तृणाति देवबर्हिरूर्णाग्रदसं त्वा स्तृणामि स्वासस्थं देवेभ्य

the north with the formula, "Thou art Uśij, the wise,"² the Neṣṭr's towards the north with the formula, "Thou art Aṅghāri, Bambhāri,"² the Acchāvāka's towards the north with the formula, "Thou art the seeker of help, the worshipper,"² towards the southern end of the Mahāvedi he prepares the Mārjālīya mound with the formula, "Thou art a purifier, the Mārjālīya."² To all these formulas he joins the Raudra portion (*raudreṇāṇikena* "with thy dreadful countenance ..."). Finally he prepares a mound in the Āgnīdhra's chamber for the conclusion towards the north. He prepared eight (mounds). Then (the sacrificer) points to eight (spots). He prays to the Āhavanīya with the formula, "Thou art the overlord, Kṛṣṇu."² To the Āstava³ with the formula, "Thou art the purifying round which men sit,"² to the Cātvalā with the formula, "Thou art the impetuous, the cloudy,"² to the fire for cooking the flesh of the animal with the formula, "Thou art the untouched the preparer of the oblation."²

Standing at the door of the Sadas, he prays to the Udumbara-post with the formula, "Thou art having the cosmic order for thy abode, light of the sun,"² to the seat of Brahman with the formula, "Thou art having Brahman for thy brilliance, the abode of sun."² Standing here only, he prays to the Gārhapatya with the formula, "Thou art the one-footed goat."² To the fire which is going to be left over,⁴ he prays with the formula, "Thou art Ahi Budhniya."⁵

VI.30

Standing here only, (the Adhvaryu) gives out the call, "Spread the sacrificial grass, give Vrata-milk (to the sacrificer), call out the relatives, spread thickly sacrificial grass on the Āstava, spread thickly sacrificial grass in the Havirdhāna shed and the Sadas; O Unnetṛ, do thou keep in the chamber of the sacrificer's wife the pressing stone, the Vāyavya cups and the Droṇakalaśa with the fringe and woollen filter placed in it; O Āgnīdhra, do thou melt the clarified butter over the fire; O Pratiprasthātṛ, do thou cleanse the ladles, come up with the clarified butter and fetch curds for the Prṣadājya." They act according to the call. The Adhvaryu spreads a bundle of sacrificial grass at the southern end of the Mahāvedi with the formula,

3. The place to the north of the Havirdhāna shed where the Sāman-chanters sit while chanting the Bahispavamāna stotra.
4. After the prayer to the Brahmasadana, the Bhār ŚS XII.15.8 adds a prayer to the Sadas with a formula (*purīṣyo'si viśvavyacāḥ*) borrowed from MS I.2.12 cf MānŚS II 2.4.8 Āp ŚS XI.15.1, also prescribes a prayer to the Sadas for which it employs a different formula *purīṣyo'si viśvabharāḥ* (borrowed from LāṭŚS according to W. Caland, *Śrautasūtra des Āpastamba* II. p.223).
5. The old Gārhapatya fire which will be known as Prājahita.

इति । तां बहुलां पुरस्तात्प्रत्यञ्च स्तृणन्तो यन्ति । अथान्तःशालं
 पृषदाज्यवन्त्याज्यानि गृहीत्वा परिकर्मिभ्य उत्प्रदाय ब्रह्मणे
 राजानमुत्प्रयच्छति । तं ब्रह्मादायोत्तरतस्तिष्ठति । उत्तरतस्तिष्ठन्नग्निमन्वान-
 यत्युदग्रे तिष्ठानु मामुदेहि विश्वेर्देवैर्यज्ञियैः संविदानः । सुवर्गे लोके
 यजमानः हि धेहि मास्यै हास्था आहुत्यै यामुपेम इति । अथाभ्यादधातीध्मं
 प्रणयनीयम् । उपोपयमनीः कल्पयन्ति चात्वालात् । समन्वारब्धेष्वपि व्रतेषु
 संप्रच्छन्नेषु गार्हपत्य आज्यं विलाप्योत्पूय सुचि चतुर्गृहीतं गृहीत्वा
 शालामुखीये वैसर्जनानि जुहोति त्वः सोम तनूकृद्भ्यो द्वेषोभ्यो ऽन्यकृतेभ्य
 उरु यन्तासि वरूथः स्वाहेति । सुवेणातुं प्रस्कन्दयति जुषाणो असुराज्यस्य
 वेतु स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वा संप्रैषमाहाग्रीषोमाभ्यां
 प्रणीयमानाभ्यामनुब्रूहीति । त्रिरुक्तायामुद्यच्छन्ते । होतुर्वशं यन्ति । अथ
 वै भवति प्राञ्चमग्निं प्रहरन्त्युत्पत्नीमानयन्त्यन्वनाःसि प्रवर्तयन्तीति ।
 यदस्यात्र शस्त्रं भवति पूर्वं तेनाग्निमन्ववस्यन्ति । अथाग्निप्रथमाः प्रतिपद्यन्ते
 ऽन्वग्राज्ञा चाज्यैश्चान्वग्राव्णो वायव्यानि । पूर्वया द्वारोपनिष्क्रामन्त्ययं नो
 अग्निर्वरिवः कृणोत्वयं मृधः पुर एतु प्रभिन्दन् । अयं शत्रूञ्जयतु जर्हषाणो
 ऽयं वाजं जयतु वाजसाताविति । उत्तरेण सदः परीत्याग्नीध्रागारे ऽग्निं
 निधाय नयवत्यर्चाग्रीध्रे जुहोति । अग्रे नय सुपथा राये अस्मान्विश्वा नि देव
 वयुनानि विद्वान् । युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम
 स्वाहेति । अत्रैवैतद्भावोवायव्यः समुपसाद्योपातियन्ति राज्ञा चाज्यैश्च ।
 आहवनीये सुवाहुतिं जुहोत्युरु विष्णो विक्रमस्वोरु क्षयाय नः कृधि । घृतं
 घृतयोने पिब प्रप्र यज्ञपतिं तिर स्वाहेति ॥ ३० ॥

"O sacrificial grass for the gods, soft as wool, I spread thee, offering a good seat to the Gods."¹ They go on spreading the Mahāvedī profusely from east to west.

Having taken up within the Prāgvaṁśa shed the ladles filled with clarified butter together with Pṛṣadājya and having handed them over to the attendants, (the Adhvaryu) hands over king Soma to the Brahman. Taking him, the Brahman stands towards the north. Standing towards the north, the Adhvaryu puts a part of the Gārhapatya into the Āhavanīya with the verse, "Rise up, O Agni, follow me, united with all gods worthy of sacrifice. Do you lead the sacrificer to heaven; do not abandon this oblation which we are offering."² He keeps on the fire the faggot to be carried forward. Supporting earth is procured from the Cātāvala. While the sacrificer's relatives, with a canopy over their heads, have contacted one to the other, the Adhvaryu, having melted clarified butter over the Gārhapatya, having purified it and having taken four spoonfuls in the ladle, makes Vaisarjana offerings on the Śālāmukhīya fire with the formula, "O Soma, thou art the giver of wide protection from hostility brought about by ourselves or by others, svāhā."³ He drops a drop by means of the spoon with the formula, "May the active one gladly partake of the clarified butter, svāhā."³ Having taken up another four spoonfuls, he gives out the call, "Do you (O Hotṛ) recite verses for the fire and Soma being carried forward." After (the first verse) has been recited thrice, they lift up (the fire). They move in pursuance of the Hotṛ. It is indeed said, "They carry the fire forward, they get the sacrificer's wife come over, they cause the carts to move."⁴ Whatever implement he has here, with that they adhere to the front fire (= Śālāmukhīya).

With the fire in the forefront, they move forward, with the Soma and the ladles of clarified butter following and with the pressing stones and Vāyavya wooden cups following them. They go out by the eastern door with the verse, "May Agni here make room for us, breaking the enemies; may he go ahead; rejoicing, may he conquer the enemies; may he wins booty in the contest for booty."³ Having moved around along the north of the Sadas, and having placed the fire in the Āgnīdhra-chamber, he makes an offering on the Āgnīdhra-fire with the verse containing the word *naya*, "O Agni, lead us by a fair path to wealth, O god, knowing all the ways. Drive from us the sin that leads astray; we shall pay deep homage to thee, svāhā."⁵ Having placed here only the pressing stones and Vāyavya wooden cups, they move forward with the king Soma and ladle filled with clarified butter. The Adhvaryu offers a spoonful on the Āhavanīya with the verse, "O Viṣṇu, step widely; give us broad space for dwelling in. Do thou who hast clarified butter as the birth-place, drink the clarified butter as the birth-place, drink the clarified butter; lengthen (the years of) the lord of sacrifice, svāhā."³

1. TS. I.1.11.1

2. This verse has not been traced so far in Vedic texts.

3. TS I.3.4.1

4. cf. TS. VI.3.2.3

5. TS. I.4.43.2

अथ प्रोक्षणीभिरुपोत्तिष्ठति । इध्मं प्रोक्षति । वेदिं प्रोक्षति । बर्हिः प्रोक्षति । बर्हिरासन्नं प्रोक्ष्योपनिनीय पुरस्तादाश्ववालं प्रस्तरं गृह्णाति । पञ्चविधं बर्हिं स्तीर्त्वा प्रस्तरपाणिः प्राडभिसृप्य कार्ष्मर्यम-यान्परिधीन्परिदधाति । ऊर्ध्वं समिधावादधाति । ऐक्षवी विधृती तिरश्ची सादयति । विधृत्योराश्ववालं प्रस्तरम् । प्रस्तरे जुहूम् । बर्हिषीतरा । एता असदन्निति समभिमृश्याथाप उपस्पृश्य ब्रह्मणो राजानमादाय पूर्वया द्वारा हविर्धानं प्रपादयति सोमो जिगाति गातुविद्देवानामेति निष्कृतमृतस्य योनिमासदमिति । अथ दक्षिणस्य हविर्धानस्य नीडे कृष्णाजिनमा-स्तृणात्यदित्याः सदो ऽसीति । अदित्याः सद आसीदेति कृष्णाजिने राजानम् । अथैनं देवताभ्यः संप्रयच्छत्येष वो देव सवितः सोमस्तः रक्षध्वं मा वो दधदिति । संप्रदायोपतिष्ठत एतत्त्वः सोम देवो देवानुपागा इदमहं मनुष्यो मनुष्यान्सह प्रजया सह रायस्पोषेणेति । नमो देवेभ्य इति प्राञ्चमञ्जलिं करोति । स्वधा पितृभ्य इति दक्षिणा न्यचति । अथोपनिष्क्रामतीदमहं निर्वरुणस्य पाशादिति । अथाहवनीयमुपतिष्ठते सुवरभिविख्येष वैश्वानरं ज्योतिरिति । अथ यजमानमवान्तरदीक्षां विसर्जयत्यग्रे व्रतपते त्वं व्रतानां व्रतपतिरसि या मम तनूस्त्वय्यभूदियः सा मयि या तव तनूर्मय्यभूदेषा सा त्वयि यथायथं नौ व्रतपते व्रतिनोर्ब्रता-नीति । अथैनः सःशास्ति सस्नीष्व मेखलां प्र मुष्टी सारय मैत्रावरुणाय दण्डं प्रयच्छ यजमान इति त्वाचक्षतां नामग्राहं ते पितृभिः पितामहैः प्रपितामहैः पुत्रैः पौत्रैः सुब्रह्मण्यः सुब्रह्मण्यामाह्वयत्विति । स एवमेवैतत्सर्वं करोति । अथ यूपाहुतिः हुत्वा यूपं यजुषा करोति । यूपावटं यजुषा करोति । तदेतद्यूपावटान्तम् ॥ ३१ ॥ अष्टमः ॥

VI.31

(The Adhvaryu) rises together with the Prokṣaṇī-water; he sprinkles the faggot, sprinkles the Vedi; sprinkles the sacrificial grass. Having sprinkled the sacrificial grass kept (within the Vedi) and having poured water (upon its knot), he takes out the Prastara of *āśvavāla* grass (*Saccharum spontaneum*) from the front. Having spread the sacrificial grass in five rows, the Adhvaryu with the Prastara in his hand, having moved forward, lays down the enclosing sticks of Kārṣmārya (*Gmelina arborea*.) He keeps two fire-sticks erect. He places crosswise the two separating blades of sugarcane. The Prastara of *Āśvavāla* on the two separating blades. The Juhū on the Prastara. Other blades upon the sacrificial grass. Having touched them all together with the formula, "These have sat down in the place of good action, protect them, O Viṣṇu, protect the sacrifice, protect the lord of sacrifice, protect me the leader of sacrifice,"¹ having touched water and having taken up king Soma from the Brahman, he leads him into the Havirdhāna shed by the eastern door with the verse, "Soma who knows the way goes; he goes to the abode of gods to sit on the birth-place of cosmic order."² He spreads a skin of black antelope on the seat of the southern Havirdhāna cart with the formula, "Thou art the seat of Aditi."³ He places king Soma on the skin of black antelope with the formula, "Do thou sit on the seat of Aditi."³ He gives him away to the gods with the formula, "This O god Savitr, is thy Soma, do thou guard him; let him not escape thee."³ Having given away, he prays to him with the formula, "O Soma, thou, god, hast gone to the gods. Here I, man, have gone to men with offspring, with increase of wealth."³ He joins his palms facing the east. He bends them down towards the south with the formula, "Svadhā to Pitr̥s."³

He goes out with the formula, "Here may I be free from Varuṇa's bond."³ He prays to the Āhavanīya with the formula, "May I gaze at the sun, the light of Vaiśvānara."³ He makes the sacrificer release the intermediate consecration with the formula, "O Agni, lord of vows, thou art the lord of vows. May my body that has been in thee be here in me, may thy body which has been in me, be there in thee. O lord of vows, let the vows of us, the observers of vows, be as before."⁴ Then he instructs him (the sacrificer) "Do you loosen the girdle, spread out your fists, hand over the staff to the Maitravaruṇa; let people address you with the appellation "sacrificer," let Subrahmaṇya invoke Subrahamaṇyā pronouncing thy name together with the father, grandfather, great grandfather, sons and grandsons." He (the sacrificer) acts accordingly. Having offered the offering pertaining to the sacrificial post, (the Adhvaryu) prepares the sacrificial post to the accompaniment of the relevant formulas. He digs the hole for the post with yajus. This rite goes up to the digging of the hole for the post.

1. TS. I.1.11.2
2. TS. I.3.4.1
3. TS. I.3.4.2
4. TS. I.3.4.3

अथ यूपस्यावृता यूपमुच्छ्रयति । स्वर्वन्तं यूपमुत्सृज्याग्नीषोमीयं पशुमुपाकरोति । तस्य प्रसिद्धं वपया चरित्वा वपाश्रपणी अनुग्रहृत्य समुत्क्रम्य चात्वाले मार्जयन्ते । अथ यो वीडितः कुम्भस्तं याचति । तमादायान्तरेण चात्वालोत्करावुदङ्ङुपनिष्क्रम्य यत्रापस्तद्यन्ति । नान्तमा वहन्तीरत्येति । न स्थावराणां गृह्णाति । प्रतीपं तिष्ठन्गृह्णाति । छायायै चातपतश्च संधौ गृह्णाति हविष्मतीरिमा आपो हविष्मान्देवो अध्वरो हविष्माः आविवासति हविष्माः अस्तु सूर्य इति । अथैना आदाय प्रदक्षिणमावृत्य सव्ये ऽऽसे निधायैतेनैव यथेतमेत्योत्तरेणाग्नीध्रीयं परीत्योत्तरेण सदः परीत्य पूर्वया द्वारा शालां प्रपाद्य जघनेन गार्हपत्यमौपसदायां वेद्याः सःस्पृष्टाः सादयत्यग्नेर्वो ऽपन्नगृहस्य सदसि सादयामि सुम्राय सुमिनीः सुम्रे मा धत्तेति । अथ पशुपुरोडाशं निर्वपति । इडान्तः पशुपुरोडाशः संतिष्ठते । पत्नीसंयाजान्तः पशुः । हृदयशूलान्त इत्येके ॥ ३२ ॥ नवमः ॥

अथ वसतीवरीः परिहरिष्यन्नाह व्यपक्रामत मा वो ऽभिपरिहारिषमिति । यजमानायतने यजमान उपविशति । जघनेन गार्हपत्यं पत्नी । अथैना आदाय दक्षिणया द्वारोपनिर्हृत्य सव्ये ऽऽसे निधाय दक्षिणेन सदः परीत्य दक्षिणेन मार्जालीयं धिष्णियं पर्याहृत्य दक्षिणतो यूपेन सःस्पृष्टाः सादयतीन्द्राग्रियोर्भागधेयी स्थेति । अथैना आदायोदङ्ङावृत्य दक्षिणे ऽऽसे निधायैतेनैव यथेतमेत्य जघनेन गार्हपत्यमौपसदायां वेद्याः सःस्पृष्टाः

VI.32

(The Adhvaryu) raises the sacrificial post with the procedure for the post. After having gone through the procedure for the post ending with (the fixing of) the *svaru*, he formally dedicates the animal to Agni-Soma. Having gone through the procedure of offering the omentum in the established manner, having thrown into the fire the two forks of omentum and having moved together, they sprinkle themselves near the Cātavāla. Then (the Adhvaryu) asks for a pitcher which is strong. Taking it up and having gone out from between the Cātavāla and rubbish heap, they go to that place where they come across waters. One does not cross over those flowing waters which are the nearest. One does not take water from that which is stagnant. He takes water standing against the current. He takes water from the spot marked by the conjunction of shade and light with the verse, "These waters are possessed of oblation, god is possessed of oblation; the sacrifice possessed of oblation serves (the gods). May Sūrya be possessed of oblation."¹ Having taken them, having turned by the right, having held (the pitcher) on the left shoulder, having returned by the same route by which he had gone, having gone around along the north of the Āgnīdhṛīya fire, having gone round along the north of the the Sadas, having entered it into the (Prāgvaṁśa shed) by the eastern door, he places those waters to the rear of the (new) Gārhapatya in the altar employed for the Upasad sacrifice and touching it, with the formula, "O gracious waters, I set you for favour in the seat of Agni whose house is unharmed. Do you hold me in favour."¹ He offers the Paśupuroḍāśa. The Paśupuroḍāśa sacrifice comes to an end with the (rite of) Idā. The animal-sacrifice comes to an end with the Patnīsaṁyāja offerings. Some teachers say that it ends with the (discarding of) the heart-spike.

VI.33

While going to carry round the Vasatīvārī waters, (the Adhvaryu) says, "Do you disperse, let me not carry (the waters) around you." The sacrificer sits in the sacrificer's seat; the wife to the rear of the Gārhapatya. Having taken the waters, having taken them out by the southern door, having held on the left shoulder, having gone round along the south of the Sadas, having brought them around the south of the Mārjālīya mound, he places them to the south of the sacrificial post and touching it with the formula, "You are the portions of Indra-Agni."¹ Having taken them, having turned towards the north, having held them on the right shoulder and having come back by the same route by which he had gone, he places them to

1. TS. I.3.12.1

1. TS. I.3.12.1

सादयति मित्रावरुणयोर्भागधेयी स्थेति । अथैना आदाय पूर्वया द्वारोपनिर्हृत्य दक्षिण एवा२से निधायोत्तरेण सदः परीत्योत्तरेणाग्रीध्रीयं धिष्णियं पर्याहृत्योत्तरतो यूपेन स२स्पृष्टाः सादयति विश्वेषां देवानां भागधेयी स्थेति । अथैना आदाय प्रदक्षिणमावृत्य सव्ये ऽ२से निधायैतेनैव यथेतमेत्य जघनेनाग्रीध्रीयं धिष्णिय२ स२स्पृष्टाः सादयति यज्ञे जागृतेति ॥ ३३ ॥

अथ पया२सि विशास्ति या सम्राड्धुक् तस्यै दधिघर्माय दधि कुरुत या यजमानस्य तस्या आमिक्षायै या पत्यै तस्या आशिरे पयश्च सकू२श्च कुरुत शृतातङ्क्यमादित्यग्रहाय दधि कुरुत पुरोडाशीयानि पिष्टानि कुरुत धाना हरियोजनीः कुरुत चतुरो ऽम्भृणास्त्रीनुदचनानयुज एकधना२स्य-वमानेकादशपरमा२श्चतस्रो रशनाश्चतस्रो वपाश्रपणीर्द्वयमिध्माबर्हिर्गौदुम्बरा-न्महापरिधीन्कुरुत सुब्रह्मण्यः सुब्रह्मण्यामाह्वयत्विति । यथासंप्रैष ते कुर्वन्ति । अथैतान्म्भृणानायातयति । उत्तरस्य हविर्धानस्य नीड आधव-नीयम् । प्रउगे पूतभृतम् । तयोः समान उदचनः । आग्रीध्र एक२ सोद-चनम् । मार्जालीय एक२ सोदचनम् । आग्रीध्र एता२ रात्रिं यजमानः संविशति । हविर्धाने राजानं गोपायन्ति ॥ ३४ ॥ दशमः ॥

॥ इति षष्ठः प्रश्नः ॥

the rear of the (now) Gârhapatya in the altar pertaining to the Upasads and touching it with the formula, "You are the portions of Mitra-Varuṇa."¹ Having taken them up, having gone out by the eastern door, having held the waters on the right shoulder itself, having gone round along the north of the Sadas, having carried along the north of the Āgnīdhriya mound, he places them to the north of the sacrificial post and touching it with the formula, "You are the portions of Viśve Devas."¹ Having taken them up, having turned by the right, having held them on the left shoulder, and having come back along the same route by which he had gone, he places them to the rear of the Āgnīdhriya mound and touching it with the formula, "Do you keep awake in the sacrifice."¹

VI.34

(The Adhvaryu) gives instructions concerning the milks (and other oblations etc.): "Do you prepare curds for Dadhigharma (out of the milk) of the cow yielding milk for Pravargya, for Āmikṣā from the milk of the one belonging to the sacrificer; do you procure milk for mixing (with Soma) and for mixture with barley-flour from the milk of the cow of the sacrificer's wife; prepare curds from milk coagulated when hot for the Āditya cup; prepare flours for cakes, prepare parched barley for the Hāriyojana cup, procure four pitchers, three drawing spoons, Ekadhana pitchers in odd numbers—three in minimum and eleven maximum, four cords, four omentum forks, two sets of sacrificial grass and faggot, and big enclosing sticks of Udumbara; may the Subrahmanya invoke Subrahmanya." They act as per instructions. He causes the pitchers to be brought in—the Ādhavanīya pitcher on the seat of the northern Havirdhāna cart, the Pūtabhṛt pitcher on the poles for the yoke, a common scooping spoon for them, one pitcher together with the scooping spoon in the Āgnīdhra-chamber. One pitcher together with the scooping spoon on the Mārjālīya mound. The sacrificer lies down in the Āgnīdhra chamber during this night. King Soma is guarded in the Havirdhāna shed.

CHAPTER VI ENDS.

अथातो महारात्र एव बुध्यन्ते । संबोधयन्त्येतानृत्विजो ऽध्वर्युः
 होतारं ब्रह्माणमुद्रातारं प्रतिप्रस्थातारं प्रस्तोतारं प्रशास्तारं ब्राह्मणाच्छःसिन-
 मच्छावाकं नेष्टारं पोतारः सदस्यमुन्नेतारमाग्रीध्रं ग्रावस्तुतः सुब्रह्मण्यं
 प्रतिहर्तारं ये चान्ये परिकर्मिणो भवन्ति । ते हस्तपादान्प्रक्षाल्याग्रीध्रे
 यजमानमुपसंगच्छन्ते । अथाध्वर्युर्हस्तौ संमृशते कर्मणे वां देवेभ्यः
 शकेयमिति । अथात्रैव तिष्ठन्संप्रैषमाहोत्रेतर्गाव्यो वायव्यानि द्रोणकलशे
 दशापवित्रे समवधाय दक्षिणस्य हविर्धानस्य पुरो ऽक्षः सःसादयाग्रीदाज्य-
 मधिश्रय प्रतिप्रस्थातः सुचः संमृङ्ख्याज्येनोदेहि पृषदाज्याय दध्याहरेति ।
 यथासंप्रैषं ते कुर्वन्ति । अथाध्वर्युराग्रेय्यर्चाग्रीध्रमभिमृशत्यग्रिर्मूर्धा दिव
 इति । वैष्णव्या हविर्धानं विष्णो त्वं नो अन्तम इति । आग्रेय्या सुचो
 ऽयमग्निः सहस्रिण इति । वायव्यया वायव्यानि वायो शतः हरीणा-
 मिति । ऐन्द्रा सद इन्द्रं विश्वा अवीवृधन्निति । अथ पृषदाज्यवन्त्याज्यानि
 गृहीत्वा प्रोक्षणीभिरुपोत्तिष्ठति । इध्मं प्रोक्षति । वेदिं प्रोक्षति । बर्हिः
 प्रोक्षति । बर्हिरासन्नं प्रोक्ष्योपनिनीय पुरस्तात्प्रस्तरं गृह्णाति । एकविधं बर्हिं
 स्तीर्त्वा प्रस्तरपाणिः प्राडभिसृप्यौदुम्बरान्महापरिधीन्परिदधाति नित्येन
 परिधानेन । अथैनान्योगेन युनक्ति । युनज्मि ते पृथिवीं ज्योतिषा सहेति
 मध्यमम् । युनज्मि वायुमन्तरिक्षेण ते सहेति दक्षिणम् । युनज्मि वाचः
 सह सूर्येण त इत्युत्तरम् । अथ सुचः सन्ना अभिमृशति युनज्मि तिस्रो
 विपृचः सूर्यस्य त इति । अथाप उपस्पृश्याहैहि यजमानेति । पूर्वया द्वारा

CHAPTER - VII
MORNING PRESSING
VII. 1

They wake up at early dawn itself. They awaken these priests—Adhvaryu, Hotṛ, Brahman, Udgāṭṛ, Pratiprasthāṭṛ, Prastotṛ, Brāhmaṇācchamsin, Acchāvāka, Neṣṭṛ, Potṛ, Sadasya, Unnetṛ Āgnīdhra, Grāvastut, Subrahmaṇya, Pratihartṛ and other assistants. Having washed their hands and feet they approach the sacrificer in the Āgnīdhra-chamber. The Adhvaryu rubs his hands with the formula, "May I be able (to perform the rites) for the gods through you."¹ Standing here only he gives out the call, "O Unnetṛ, do thou place in front of the axle of the southern Havirdhāna cart the pressing stones, the Vāyavya wooden cups and the Droṇakalaśa, putting into it the woollen fringe and filter. O Agnīdh, do thou keep the clarified butter on fire. O Pratiprasthāṭṛ, do thou cleanse the ladles, come up with the clarified butter and bring curds for the Ṛṣadājya." They act according to the call. The Adhvaryu touches the Āgnīdhra chamber with the verse addressed to Agnī, "Agni is the head of the heaven, the height, lord of the earth. He quietens the seed of waters."² The Havirdhāna shed with the verse addressed to Viṣṇu, "O conquering Viṣṇu, do thou, nearest to us, grant us shelter. The sweet flowing streams milk out for thee the unceasing spring."³ The ladles with the verse addressed to Agni, "This Agni, lord of hundredfold and thousandfold food, the head, the wise—(may he grant) wealth."⁴ The Sadas with the verse addressed to Indra, "All praises have promoted Indra, wide as ocean, the best of charioteers, lord of food and good lord."⁵

Having taken up (ladles filled with) clarified butter together with Ṛṣadājya, he stands up taking the Prokṣaṇī-waters. He sprinkles the faggot; sprinkles the Vedic; sprinkles the sacrificial grass. Having sprinkled the sacrificial grass held (erect), having poured down (water over the knot), he takes out the Prastara from the front. Having spread the sacrificial grass in a single row, with the Prastara in his hand, having moved forward, he lays around big enclosing sticks of Udumbara with the usual formula for laying around.⁶ He joins them with each of the Yoga formulas; the middle one with the formula, "I join the earth thy(form) with Agni," the southern one with the formula, "I join thy (form) the midregion with Vāyu," the northern one with the formula, "I join thy (form) speech with Sūrya."⁷ He touches the ladles

1. TS.I.1.4.1
2. TS.I.5.5.1
3. TS.III.1.10.2
4. TS.II.6.11.1
5. TS.IV.6.11.4
6. cf. BaudhŚS I.13
7. TS.III.1.6.1,2

हविर्धानं प्रपाद्याथैतच्चर्म फलकयोः प्राचीनग्रीवमुत्तरलोमोपस्तृणाति यज्ञ
प्रतितिष्ठेति वा तूष्णीं वा । तस्मिन्संमुखान्ग्राव्यः कृत्वा दक्षिणस्य
हविर्धानस्यान्तरेणेषे राजानमुपावहरति हृदे त्वा मनसे त्वा सोम
राजन्नेह्यवरोहेति द्वाभ्याम् । अथैनमुद्रातृभ्यः प्राहुः । तस्मिन्स्तच्चेष्टन्ति
यत्ते विदुः । अथाप उपस्पृश्याहैहि यजमानेति । आग्रीध्रं द्रुत्वा स्तुचि
चतुर्गृहीतं गृहीत्वा पञ्चहोतारं मनसानुद्रुत्याग्नीध्रे जुहोति । अन्वारब्धे
यजमाने स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वाग्रीध्र एवासन्यां जुहोति ।
आसन्यान्मा मन्त्रात्पाहि कस्याश्चिदभिशस्त्याः स्वाहेति । अथाहवनीये
घृतानुषिक्तः शकलमभ्यादधाति तूष्णीम् । अथात्रैव तिष्ठन्संप्रैष-
माह ॥ १ ॥

प्रातर्यावभ्यो देवेभ्यो होतरनुब्रूहि ब्रह्मन्वाचं यच्छ सुब्रह्मण्य
सुब्रह्मण्यामाह्वयाग्रीत्सवनीयान्निर्वप प्रतिप्रस्थातः खरे पात्राणि युङ्धीति ।
यथासंप्रैषं ते कुर्वन्ति । प्रतिपद्यत एष होता प्रातरनुवाकम् । यच्छति ब्रह्मा
वाचम् । आह्वयति सुब्रह्मण्यः सुब्रह्मण्याम् । तस्यामाहूतायां ब्रह्मा वाचं
विसृजते । निर्वपत्येष आग्रीध्र ऐन्द्रानेकादशकपालान्सवनीयान् । तेषां
ब्रीहिष्वेव हविष्कृतमुद्वादयति । उपोद्यच्छन्ते यवान् । अथ प्रतिप्रस्थाता
खरे पात्राणि युनक्ति । पूर्वार्थे खरस्य दक्षिणाशिरसमुपांशुसवनं निदधाति
दक्षिणत उपांशुपात्रमुत्तरतो ऽन्तर्यामपात्रमुपसंस्पृष्टे । असंस्पृष्टे

which have been placed, with the formula, "I join the three separated (ladles) by means of thee the Sūrya."⁷ Having touched water, he says, "Come O sacrificer." Having carried the skin into the Havirdhāna shed by the eastern door, he spreads it on the two boards with its neck towards the east and with the hairy side upwards with the verse, "O sacrifice, do thou, very gracious be firm in thy favour. May the riches enter thee on all sides. Giving long life to the sacrificer, do thou anoint the worshipper with ambrosia,"⁸ or silently. Having placed upon it the pressing stones facing each other, he brings down king Soma upon them through the poles of the southern Havirdhāna cart with the two formulas, "For heart thee, for intellect thee, for heaven thee, for the sun thee; raise aloft the sacrifice, carry the invokings unto the gods in the heaven—O king Soma, come hither, descend, do not fear, do not tremble, let me not injure thee, do thou descend upon the offspring, let the offspring descend upon thee."⁹ This (the Soma) is announced to the Udgātṛs. They deal with it as they know. Having touched water, he says, "Come, O sacrificer." Having hastened to the Āgnīdhra chamber, having taken up four spoonfuls in the ladle, having mentally gone over the Pañcahotṛ formula, he makes an offering on the Āgnīdhra fire with *svāhā* while the sacrificer has contacted him. Having taken up another four spoonfuls, he makes an *āsanyā* offering on the Āgnīdhra fire itself with the formula, "Do thou guard me from oral speech, from every imprecation, *svāhā*."¹⁰ He silently puts on the Āhavanīya a piece of wood sprinkled with ghee. Standing here only he gives out the call:

VII.2

O Hotṛ, do you recite verses for the gods coming in the morning, O Brahman, do you restrain speech; O Subrahmaṇya, do thou invoke Subrahmaṇyā; O Agnīdh, do thou pour out grains for Savanīya-oblations; O Pratiprasthātṛ, do you arrange the (Soma) vessels on the mound." They act as per the call. The Hotṛ commences the recitation of the Prātaranuvāka. The Brahman restrains speech. The Subrahmaṇya invokes the Subrahmaṇyā. After the invocation has been done, the Brahman releases speech. The Āgnīdhra pours grains for the cake on eleven potsherds (and other oblations) for Indra. Out of the oblations (the Adhvaryu) gives a call to the preparer of oblations only in respect of paddy. Barley-grains are taken away.

The Pratiprasthātṛ arranges the (Soma-) vessels on the mound. He keeps the Upāṁśusavana stone with its head towards the south in the eastern half of the mound. The Upāṁśu-cup towards the south and the Antaryāma-cup to the

8. TS.II.5.8.12

9. TS.I.3.13.1

10. TS.III.1.7.1

अभिचरतः । पश्चाद्विदेवत्यपात्राण्यन्वञ्चयैन्द्रवायवपात्रं मैत्रा-
वरुणपात्रमाश्विनपात्रम् । पश्चाच्छुक्रामन्थिनोः प्रबाहुदक्षिणं शुक्रपात्रमुत्तरं
मन्थिपात्रम् । अग्रेण मन्थिपात्रमृत्पात्रे । पश्चादाग्रयणस्थालीम् । दक्षिणस्यां
खरश्रोण्यामादित्यस्थालीं सोपशयाम् । उत्तरस्यां खरश्रोण्यामुक्थ्यस्थालीं
सोपशयाम् । उत्तरस्य हविर्धानस्याग्रेणोपस्तम्भनमनुपोप्ते ध्रुवस्थालीम् ।
अन्तरेण पूतभृदाधवनीयौ चमसान् । दक्षिणस्य हविर्धानस्य पश्चादक्षं
द्रोणकलशं दशापवित्रे इति निदधाति । अथैनान्यभिमृशत्यग्निर्देवता
गायत्री छन्द उपांशोः पात्रमसीति दशभिर्दश । अथाध्वर्युः सं वा विशति
कर्माणि वानुप्रेक्षमाण आस्ते ॥ २ ॥

अथयत्र होतुरभिजानात्यभूदुषा रुशत्पशुराग्निरधाय्यृत्वियः । अयोजि
वां वृषण्वसू रथो दक्षावमर्त्यो माध्वी मम श्रुतं हवमिति तत्प्रचरण्यां
सुचि चतुर्गृहीतं गृहीत्वाहवनीये जुहोत्यन्वारब्धे यजमाने शृणोत्वग्निः
समिधा हवं मे शृण्वन्त्वापो धिषणाश्च देवीः । शृणोत ग्रावाणो विदुषो नु
यज्ञं शृणोतु देवः सविता हवं मे स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वा
बर्हिषादाय संप्रैषमाहाप इष्य होतमैत्रावरुणस्य चमसाध्वर्यवाद्रवैकधनिन
एत नेष्टः पत्नीमुदानयाग्रीद्धोतृचमसेन च मा वसतीवरीभिश्च चात्वाले
प्रत्युपलम्बस्वेति । यथासंप्रैषं ते कुर्वन्ति । आनयति नेष्टा पत्नीं पात्रेजनं
कलशमादाय प्रेह्युदेहीत्येतेन निगदेन । अथैनां पूर्वया द्वारोपनिष्क्रमय्योत्तरेण
सदः परीत्योत्तरेणाग्रीध्रीयं धिष्णियं पर्याणीयान्तरेण चात्वालोत्करा-
वुदङ्गुपनिष्क्रम्य यत्रापस्तद्यन्ति । अथाप्सु बर्हिः प्रास्याभिजुहोति

north—both touching (the stone). They should be not touching in the sacrifice of one who wants to exorcise. To the west the Dvidevatya cups one by one—the Aindraṇvāyava cup, the Maitrāvaruṇa cup and the Āśvina cup. To the west the Śukra and the Manthin cups in a line—the Śukra cup towards the south and the Manthin cup towards the north. Two Ṛtu-cups in front of the Manthin cup. The Āgrayaṇa vessel to the west. On the southern buttock of the mound the Āditya vessel together with the related cup. On the northern buttock of the mound Ukthya-vessel together with the related cup. The Dhruva-vessel on an uncovered place in front of the supporting pole of the northern Havirdhāna-cart. The goblets between the Pūtabhṛt and Ādhvaniya jars. He places the Droṇakalāśa, the fringe and woollen filter to the rear of the axle of the southern Havirdhāna-cart. He touches the (above-mentioned) ten utensils with ten formulas beginning with “Agni is the divinity, Gāyatrī is the metre; thou art the utensil of Upāṃśu offering.”¹ The Adhvaryu either lies down or keeps an eye on the happenings.

VII.3

When he listens to the Hotṛ reciting the verse, “The dawn has appeared with white cattle, fire has been laid down at the proper time; O Āśvins, possessing great wealth and providing marvellous aids, your immortal chariot is yoked. O sweet ones, do you listen to my invocation,”¹ (the Adhvaryu), having taken up four spoonfuls in the ladle in use, makes an offering on the Āhavanīya while the sacrificer has contacted him, with the verse, “May Agni (kindled) with a fire-stick listen to my call. May the waters and the divine Dhiṣaṇās listen; listen, O pressing stones, who you have known the sacrifice; may god Savitr listen to my call, svāhā.”² Having taken up another four spoonfuls and having taken up sacrificial grass, he gives out the call, “O Hotṛ, do you summon the waters, O Camasādhvāryu of Maitrāvaruṇa, hurry up (with the goblet), O carriers of the Ekadhana pitchers, hurry up; O Neṣṭṛ, do thou lead the sacrificer’s wife; O Unnetṛ, do thou wait for me at the Cātvala together with the Vasatīvarī water and the Hotṛ’s goblet.” They act according to the call. The Neṣṭṛ leads the sacrificer’s wife taking the *pāṇnejana* vessel with the *nigada*-formula, “Go forth, come up towards the water which is dear to the sacrifice, may Agni lead thy head; may Aditi give thee the middle part; You are one who is released by Rudra, Yuvan by name. Do not injure me.”³ Having led

I. TS.III.1.6.2

1. RV.V.75.9

2. TS.I.3.11.1

3. TS.III.5.6.2

देवीरापो अपां नपाद्य ऊर्मिर्हविष्य इन्द्रियावान्मदिन्तमस्तं देवेभ्यो देवत्रा
 धत्त शुक्रः शुक्रपेभ्यो येषां भाग स्थ स्वाहेति । मैत्रावरुणचमसेनाहुतिम-
 प्लावयति कार्ष्णिस्स्यपापां मृध्नमिति । बर्हिषी अन्तर्धायोन्नयति समुद्रस्य
 वो ऽक्षित्या उन्नय इति । अथैकधनान्गृह्णातीन्द्राय वो जुष्टान्गृह्णामीति वा
 तूष्णीं वा । अथ पत्रेजनीर्गृह्णाति वसुभ्यो रुद्रेभ्य आदित्येभ्यो विश्वेभ्यो
 देवेभ्यः पत्रेजनीर्गृह्णामि यज्ञाय वः पत्रेजनीर्गृह्णामीति । ताः पत्यै
 संप्रदायोदायन्त्यन्यारब्धे यजमाने । एतेनैव यथेतमेत्य चात्वाले होतृचमसं
 च मैत्रावरुणचमसं च सः स्पर्श्य वसतीवरीर्व्यानयति । पूरयति होतृचमसम् ।
 अप्तुं मैत्रावरुणचमसे प्रस्कन्दयति । अथ होतृचमसं वसतीवरीर्मैत्रा-
 वरुणचमसमिति त्रयः संनिधाय प्रतिस्तोमं प्रचरण्या समनक्ति सं
 ज्योतिषा ज्योतिरङ्गाः सः शुक्राः शुक्रेण सः हविषा हविः सं
 यज्ञपतिराशिषेति । अथैषा पत्येतेनैव यथेतमेत्य जघनेन गार्हपत्यमौपसदायां
 वेद्याः संस्पृष्टाः सादयति तूष्णीम् ॥ ३ ॥

अथाध्वर्युर्होतुरुत्काशमेति । होताध्वर्यु पृच्छत्यध्वर्यो ऽवेरपाः
 इति । उतेमनन्नमुरुतेमाः पश्येतीतरः प्रत्याह । अथ यद्यग्निष्टोमो जुहोति
 यमग्रे पृत्सु मर्त्यमावो वाजेषु यं जुनाः । स यन्ता शश्वतीरिषः स्वाहेति ।
 अथ यद्युक्थ्य एतेनैव यजुषा मध्यमे परिधौ निमार्ष्टि । अथ यद्यतिरात्र
 एतदेव यजुर्वदन्प्रपद्यते । यज्ञक्रतूनां व्यावृत्त्या इति ब्राह्मणम् । अथैता

her out by the eastern door, having led around along the north of the Sadas, having led around along the north of the Agnidhriya mound and having gone out between the Cātvāla and the rubbish-heap, they go to the place where there is water.

Having put sacrificial grass on the water, the Adhvaryu makes an offering with the formula, "O divine waters, child of the waters, do you keep with the gods that wave which serves as an oblation, mighty, most exhilarating, brilliant, for the gods drinkers of the bright (Soma) whose part you are, svāhā."⁴ He drives away the oblation with the Maitrāvaruṇa's goblet with the formula, "Thou art drawer, draw away the enemy of water."⁴ Having held two darbha-blades in between, he takes up water with the formula, "I take thee for the imperishableness of the ocean."⁴ He fills in the Ekadhana pitchers with the formula, "I take you dear to Indra," or silently. Then he takes water in the *pānnejana* vessel with the formula, "I take *pānnejana* waters for Vasus, Rudras, Ādityas and Viśve Devas, O *pānnejana* waters, I take you for the sacrifice."⁴ Having handed them over to the sacrificer's wife, they come up while the sacrificer has contacted (the Adhvaryu). Having come back by the same route by which they had gone, having held together the Hotṛ's goblet and the Maitrāvaruṇa's goblet over the Cātvāla, the Adhvaryu pours the Vasatīvari waters into both of them. He fills in the Hotṛ's goblet. He puts a drop from it into the Maitrāvaruṇa's goblet. Having placed together the Hotṛ's goblet, Vasatīvari waters and the Maitrāvaruṇa's goblet, he anoints them with the ladle in use as many times as the Stomas⁵ with the formula, "May the brilliance be anointed with brilliance; may the Śukra (Somas) with Śukra, the oblation with oblation; the lord of sacrifice with blessing."⁶ The wife, having come back by the route by which she had gone, places silently the *pānnejana*-water to the west of the Gārhapatya in the altar related to the Upasad sacrifice and touching it.

VII.4

The Adhvaryu goes within the Hotṛ's sight. The Hotṛ asks the Adhvaryu, "O Adhvaryu, have you got water?" "Yes, indeed, they have come to me; have a look at them." So replies the other. If it is the Agniṣṭoma, he makes an offering with the verse, "O Agni, may that mortal whom thou hast strengthened in the contest for booty, win abiding prosperity whom thou hast helped in the battles, svāhā."¹ If it is the Ukthya sacrifice, he cleanses the whipping on the middle enclosing stick with this

4. TS.I.3.13.2

5. Four times in the Jyotiṣṭoma sacrifice because four stomas are employed in chanting Sāmans in this sacrifice—Trivṛt, Pañcadaśa, Saptadasa and Ekaviṃśa.

6. cf. TS.I.1.12.1

1. TS.I.3.13.2

होतृचमसीया दक्षिणस्य हविर्धानस्यान्तरेणेषे उपातिहत्य नीड उत्सा-
 दयति । अथोदुब्ज्याधवनीयः सर्वश एव मैत्रावरुणचमसीयाः पर्यस्यति ।
 तृतीयं वसतीवरीणामवनयति । तृतीयमेकधनानाम् । पुरो ऽक्षं वसतीवरीः
 सादयति । पश्चादक्षमेकधनान् । अथान्तरेण हविर्धाने उपविश्यौदुम्बरं पात्रं
 चतुःशक्तिं याचति । तस्मिन्बर्हिषी अन्तर्धाय प्राजापत्यं दधिग्रहं
 गृह्णात्युपयामगृहीतो ऽसि प्रजापतये त्वा ज्योतिष्मते ज्योतिष्मन्तं गृह्णामि
 दक्षाय दक्षवृषे रातं देवेभ्यो ऽग्निजिह्वेभ्यस्त्वर्तायुभ्य इन्द्रज्येष्ठेभ्यो
 वरुणराजभ्यो वातापिभ्यः पर्जन्यात्मभ्य इति । अपोद्धृत्य बर्हिषी
 अथैनमादायोपोत्तिष्ठति दिवे त्वान्तरिक्षाय त्वा पृथिव्यै त्वेति । पूर्वया
 द्वारोपनिष्क्रामत्यपेन्द्र द्विषतो मनो ऽप जिज्यासतो जह्यप यो नो
 ऽरातीयति तं जहीति । एत्याहवनीये जुहाति । अन्वारब्धे यजमाने प्राणाय
 त्वापानाय त्वा व्यानाय त्वा सते त्वासते त्वाद्भ्यस्त्वौषधीभ्यो विश्वेभ्यस्त्वा
 भूतेभ्यो यतः प्रजा अखिवद्रा अजायन्त तस्मै त्वा प्रजापतये विभूदात्रे
 ज्योतिष्मते ज्योतिष्मन्तं जुहोमि स्वाहेति । अथास्य संक्षालनमन्तःपरिधि
 निनयति । धेनुवरं वानडुद्धरं वा दद्यादिति ह स्माह बौधायनः । द्वादश
 पष्ठौहीरिति । आञ्जीगविः । ऋषभमिति कात्यः । मणिकुण्डलमिति
 राथीतरः ॥ ४ ॥ प्रथमः ॥

अथैता होतृचमसीया दक्षिणस्य हविर्धानस्यान्तरेणेषे उपावहत्य
 चर्मणि निदधाति । तासु निग्राभ्यासु यजमानं वाचयति निग्राभ्या स्थ
 देवश्रुत आयुर्मे तर्पयतेति प्रतिपद्य गणा मे मा वितृषन्नित्यातः । ता
 यजमानाय संप्रदायाथैतेषां ग्राव्यां यः सुजन्तुरिव तमादत्ते देवस्य त्वा
 सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादद इति । आदायाभिमन्त्रयते

verse. If it is the Atirātra, he enters reciting this verse for the distinction of sacrifice." So says the Brāhmaṇa.² He deposits the water in the Hotṛ's goblet, bringing in the goblet through the poles of the southern Havirdhāna cart. Having kept the Ādhvaniya pitcher with the upside upwards, he pours into it the entire quantity of water from the Maitrāvaruṇa's goblet. He pours into it (also) the third part of Vasatīvarī water, the third part from the Ekadhana pitchers. He places the Vasatīvarī water in front of the axle, the Ekadhana pitcher to its west.

Sitting between the two Havirdhāna carts, he asks for a cup of Udumbara wood with four corners. Holding two darbha-blades across, he takes in it curds for Prajāpati with the formula, "Thou are taken with a support, I take thee full of sight for Prajāpati full of light; for Dakṣa who increases ability, thou that art given to the gods having Agni as the tongue, righteous, having Indra as the highest, having Varuṇa as the king, having Vāta as the friend, having Parjanya as the inner part."³ Having taken away the darbha-blades and having taken it, he stands up with the formula, "For heaven thee, for midregion thee, for earth thee."³ He goes out by the eastern door with the formula, "O Indra, do thou smite the mind of him who hates us, who desires to oppress us, do thou smite him who practises evil against us."³ Coming up, he makes the offering on the Āhavanīya while the sacrificer has contacted him, with the formula, "For Prāṇa thee; for Apāna thee, for Vyāna thee; for existent thee; for nonexistent thee, for water thee, for plants thee, for all beings thee; I offer what is full of light to thee, Prajāpati, from whom offspring were created unhurt, of bountious gift, full of light, svāhā."³ He pours down its wash-water within the enclosing sticks. The sacrificer gives away a choice milch-cow or a choice bull. So says Baudhāyana. He gives away twelve heifers. So says Āñjigavi. A bull, so says Kātya. An earring with a jewel. So says Rāthītara.

VII.5

(The Adhvaryu) places on the skin the Hotṛcamasa-waters having taken it down in between the poles of the southern Havirdhāna-cart. While rendering them *nigrābhya*,¹ he makes the sacrificer recite the formula, "You are the *nigrābhya*-waters heard by the gods. Delight my life; delight my expiration; delight my inspiration; delight my cross-breathing, delight my eye, delight my ear; delight my mind, delight my speech; delight my person; delight my limbs, delight my offspring, delight my cattle; delight my house; delight my troops; delight me with my troops, delight me,

2. cf. TS.VI.4.3

3. TS.III.5.8.1

1. That is to say, fit for being mixed with Soma to be offered to gods.

ग्रावास्यध्वरकृद्देवेभ्यो गम्भीरमिममध्वरं कृध्युत्तमेन पविनेन्द्राय सोमः
 सुषुतं मधुमन्तं पयस्वन्तं वृष्टिवनिमिति । अथैनं प्राञ्चं प्रश्रित्य विस्रस्य
 राजानं ग्रावाणमुपांशुसवनमभि मिमीत इन्द्राय त्वा वृत्रघ्न इन्द्राय त्वा
 वृत्रतुर इन्द्राय त्वाभिमातिघ्न इन्द्राय त्वादित्यवत इन्द्राय त्वा विश्वदेव्यावत
 इति । पञ्च कृत्वो यजुषा । पञ्च कृत्वस्तूष्णीम् । दश कृत्वो मिमानो
 ऽर्धवेलाः राज्ञो मिमीते । अथातिशिष्टः राजानमुष्णीषेण विग्रथ्य
 दक्षिणस्य हविर्धानस्यान्तरेणेषे उपातिहत्य नीड उत्सादयति । अथ मितः
 राजानः होतृचमसीयाभिरुपसृजति श्वात्रा स्थ वृत्रतुरो राधोगूर्ता अमृतस्य
 पत्नीस्ता देवीर्देवत्रेमं यज्ञं धत्तोपहूताः सोमस्य पिबतोपहूतो युष्माकः
 सोमः पिबत्विति । अथैनः संप्रयौति यत्ते सोम दिवि ज्योतिर्यत्पृथिव्यां
 यदुरावन्तरिक्षे तेनास्मै यजमानायोरु राया कृध्यधि दात्रे वोच इति ।
 तिरश्चर्मन्फलके अभिमृशति धिषणे वीडू सती वीडयेथामूर्जं दधाथामूर्जं
 मे धत्तं मा वाः हिंसिषं मा मा हिंसिष्टमिति । अथ वृद्धीर्वाचयत्यवीवृधं
 वो मनसा सुजाता ऋतप्रजाता भग इद्वः स्याम । इन्द्रेण देवीर्वीरुधः
 संविदाना अनु मन्यन्ताः सवनाय सोममिति । संतृप्तस्य राज्ञः प्रतिप्रस्थाता
 सव्ये पाणौ षडंशून्सचते । अथैतेनेव पाणिनोपांशुपात्रमादत्ते । अथोपसृष्टः
 राजानमष्टौ कृत्वो ऽग्रे ऽभिषुणोति । सो ऽंशौ स्कन्ने वाचयत्या
 मास्कान्तसह प्रजया सह रायस्पोषेणेन्द्रियं मे वीर्यं मा निर्वधीरिति ।
 अथाञ्जलिनोपहन्ति तूष्णीम् । अन्तर्दधाति प्रतिप्रस्थाता ।
 प्रथमाभ्यामंशुभ्यामानयत्यध्वर्युर्वाचस्पतये पवस्व वाजिन्निति । सचत

let my troops not go thirsty."² Having given over those (waters) to the sacrificer, he takes up the best fashioned of the stones with the formula, "I take thee in the impulse of god Savitr, with the arms of Ásvins and the hands of Pūṣan." Having taken, he recites over it the formula, "Thou art a stone promoting a sacrifice; make this sacrifice efficient. With thy best and purifying quality make for Indra the Soma well pressed, sweet, mixed with milk, and rain-yielding."¹ Having placed it in the eastern part (of the skin), and having loosened king Soma, he measures him over the Upāṁśusavana pressing stone with the formula, "For Indra killer of Vṛtra thee, or Indra overcoming Vṛtra thee, for Indra the smiter of enemies thee, for Indra accompanied by the Ādityas thee, for Indra accompanied by Viśve Devas thee."³ He measures out five times with the formula, five times silently. Measuring ten times, he measures half the quantity of king Soma. Having tied the remaining king Soma with the turban, he places it on the seat of the southern Havirdhāna cart having carried it in between the two poles.

He mixes the measured out Soma with the water from the Hotṛcamasa with the formula, "You are savoury, conquerors of Vṛtra, delightful through your gifts spouses of immortality. Do you, O Goddesses place this sacrifice among the gods. Do you, invoked, drink the Soma; invoked by you let Soma drink."³ Then he stirs it with the formula, "O Soma, do thou spread wealth widely for this sacrificer with thy light which is in the heaven, on the earth and in the wide midregion. Speak highly about the giver."³ He touches the two boards across the skin with the formula, "O supporters, do you who are strong be strengthened; gather strength, give me strength; let me not harm you; do not harm me."⁴ He then makes the sacrificer recite the Vṛddhi formula, "O well born (Soma-shoots), I have made you grow in my mind; O you born of order, may we enjoy your favour, may the divine plants in accord with Indra grant us the Soma for pressing."⁵ The Pratiprasthātr clasps (within the fingers of) his left palm six shoots of king Soma nourished with water. With the same palm he takes up the Upāṁśu-cup.

He first presses eight times king Soma mixed with water. In the case of a shoot falling down, he makes the sacrificer recite the formula. "Thou hast fallen to me with offspring, with abundance of wealth, do not destroy my power and strength."⁶ The Adhvaryu dips his joined palms into the juice silently. The Pratiprasthātr holds

2. TS.III.1.8.1-2 BaudhŚS literally: "You are the *migrābhya*-waters, heard by the gods; delight my life" beginning with this "let my troops not go thirsty" upto here."

3. TS.I.4.1.1

4. TS.I.4.2.1

5. TS.III.1.8.2

6. TS. III.1.8.3

एतावःशू । तथोपसृष्टः राजानमेकादशकृत्वो द्वितीयमभिषुणोति ।
 नात्राःशौ स्कन्ने वाचयति । तथाञ्जलिनोपहन्ति तूष्णीमेव । अन्तर्दधाति
 प्रतिप्रस्थाता । मध्यमाभ्यामःशुभ्यामनयत्यध्वर्युर्वृषा वृष्णो अःशुभ्यां
 गभस्तिपूत इति । सचत एतावःशू । तथैवोपसृष्टः राजानं द्वादश-
 कृत्वस्तृतीयमभिषुणोति । नैवात्राःशौ स्कन्ने वाचयति । तथैवाञ्जलिनोपहन्ति
 तूष्णीमेव । अन्तर्दधाति प्रतिप्रस्थाता । उत्तमाभ्यामःशुभ्यामानयत्यध्वर्युर्देवो
 देवानां पवित्रमसि येषां भागो ऽसि तेभ्यस्त्वेति । सचत एतावःशू ।
 अथैनमुपाःशुसवनं दशापवित्रेण परिमृज्य पूर्वार्धे खरस्य दक्षिणाशिरसं
 निदधाति । अथ प्रतिप्रस्थातुर्ग्रहमादत्ते स्वाकृतो ऽसीति । ग्रहमुप-
 यच्छति । अथैनमवेक्षते मधुमतीर्न इषस्कृधीति । अथैनमूर्ध्वमुन्माष्टि
 विश्वेभ्यस्त्वेन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्य इति । अथैनमादायोपोत्तिष्ठति
 मनस्त्वाष्टिति । ऐत्युर्वन्तरिक्षमन्विहीति । एत्याहवनीये जुहोत्यन्वारब्धे
 यजमाने स्वाहा त्वा सुभवः सूर्याय स्वा-हेति । हुत्वानुप्राणिति । वाचयति
 भूरसि श्रेष्ठो रश्मीनां प्राणपाः प्राणं मे पाहीति । अथैनमवाचीनमवमृज्य
 प्रतीचा नीचा पाणिना मध्यमे परिधौ निमाष्टि देवेभ्यस्त्वा मरीचिपेभ्य
 इति । अथ प्रदक्षिणमावृत्याग्रयणस्थाल्यां ग्रहस्य सःस्त्रावमवनयत्येष ते
 योनिरिति । अथैतस्मिन्नुपाःशुपात्रे ऽःशुं प्रास्यति । अथैनं दक्षिणत
 उपाःशुसवनेन सःस्पृष्टः सादयति प्राणायत्वेति । व्यानाय त्वेत्युपाःशुसवनं
 प्रत्यभिमृशते ॥ ५ ॥

(the shoots) in between. The Adhvaryu pours (the juice into the Upāṁśu-cup through the two shoots with the formula, "O mighty one, be purified for the lord of speech." (The Pratiprasthātṛ) clasps these shoots. The Adhvaryu presses the propitiated king Soma for the second turn eleven times. This time he does not make the sacrificer recite the formula in the event of the falling of a shoot. Similarly he dips his joined palms into the juice silently. The Pratiprasthātṛ holds the shoots across. The Adhvaryu pours juice through the two shoots held a second time with the formula, "Strong, purified by means of the hands through the shoots of thee the strong."⁴ (The Pratiprasthātṛ) clasps these shoots. In a similar manner he presses the propitiated Soma for the third turn twelve times. He does not make the sacrificer recite the relevant formula in the event of the falling of any shoot. In a similar manner he presses he dips his joined palms into the juice silently. The Pratiprasthātṛ holds the shoots in between. The Adhvaryu pours down the juice (into the Upāṁśu-cup) through the last two shoots with the formula, "Thou art the god, purifier of gods. For those thee whose portion thou art."⁴ (The Pratiprasthātṛ) clasps these two shoots. Having cleansed the Upāṁśusavan stone with the woollen filter, he keeps it in the southern half of the mound with its head towards the south.

He takes the cup from the Pratiprasthātṛ. With the formula, "Thou art he who is appropriated,"⁴ he seizes it.⁷ He gazes at it with the formula, "Make our food full of sweetness."⁴ He wipes it upwards the formula, "For all the powers of heaven and earth thee."⁴ Taking it up, he gets up with the formula, "May the mind enter thee."⁴ He goes forth with the formula, "Do thou proceed to the wide midregion."⁴ Having reached, he makes an offering on the Āhavanīya while the sacrificer has contacted him, with the formula, "Svāhā thee, well-fashioned, for Sūrya, svāhā." Having offered, he breathes over it. He makes the sacrificer recite the formula, "Thou art Bhūh, best of rays, guardian of inspiration; guard my inspiration."⁸ Having wiped it downwards, he wipes on the middle enclosing stick by means of the palm turned downwards and pointing westwards with the formula, "For gods, the drinkers of rays, thee."⁴ Having turned by the right, he pours down the drops of the cups into the Āgrayaṇa vessel with the formula, "This is thy birthplace."⁴ He puts a shoot into the Upāṁśu-cup. He places it to the south of the Upāṁśusavana stone and touching it with the formula, "For Prāṇa thee."⁴ He touches back the Upāṁśusavana stone with the formula, "For Vyāna thee."⁴

7. Caland's text reads *apayacchati*; but most of the MSS have *upao* cf also BaudhŚS VII. 6.

8. TS.III.2.10.2

यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थाता राजन्येवाऽशूनां
द्वौद्वावपिसृजति यत्ते सोमादाभ्यं नाम जागृवि तस्मै ते सोम सोमाय
स्वाहेति यत्ते सोम यत्ते सोमेति । अथाभिषोष्यन्तः सर्वश एव राजानं
पर्युपविशन्ति । पश्चात्प्राङ्मुखो ऽध्वर्युरुपविशति । तस्य दक्षिणं बाहुमनु
यजमानः । दक्षिणतः प्रतिप्रस्थाता । उत्तरत आग्नीध्रः । अन्तरेण प्रति-
प्रस्थातारं चाग्नीध्रं च यश्चतुर्थो अभिषुणोति । अथोन्नेतारमाहाहरोपसृ-
जेति । उपसृजत्युन्नेताधवनीयादुदचनेन । उपर्यर्धे होतृचमसे ऽऽशून्यपरिप्लाव-
यन्ति प्रागपागुदगधराक्तास्त्वा दिश आधावन्त्वम्ब निष्करेति । एष
निग्राभः । आप्याययन्ति । व्यपोहन्ते । अभिषुण्वन्ति । निग्राभमुपयन्ति ।
आप्याययन्ति । व्यपोहन्ते । अभिषुण्वन्ति । निग्राभमुपयन्ति । आप्याययन्ति ।
व्यपोहन्ते । अभिषुण्वन्ति । न चतुर्थे निग्राभमुपयन्ति । अथैनं सुसंभृतं
संभरण्यां संभृत्योन्नेत्र उत्प्रयच्छति । तमुन्नेताधवनीये ऽवनयति । एवमेव
द्वितीयः पर्यायः संतिष्ठते । एवं तृतीयः । ऋजीषमन्ततो दशापवित्रेण
परिवेष्ट्योन्नेत्र उत्प्रयच्छति । तदुन्नेताधवनीये विक्षाल्य प्रपीड्य दक्षिणस्य
हविर्धानस्यान्तरेणेषे उपावहत्य चर्मणि निदधाति । तस्मिन्संमुखान्ग्राव्यः
कृत्वा चतुर्थैतदृजीषं ग्रावमुखेभ्यो व्यपोहति । अथोद्गाता वा प्रस्तोता वा
दक्षिणस्य हविर्धानस्य पश्चादक्षमुपसृप्य प्राञ्चं ग्रावसु द्रोणकलशमध्यूहति
तस्मिन्नुदीचीनदशं दशापवित्रं वितन्वन्ति । तेन तथा कृतेनादित्यस्योदयमा-
काङ्क्षन्ते । उदित आदित्ये ऽन्तर्यामं गृह्णात्यतिपवमानस्य राज्ञ उपयामगृहीतो
ऽस्यन्तर्यच्छ मघवन्पाहि सोममुरुष्य रायः समिषो यजस्वान्तस्ते दधामि
द्यावापृथिवी अन्तरुर्वन्तरिक्षं सजोषा देवैरवरैः परैश्चान्तर्यामि
मघवन्मादयस्वेति । स्वांकृतो ऽसीति ग्रहमपयच्छति । अथैनमवेक्षते

VII.6

While the Adhvaryu is acting here, the Pratiprasthātṛ inserts into the king Soma two shoots each with the formula, "O Soma svāhā to thee Soma, whose name is unerring and watchful"¹ repeated three times. Now those who are going to press the Soma sit down around the Soma. The Adhvaryu sits towards the west facing east; the sacrificer to his right side; the Pratiprasthātṛ towards the south, the Āgnīdhra towards the north. Between the Pratiprasthātṛ and the Āgnīdhra the fourth one who presses. (The Adhvaryu) says to the Unnetṛ, "Do thou bring (Soma) and add water." The Unnetṛ adds water from the Ādhvaniya jar by means of a drawing spoon. The pressers move around shoots in the Hotṛ's goblet which is filled more than half with water with the formula, "Forward, backward, upward, downward let these quarters hasten to you. O mother come forth."² This is *nigrābha*. They swell (the Soma) with water from the Hotṛ's goblet; they distribute (Soma-shoots among the pressers); they press, they adopt the *nigrābha*. They swell, they distribute; they press; they adopt the *nigrābha*. They swell; they distribute; they press; they do not adopt *nigrābha* the fourth time. Having collected in a pitcher the well-extracted Soma-juice, (the Adhvaryu) hands it over to the Unnetṛ. The latter pours it down into the Ādhvaniya jar. The second turn is completed in this way; also the third one. Having wrapped the residue finally into the woollen filter, he hands it over to the Unnetṛ. Having washed it in the Ādhvaniya jar and having squeezed it, and having brought it down from between the poles of the southern Havirdhāna cart, he places it on the skin. Having placed upon it the pressing stones facing each other, he distributes the residue in four parts upon the mouths of the stones. The Udgātṛ or the Prastotṛ goes to the rear of the axle of the southern Havirdhāna cart, keeps upon the stone the Droṇakalaśa. The woollen filter is spread over it with its fringes towards the north. With this done, they await the sunrise.

At sunrise (the Adhvaryu) takes up the Antaryāma cup of Soma passing through (the filter) with the mantra, "Thou art taken with a support. O Maghavan, pause, drink Soma, extend wealth, pay homage (to the gods) with food. I place thee within heaven and earth, the wide midregion; be united with near and distant gods. O Maghavan, do thou rejoice in the Antaryāma cup."³ He seizes the Soma with the formula, "Thou art he who is appropriated."⁴ He gazes at it with the formula, "Make our food full of sweetness."⁴ He wipes it upwards with the formula, "For all the powers of heaven and earth thee."⁴ Taking it up, he gets up with the formula, "May

1. TS.I.4.1.3

2. TS.I.4.1.2

3. TS.I.4.3.1

4. TS.I.4.2.1. cf. foot-note to BaudhŚS VII 5: 207.4.

मधुमतीर्न इषस्कृधीति । अथैनमूर्ध्वमुन्मार्ष्टि विश्वेभ्यस्त्वेन्द्रियेभ्यो दिव्येभ्यः
 पार्थिवेभ्य इति । अथैनमादायोपोत्तिष्ठति मनस्त्वाष्टिति । ऐत्युर्वन्त-
 रिक्षमन्विहीति । एत्याहवनीये जुहोत्यन्वारब्धे यजमाने स्वाहा त्वा
 सुभवः सूर्याय स्वाहेति । हुत्वान्वपानिति । वाचयति धूरसि श्रेष्ठो
 रश्मीनामपानपा अपानं मे पाहीति । अथैनमूर्ध्वमुन्मृज्य प्राचोत्तानेन
 पाणिना मध्यमे परिधावुन्मार्ष्टि देवेभ्यस्त्वा मरीचिपेभ्य इति । अथ
 प्रदक्षिणमावृत्याग्रयणस्थाल्यां ग्रहस्य सःस्त्रावमवनयत्येष ते योनि-
 रिति । अथैनमुत्तरत उपांशुसवनेन सःस्पृष्टः सादयति । अपानाय
 त्वेति । व्यानाय त्वेत्युपांशुसवनं प्रत्यभिमृशते । अथोन्नेतारमाहाप्रमत्तः
 संततमानयोपांशु ग्रहान्ग्रहीष्यामीति । अथादत्त ऐन्द्रवायवपात्रम् ।
 तदेतद्रास्त्रावत्परिग्रीवि भवति । तेन गृह्णात्यतिपवमानस्य राज्ञ आ वायो
 भूष शुचिपा इत्यनुद्रुत्योपयामगृहीतो ऽसि वायवे त्वा जुष्टं गृह्णामीति ।
 अथैनमपयत्य पुनरेवोपयच्छतीन्द्रवायू इमे सुता इति । अनुद्रुत्योपयामगृहीतो
 ऽसीन्द्रवायुभ्यां त्वा जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिः
 सजोषाभ्यां त्वेति । अथादत्ते मैत्रावरुणपात्रम् । तदेतत्पिलकावद्भवति तेन
 गृह्णात्यतिपवमानस्य राज्ञो ऽयं वां मित्रावरुणेत्यनुद्रुत्योपयामगृहीतो ऽसि
 मित्रावरुणाभ्यां त्वा जुष्टं गृह्णामीति । बर्हिषी अन्तर्धाय पयसा श्रीणाति ।
 अपोद्धृत्य बर्हिषी दशापवित्रेण परिमृज्य सादयत्येष ते योनिर्ऋतायुभ्यां
 त्वेति । अथोपातीत्याश्विनपात्रं शुक्रपात्रमादत्ते । तदेतद्वैल्वं वा पालाशं
 वा श्लक्ष्णं भवति । तेन गृह्णात्यतिपवमानस्य राज्ञो ऽयं वेनश्चोदयदित्यनुद्रुत्यो-
 पयामगृहीतो ऽसि शण्डाय त्वा जुष्टं गृह्णामीति । परिमृज्य सादयति । एष
 ते योनिर्वीरतां पाहीति । अथादत्ते मन्थिपात्रम् । तदेतद्वैकङ्कतं श्लक्ष्णं

the mind enter thee."⁴ He goes forth with the formula, "Do thou proceed to the wide midregion."⁴ Having reached, he makes an offering on the Āhavanīya while the sacrificer has contacted him, with the formula, "Svāhā thee, well-fashioned, for Sūrya, svāhā."⁴ Having made the offering, he breathes in over it. He makes the sacrificer recite the formula, "Thou art *dhūh* best of rays; guardian of Apāna; do thou guard my Apāna."⁵ Having wiped it upwards, he wipes up on the middle enclosing stick by means of the palm turned upwards and pointing towards the east, with the formula, "For gods drinkers of rays, thee."⁴ Having turned by the right, he pours the drops of the cup into the Āgrayāṇa-vessel with the formula, "This is thy birth-place."⁴ He places it towards the north of the Upāṁśusavana stone and touching it with formula, "For Apāna thee."⁴ With the formula, "For Vyāna thee," he touches back the Upāṁśusavana stone.

He says to the Unnetṛ, "Not being negligent, do thou pour down Somajūice (into the woollen filter); I shall take up the draughts silently." He takes the cup⁶ for Indra-Vāyu. It has a girdle (incised) round the neck. Into that cup he takes up Soma passing through with the formula beginning with "O Vāyu, drinker of the pure, come to us," and ending with "Thou art taken with a support. I take thee dear to Vāyu."⁷ Having taken away the cup, he again seizes the Soma with the formula beginning with "O Indra-Vāyu, this Soma is pressed for you" and ending with "Thou art taken with a support. I take thee dear to Indra-Vāyu."⁷ Having cleansed, he places with the formula, "This is thy birth-place, for companion thee."⁷ Then he takes the cup for Mitra-Varuṇa. It has pustules on the neck. He takes in it Soma passing through the woollen filter with the formula beginning with "O Mitra-Varuṇa, this (Soma is pressed) for you" (and ending with) "Thou art taken with a support; I take thee dear to Mitra-Varuṇa."⁸ He mixes it with milk holding two darbha-blades in between. Having taken away the blades and having cleansed it with the woollen filter, he places it with the formula, "This is thy birth-place; for those desiring the cosmic order thee."⁸

Then after having left over the cup for the Aśvins, he takes up the Śukra-cup. It is made either of Bilva (*Aegle marmelos*) or Palāśa (*Butea frondosa*) and is well-polished. In it he takes the Soma passing through the woollen filter with the formula beginning with "This Vena has divided" (and ending with) "Thou art taken with a support; I take thee dear to Śaṇḍa."⁹ Having cleansed it, he places it with the formula, "This is thy birth-place, do thou guard the hero."⁹ He takes up the Manthi-

5. TS.III.20.10.2

6. Here and on subsequent occasions 'cup' means the Soma-juice taken in the cup.

7. TS.I.4.4.1

8. TS.I.4.5.1

9. TS.I.4.8.1

भवति । तेन गृह्णात्यतिपवमानस्य राज्ञस्तं प्रत्नथेत्यनुद्गत्योपयामगृहीतो ऽसि मर्काय त्वा जुष्टं गृह्णामीति । बर्हिषी अन्तर्धाय सक्तुभिः श्रीणाति । अपोद्धृत्य बर्हिषी दशापवित्रेण परिमृज्य सादयत्येष ते योनिः प्रजाः पाहीति । अथादत्त आग्रयणस्थालीम् तया गृह्णात्यतिपवमानस्य राज्ञो ये देवा दिव्येकादश स्थेत्यनुद्गत्योपयामगृहीतो ऽसि विश्वेभ्यस्त्वा देवेभ्यो जुष्टं गृह्णामीति । अथैनां त्रिरभिहिङ्करोति ॥ ६ ॥

हिं हिं हिं सोमः पवते सोमः पवते सोमः पवते ऽस्मै ब्रह्मणे पवते ऽस्मै क्षत्राय पवते ऽस्यै विशे पवत इषे पवत ऊर्जे पवते ऽद्भ्यः पवत ओषधीभ्यः पवते वनस्पतिभ्यः पवते द्यावापृथिवीभ्यां पवते सुभूताय पवते ब्रह्मवर्चसाय पवते ऽस्मै सुन्वते यजमानाय पवते मह्यमिति । उपांशूक्त्वा ज्यैष्ठ्याय पवत इत्युच्चैः । अथैनमधिवदत आग्रयणो ऽसि स्वाग्रयणो जिन्व यज्ञं जिन्व यज्ञपतिमभि सवना पाहि विष्णुस्त्वां पातु विशं त्वं पाहीन्द्रियेणेति । परिमृज्य सादयति । एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्य इति । उपब्दिमतो ऽत ऊर्ध्वं ग्रहान्गृह्णाति । त्रिंशत्त्रयश्च गणिनो रुजन्त इति रुग्णवत्यर्चा भ्रातृव्यवतो गृह्णीयादिति ब्राह्मणम् । अथादत्त उक्थ्यस्थालीम् । तया गृह्णात्यतिपवमानस्य राज्ञ उपयामगृहीतो ऽसीन्द्राय

cup. It is made of Vikaṅkata wood (*Flacourtia ramontchi*) and is well-polished. With it he takes up the Soma passing through the woollen filter with the formula beginning with "Him as formerly" (and ending with) "Thou art taken with a support; I take thee dear to Marka."¹⁰ He mixes it with flour of parched barley holding two darbha-blades in between. Having taken away the blades and having cleansed it with the woollen filter, he places it with the formula, "This is thy birthplace; do thou guard the subjects."¹⁰ He takes up the Āgrayaṇa-vessel. In it he takes up the Soma passing through the woollen filter with the formula beginning with "Do you, O gods, who are eleven in the heaven" (and ending with) "Thou art taken with a support, I take thee dear to Viśve Devas."¹¹ He utters *him* thrice in respect of this (Āgrayaṇa vessel).

VII.7

"*him him him*. Soma is flowing. Soma is flowing. Soma is flowing. Soma is flowing for this Brahman; Soma is flowing for this Kṣatra; Soma is flowing for this Viś. Soma is flowing for this sacrificer who is pressing Soma; Soma is flowing for food; Soma is flowing for vigour; Soma is flowing for water; Soma is flowing for plants; Soma is flowing for the trees; Soma is flowing for the heaven and the earth; Soma is flowing for the welfare. Soma is flowing for the Brahman-splendour; Soma is flowing for this sacrificer who is pressing Soma." Having uttered in a low voice "for me" (he utters) loudly "for superiority."¹ He addresses (the Soma taken up) with the formula, "Thou art the forerunner, good forerunner quicken the sacrifice; quicken the lord of sacrifice; do thou guard the pressings; may Viṣṇu guard thee; do thou guard the subjects by means of power."³ Having wiped, he places it with the formula, "This is thy birth-place; for all gods thee." Hereafter he takes the cups with formulas recited loudly, "One should take up (Soma) for one having enemy with the verse containing a word derived from the verbal root *nij*, beginning with "Thirty and three in troops destructing (the Rudras) ..."³ So says the Brāhmaṇa.⁴ He takes up the Ukthya vessel. In it he takes up Soma passing through the woollen filter with the formula, "You are taken with a support; Thee for Indra to whom the Bṛhat-sāman is addressed, possessing power, eager for praise; thy great strength, O Indra, for that thee. That which is thy great strength, for that, for Viṣṇu. I take thee who

10. TS.I.4.9.1

11. TS.I.4.10.1

1. cf. ŚBr.IV.2.1.4

2. TS.I.4.10.1

3. TS. I.4.11.1

4. cf. TS. VI.4.11.1

त्वा बृहद्वते वयस्वत उक्थायुवे यत्त इन्द्र बृहद्वयस्तस्मै त्वा विष्णवे त्वा
 जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वोक्थायुव इति ।
 अथादत्ते ध्रुवस्थालीम् । स आह ये पूर्वया द्वारा प्रापत्सत प्राञ्चस्ते
 निष्क्रामन्तु ये ऽपरया प्रत्यञ्चस्ते मा वो ऽभिपरिहारिषमिति ।
 जघनेनाभिषोतृन्सोत्रेतृकानभिपरिहृत्योत्तरत उपयच्छति मूर्धानं दिवो
 अरतिं पृथिव्या इत्यनुद्गत्योपयामगृहीतो ऽस्यग्रये त्वा वैश्वानराय जुष्टं
 गृह्णामीति । अथैनमधिवदते ध्रुवो ऽसि ध्रुवक्षितिर्ध्रुवाणां ध्रुवतमो
 ऽच्युतानामच्युतक्षित्तम इति । अथैनद्यथाहृतं प्रतिपर्याहृत्योत्तरस्य
 हविर्धानस्याग्रेणोपस्तम्भनमनुपोप्ते सादयत्येष ते योनिरग्रये त्वा
 वैश्वानरायेति । ध्रुवेण राजानं परिदधाति । अथोपर्यर्धे द्रोणकलशे परिष्णु
 पात्रं प्रास्य द्रप्साननुमन्त्रयते द्रप्सश्चस्कन्द यस्ते द्रप्सो यो द्रप्सो यस्ते द्रप्स
 इति । अथोत्रेतारमाहारिक्तं पूतभृतं कुरु पवमानस्य ग्रहान्गृहीष्यामीति ।
 तच्छ्रुत्वोत्रेता पूतभृतो बिले पवित्रं वितत्य द्वौ वा त्रीन्वा राज्ञ उदचनाना-
 नयति । अथारिक्ते पूतभृति पवमानस्य ग्रहान्गृह्णाति । उपयामगृहीतो ऽसि
 प्रजापतये त्वेति द्रोणकलशमभिमृशति । इन्द्राय त्वेत्याधवनीयम् ।
 विश्वेभ्यस्त्वा देवेभ्य इति पूतभृतम् । अथोत्रेतारित्याह प्राञ्च राजानं
 पूतभृतमभि संपवयताद्दशाभिराधवनीयं मृष्टा न्युब्जतादिति । स तथा

art dear.”⁵ Having wiped around, he places it within the formula, “This is thy birth-place; thee for Indra, eager for praise.”⁵

He then takes up the Dhruva vessel. He says, “Those who entered by the eastern door, let them go out towards the east; those who entered by the western door, let them go out towards the west. May I not move (the cups) around you.” Having moved around (the Dhruva vessel) along the rear of the Soma-pressers including the Unnetṛ, he takes (the Soma in it) with the mantra beginning with “The head of the heaven, the messenger of earth” and ending with “Thou art taken with a support; I take thee dear to Vaiśvānara Agni.”⁶ He addresses him with the formula, “Thou art secure, of secure foundation, most secure of the secure, having most solid ground of the solid ones.”⁶ Having brought back (the vessel) in the same manner as it had been carried, he places it on an uncovered spot in front of the support of the northern Havirdhāna cart, with the formula, “This is thy birth-place; for Vaiśvānara Agni thee.”⁶ He concludes the taking up of Soma with the Dhruva vessel. Having put the drawing spoon into the Droṇakalaśa which is filled more than half, he follows the drops with the verses, “The drop has fallen on the earth; it proceeds along the heaven, this region (i.e. the midregion) and the former one (i.e. the earth), I offer this drop which proceeds up to the third place of the seven places of offering (that is, the Dhiṣṇiya mounds in the Sadas).”⁷ “O Soma, that drop of thine, that shoot of thine which has fallen, shaken by the arms, from the womb of the pressing boards or from the woollen filter of the Adhvaryu, I offer to Indra to the accompaniment of svāhā-utterance.”⁸ — “The drop, the shoot that has fallen on the ground from the roasted grains, the cake, the dough of the flour of parched barley, the Soma mixed with roasted grains, the Manthin, the Śukra, I offer it to Indra to the accompaniment of svāhā-utterance.”⁸ — “That sweet and strong drop of thine which goes to gods to the accompaniment of svāhā-utterance from the heaven, the earth and the midregion. I offer it to Indra to the accompaniment of svāhā-utterance.”⁸ Then he says to the Unnetṛ, “Do thou render the Pūtabhṛt jar non-empty. I shall formally take up the Pavamānagrahas.” Listening to the call, the Unnetṛ, having stretched the strainer on the opening of the Pūtabhṛt jar, pours into it two or three drawing spoonfuls of Soma.

5. TS.I.4.12

6. TS.I.4.13

7. TS. III.1.8.3

8. TS.III.1.10.1,2

करोति । अथाप उपस्पृश्य बर्हिषी आदायोपनिःसर्पति । तं निःसर्पन्त-
मन्वारभत उद्गाता । उद्गातारं प्रस्तोता । प्रस्तोतारं प्रतिहर्ता । प्रतिहर्तारं
यजमानः । यजमानं ब्रह्मा । प्रतिप्रस्थाता सप्तमः सर्पति । तेषु
समन्वारब्धेष्वहवनीये सुवाहुतिं जुहोति ॥ ७ ॥

अग्निः प्रातःसवने पात्वस्मान्वैश्वानरो महिना विश्वशंभूः । स नः
पावको द्रविणं दधात्वायुष्मन्तः सहभक्षाः स्याम स्वाहेत्येतयाध्वर्युं
जुहुतो । यथावेदमितरे जुह्वति । अथोदञ्चो ऽभि पवमानः सर्पन्ति । प्रह्व
एवाध्वर्युः प्रथमो बर्हिषी धुन्वानः सर्पति वागग्रेगा अग्र एत्वृजुगा देवेभ्यो
यशो मयि दधती प्राणान्पशुषु प्रजां मयि च यजमाने चेति । अथास्तावे
यथायतनमुपविशन्ति । अथोद्गात्रे वा प्रस्तोत्रे वा बर्हिषी प्रयच्छत्यृक्सामयो-
रुपस्तरणमसि मिथुनस्य प्रजात्या इति वा तूष्णीं वा । अथोपाकरणं जपति
वायुर्हिङ्गर्ताग्निः प्रस्तोता प्रजापतिः साम बृहस्पतिरुद्गाता विश्वे देवा
उपगातारो मरुतः प्रतिहर्तार इन्द्रो निधनं ते देवाः प्राणभृतः प्राणं मयि
दधत्वोऽस्तुध्वमिति । स एष त्रिवृद्धिष्णवमानो भवति । तस्य पञ्चम्यां

After the Pūtabhṛt jar has thus been rendered non-empty, the Adhvaryu formally takes up the Pavamāna-grahas.⁹ He touches the Droṇakalaśa with the formula, "Thou art taken with a support; for Prajāpati thee;" the Ādhvaniya with the formula, "(Thou art taken with a support;) for Indra thee;" and the Pūtabhṛt with the formula, "(Thou art taken with a support;) for Viśve Devas thee." Then he says, "O Unnetṛ, do thou filter king Soma towards the east into the Pūtabhṛt jar. Do thou cleanse the Ādhvaniya jar by means of the fringes (of the filter) and then put it down with its opening turned downwards." He does accordingly. Having touched water and having taken two darbha-blades, he moves out. The Udgātṛ touches him who is moving out. The Prastotṛ (touches) the Udgātṛ; the Pratihartṛ (touches) the Prastotṛ; the sacrificer (touches) the Pratihartṛ; the Brahman (touches) the sacrificer. The Pratiprasthātṛ moves as the seventh. After they have contacted successively he offers a spoonful.

VII.8

(With the verse), "May Vaiśvānara Agni, gracious to all, protect us at the morning pressing with his might; may he the purifier, grant us wealth. May we that share the Soma-drink be long-lived svāhā."¹ The Adhvaryu and the Pratiprasthātṛ each make an offering with this verse. Others make the offerings following their Veda. They move towards the north for the Bahispavamāna Stotra. Stooping indeed does the Adhvaryu move as the first shaking the two darbha-blades with the formula, "May the first-going speech go first. Going straight, may it go to gods, granting glory unto me, vital breath to the cattle, offspring unto me and the sacrificer."² They sit down in the praying place according to their seats. He gives the two darbha-blades to the Udgātṛ or the Prastotṛ with the formula, "Thou art the spreading for Rk and Sāman for the preservation by the couple,"³ or silently. Then he murmurs the introducing formula, "The *him* sound-maker is Vāyu; the Prastotṛ is Agni; the Sāman is Prajāpati; the Udgātṛ is Bṛhaspati; the Upagātṛs are Viśve Devas; the Pratihartṛs are Maruts, the ending part of Sāman is Indra. May the gods,

9. Like the other cups and vessels, Soma-juice is taken also into the Droṇakalaśa, the Ādhvaniya jar and the Pūtabhṛt jar. The Soma, however, is taken in these not to the accompaniment of a mantra. In order to make up this deficiency, the Adhvaryu is required to touch them and thus is supposed to be taking the Soma into them symbolically while reciting the relevant formulas for taking up Soma. cf. TS.III.2.1.

1. TS.III.1.9.1
2. TS.III.1.10.2
3. The source of this formula is not known.

प्रस्तुतायां वाचयति श्येनो ऽसि गायत्रच्छन्दा अनु त्वारभे स्वस्ति मा
 संपारयेति । अत्र दशहोतारं व्याचष्टे । उद्द्रुते साम्नि संप्रैषमाहाग्रीदग्रीन्विहर
 बर्हि स्तृणाहि पुरोडाशां अलंकुरु प्रतिप्रस्थातः पशुरन्तिके ऽस्त्विति ।
 यथासंप्रैषं तौ कुरुतः । अथाप उपस्पृश्याहैहि यजमानेति । पूर्वया द्वारा
 हविर्धानं प्रपाद्य समस्तं राजानमुपतिष्ठते विष्णो त्वं नो अन्तम इति ।
 अथादत्त आश्विनपात्रम् । तदेतद्द्व्यश्रि भवति । तस्मिन्गृह्णाति
 द्रोणकलशात्परिप्लुना पात्रेण या वां कशेत्यनुद्रुत्योपयामगृहीतोऽस्यश्विभ्यां
 त्वा जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिर्माध्वीभ्यां त्वेति ।
 अथाप उपस्पृश्याहैहि यजमानेति । आहवनीयं द्रुत्वा स्रुचि चतुर्गृहीतं
 गृहीत्वा सप्तहोतारं मनसानुद्रुत्याहवनीये जुहोत्यन्वारब्धे यजमाने स्वा-
 हेति । अथावकाशैश्चरति परिभूरग्रिं परिभूरिन्द्रमित्येतेनानुवाकेन । अथ
 प्रचरण्यां नवकृत्वो गृह्णीते । अथैष आग्रीध्र आग्रीध्रीयाद्विष्ण्यादनुपूर्व

possessors of vital breath, give me vital breath."⁴ (He further says) "Om, do you chant." This Bahiṣpavamāna Stotra is of nine chants.⁵ When its fifth (verse) is being chanted, the Adhvaryu makes the sacrificer recite the formula, "Thou art the eagle with Gāyatrī as the metre; I touch thee, do thou lead me across safely."⁶ Here he recites the Daśahotṛ formula.⁷

When the Sāman has been finished, the Adhvaryu gives out the call, "O Agnīdh, do thou distribute the fires, spread the sacrificial grass, accomplish the Puroḍāśas; O Pratiprasthātṛ, let the sacrificial animal be nearby." They act according to the call. Having touched water, he says "Come, O sacrificer." After he has been made to enter the Havirdhāna shed by the eastern door, the sacrificer prays to the entire Soma with the verse, "O conquering Viṣṇu, do thou, nearest to us, grant us shelter. The sweet-flowing streams milk out for thee the unceasing spring."⁸ The Adhvaryu takes the Āśvina cup. It is two-cornered. In it he takes up Soma from the Droṇakalaśa by means of the drawing spoon with the verse, "Do you, O Āśvins, furnish the sacrificer with that whip of yours which is sweet and full of mercy," and with the formula, "Thou art taken with a support; I take thee dear to Āśvins."⁹ Having wiped it around, he places it with the formula, "This is thy birth-place; for the sweet thee."⁹ Having touched water, he says, "Come, O sacrificer." Having gone to the Āhavanīya, having taken four spoonfuls in the ladle and having gone mentally over the Saptahotṛ formula,¹⁰ he makes an offering on the Āhavanīya while the sacrificer has contacted him, with "svāhā." Then he prays with Avakāśa formulas, with the Anuvāka¹¹ beginning with "Surrounding Agni, surrounding Indra, surrounding Viśve Devas, surrounding me with Brahman-splendour be purified for us, pleasant to cattle, pleasant to men, pleasant to horses, pleasant, O King, to the plants. May we possess the abundance of wealth that is thine who art unbroken and of heroic power. O Lord of wealth, give it to me, May I share it, I wipe out this for thee. For my Prāṇa be purified giving splendour, for splendour. For Apāna ... for Vyāna ... for speech, for skill and strength for my eyes, O you two giving splendour, be purified for splendour, for my ears for my body ..., for my limbs, for my life ..., for my lustre Thou art the belly of Viṣṇu; do thou, giving splendour, be purified for my splendour, ... of Indra ...; ... of Viśve Devas Who art thou? Thou art Ka by name. For whom thee? For Ka thee, thee whom I have

4. TS. III.3.2.1

5. That is to say, each of its Sāmans is to be chanted in nine Stomas.

6. TS. III.2.1.1

7. TĀ. III.1

8. TS. III.1.10.2

9. TS. I.4.6

10. TĀ. III.1

11. TS. III.2.3

धिष्णियेष्वङ्गारान्विहरति । अथ पुरस्तात्प्रत्यङ्ङासीनो विहतान्धिष्णि-
यान्व्याधारयति यथान्युप्तैर्मन्त्रैः । स यद्यु ह यथान्युप्तमभिजुहोति सप्त
त इत्याग्नीध्रे ऽन्ततो जुहोति । यद्यु वै स्वाहास्वाहेति स्वाहेत्येवान्तत
आग्नीध्रीये जुहोत्युदक्सः स्थताया इति । अथोत्तरस्य हविर्धानस्य चुबुके
प्रचरणीं सादयति । अथ सांकाशिनेन पथा पृष्ठ्यां स्तृणाति संततां
गार्हपत्यादाहवनीयात् ॥ ८ ॥ द्वितीयः ॥

अथाध्वर्यू रशनाहस्तो यूपमभ्यैति । उदूह्य पूर्वां रशनां नाभिदग्धे
परिव्ययन्नाह परिवीयमाणायानुब्रूहीति । स्वर्वन्तं यूपमुत्सृज्याग्रेयं
पशुमुपाकरोति । समानं कर्मा प्रवरात् । प्रसिद्धं होतारं वृणीते ।
अथाश्रावयत्यो श्रावयास्तु श्रौषडश्विनाध्वर्यू आध्वर्यवादित्यहं चासौ च
मानुषाविति । प्रतिप्रस्थातुर्नाम गृह्णाति । अथाश्रावयत्यो श्रावयास्तु
श्रौषण्मित्रावरुणौ प्रशास्तारौ प्रशास्त्रादित्यसौ मानुष इति । मैत्रावरुणस्य
नाम गृह्णाति । अथाश्रावयत्यो श्रावयास्तु श्रौषडिन्द्रो ब्रह्मा ब्राह्मणादित्यसौ
मानुष इति । मैत्रावरुणस्य नाम गृह्णाति । अथाश्रावयत्यो श्रावयास्तु
श्रौषडिन्द्रो ब्रह्मा ब्राह्मणादित्यसौ मानुष इति । ब्राह्मणाच्छःसिनो नाम
गृह्णाति । अथाश्रावयत्यो श्रावयास्तु श्रौषण्मरुतः पोत्रादित्यसौ मानुष
इति । पोतुर्नाम गृह्णाति । अथाश्रावयत्यो श्रावयास्तु श्रौषङ् ग्रावो

delighted with Soma, thee whom I have gladdened with Soma. May I be possessed of fair offspring; may I be possessed of noble heroes; may I be possessed of good splendour, may I be possessed of great abundance. Giving splendour to all my forms, do thou, giver of splendour, be purified for splendour; give it to me. Let me partake of thee. Here I cleanse thee."

He takes nine spoonfuls in the ladle in use. The Āgnīdhra distributes embers from the Āgnīdhra-mound on the Dhiṣṇiya-mounds one by one. Seated in front and facing the west, the Adhvaryu pours Āghāra-lines over the Dhiṣṇiyas with the same formulas with which they were raised. If he makes the Āghāra-offerings with those formulas with which they were raised, he finally makes the offering on the Āgnīdhra fire with the verse, "Seven are thy fire-sticks. O Agni, seven thy tongues, seven Ṛsis, seven dear abodes, seven priesthoods, sacrifice to thee seven-fold. Do thou fill seven birth-places with ghee."¹² If he makes the Āghāra-offerings with Svāhā, he makes even the final offering (on the Āgnīdhra-fire) with Svāhā for the attainment of concluding towards the north. He places the ladle in use on the chin of the northern Hayīrdhāna cart. Along the path involving simultaneous sight he strews the Prṣṭhyā line straight from Gārhapatya upto the Āhavanīya.

VII.9

The Adhvaryu, with a cord in his hand, approaches the sacrificial post. Having raised upwards the earlier cord, while winding round (the new cord) at the height of the navel, he says (to the Hotṛ, "Do you recite verses for the sacrificial post being wound round." Having furnished the sacrificial post with a piece of wood, he dedicates the sacrificial animal to Agni. The procedure up to the choosing of priests is similar. He chooses the Hotṛ in the prescribed manner. He causes to announce, "Do thou announce," "Let it be heard," (He chooses with the formula) "Aśvins the two Adhvaryus by virtue of the Adhvaryu's function," "Myself and N.N. the two human (Adhvaryus)." He pronounces the Pratiprasthātṛ's name in place of N.N. He causes to announce, "Do thou announce," "Let it be heard," "Mitra and Varuṇa the two Praśāstrs by virtue of the Praśāstr's function;" "N.N. the human (Praśāstr)." He utters Maitrāvaruṇa's name (in place of N.N.). He causes to announce, "Do thou announce," "Let it be heard," "Indra the Brahman by virtue of the Brahmanhood," "N.N. the human (Brahman)." He utters the Brāhmaṇacchamsin's name (in place of N.N.). He causes to announce, "Do thou announce," "Let it be heard;" "Maruts by virtue of the Potṛ's function," "N.N. the human (Potṛ)." He utters the Potṛ's name (in place of N.N.) He causes to announce, "Do thou announce," "Let it be

नेष्ट्रादित्यसौ मानुष इति । नेष्टुर्नाम गृह्णाति । अथाश्रावयत्यो श्रावयास्तु
 श्रौषडग्रिमाग्रीध्रादित्यसौ मानुष इति । अग्रीधो नाम गृह्णाति । तेषां प्रवृतः
 प्रवृत एव प्रवृताहुतीर्जुहोति । जुष्टो वाचो भूयासमृचा स्तोमः समर्धय
 सूर्यो मा देवो देवेभ्यः पात्वित्येताभिरध्वर्यू जुहुतः । यथावेदमितरे
 जुह्वति । अथाश्रावयत्यो श्रावयास्तु श्रौषडग्रिर्ह दैवीनां विशां पुरएतायः
 सुन्वन्यजमानो मनुष्याणां तयोरस्थूरि गार्हपत्यं दीदयच्छतः हिमा द्वा यू
 राधाःसीत्संपृञ्चानावसंपृञ्चानौ तन्व इति । समानं कर्मा वपायै । वपया
 प्रचर्य वपाश्रपणी अनुप्रहृत्य समुत्क्रम्य चात्वाले मार्जयन्ते । अथ
 यजमानमुत्करे स्प्यविघनानुपस्थापयति ॥ ९ ॥

स्प्यः स्वस्तिर्विघनः स्वस्तिः पर्शुर्वेदिः परशुर्नः स्वस्तिः । यज्ञिया
 यज्ञकृत स्थ ते मास्मिन्यज्ञ उपह्वयध्वमुप मा द्यावापृथिवी ह्वयेतामुपास्तावः
 कलशः सोमो अग्रिरुप देवा उप यज्ञ उप मा होत्रा उपहवे ह्वयन्तामिति ।
 अथ नमो ऽग्रये मखघ्ने मखस्य मा यशो ऽर्यादित्याहवनीयमुपतिष्ठते । नमो
 रुद्राय मखघ्ने नमस्कृत्या मा पाहीत्याग्रीध्रम् । नम इन्द्राय मखघ्न इन्द्रियं
 मे वीर्यं मा निर्वधीरिति होत्रीयम् । अथ प्राडावृत्य जपति दृढे स्थः शिथिरे
 समीची माःहसस्पातः सूर्यो मा देवो दिव्यादःहसस्पातु वायुरन्तरिक्षादग्रिः
 पृथिव्या यमः पितृभ्यः सरस्वती मनुष्येभ्य इति । अथ प्रदक्षिणमावृत्य

heard," "Agni by virtue of Āgnīdhra's function." "N.N. the human Agnīdh." He utters Agnīdh's name (in place of N.N.)

Each one of them, having been chosen, makes offering pertaining to the choosing. The Adhvaryu and the Pratiprasthātṛ make the offerings with the formulas, "May I be agreeable to speech, agreeable to the lord of speech. O divine speech, transfer me to what is sweet in speech, to Sarasvatī, svāhā."¹—"Provide the song with verse, the Rathantara with Gāyatrī, and the Bṛhat having the Gāyatrī for its path."¹ "May god Sūrya protect me before gods; Vāyu before the midregion. May Agni the sacrificer protect me before the (evil) eye. O strong one, O impetuous one, O instigator, O thou of all men, with these names, O Soma, we shall worship thee; with these names, Soma, we shall worship thee."² Others make these offerings following their Veda. Then he causes to announce. "Do thou announce;" "Let it be heard," (he chooses the sacrificer with the formula) "Agni is the forerunner of the divine subjects; this Soma-offering sacrificer of human beings; may their inseparable householderships be for us for a hundred years; the two companions filling with gifts, not joining their bodies."³ The ritual upto the omentum is similar. Having offered the omentum, having thrown (into the fire) the pair of tongs and having moved forward together, (the priests) sprinkle themselves with water near the Cātvalā. The Adhvaryu makes the sacrificer pray to the wooden sword, the hammer etc. near the rubbish-heap.

VII.10

(With the formula) "May the wooden sword be safe; may the hammer be safe, may the rib be safe; may the altar be safe; may the axe be safe for us. You are qualified for the sacrifice, makers of the sacrifice; do you acquiesce me in this sacrifice; may Dyāvāprthivī acquiesce; may the place for chanting, may the Droṇakalaśa; may the Soma; may Agnī; may gods; may the sacrificer; may the Hotṛ's functions acquiesce".¹ He (the sacrificer) prays to the Āhavanīya with the formula, "Obeisance to Agni, the killer of Makha, may the glory of Makha reach me."¹ He prays to the Āgnīdhra fire with the formula, "Obeisance to Rudra, killer of Makha; do thou guard me by reason of obeisance."¹ He prays to the Hotṛ's fire with the formula, "Obeisance to Indra the killer of Makha; do thou not kill my power and strength."¹ Having turned towards the east, he murmurs the formula, "You two are firm, loose, united; guard

1. TS.III.1.10.1

2. TS.III.5.5.1. BhārṢṢ XIV.8.10. ĀpṢṢ XII.9.12 etc. employ this formula in connection with the Āditya cup in the third pressing.

3. MS.III.9.8, ŚBr. III.7.4.10; MānṢṢ II.3.6.25

1. TS.III.2.4.1

पूर्वे द्वारौ सदसः संमृशति देवी द्वारौ मा मा संताप्तमिति । अथ सदः प्रपद्यते नमः सदसे नमः सदसस्पतये नमः सखीनां पुरोगाणां चक्षुषे नमो दिवे नमः पृथिव्या इति । अथासनाद्बहिःसदसं तृणं निरस्यत्यहे दैधिषव्योदतस्तिष्ठान्यस्य सदने सीद यो ऽस्मत्पाकतर इति । उपविशत्युन्निवत उदुद्वतश्च गेषमिति । अथेमे समीक्षते पातं माद्यावापृथिवी अद्याह इति । अथ दक्षिणार्धं परेक्षत आगन्त पितरः पितृमानहं युष्माभिर्भूयासः सुप्रजसो मया यूयं भूयास्तेति । अथोत्तरार्धं परेक्षते । उदक्सः स्थताया इति ॥ १० ॥

अथेमावध्वर्यू आहवनीयप्रभृत्येवमेवाहवनीयमुपतिष्ठेते । एवमाग्रीध्रीयम् । एवः होत्रीयम् । एवं प्राञ्चावावृत्य जपतः । एवं प्रदक्षिणमावृत्य पूर्वे द्वारौ सदसः संमृशतः । एवः सदः प्रपद्येते । एवमासनाभ्यां बहिःसदसं तृणे निरस्यतः । दक्षिणमेवाध्वर्युर्द्वार्बाहुं निश्रयमाण उपविशति । उत्तरं प्रतिप्रस्थाता । एवमिमे समीक्षेते । एवं दक्षिणार्धं चोत्तरार्धं च परेक्षेते । उदक्सः स्थताया इति । अथेमे वषट्कर्तार आहवनीयप्रभृति । एवमेवाहवनीयमुपतिष्ठन्ते । एवमाग्रीध्रीयम् । तमुत्तरेण परियन्ति । एवः होत्रीयम् । एवं प्राञ्च आवृत्य जपन्ति । एवं प्रदक्षिणमावृत्य पूर्वे द्वारौ सदसः संमृशन्ति । एवः सदः प्रपद्यन्ते । अग्रेण धिष्णियानुत्तरेणाच्छावाकस्य धिष्णियं परीत्यैवमासनेभ्यो बहिःसदसं

me from anxiety; may god Sūrya guard me from anxiety from heaven, Vāyu from the midregion, Agni from the earth, Yama from the Pitṛs and Sarasvatī from men."² Having turned by the right, he touches together the two panels of the eastern door of the Sadas with the formula, "O you divine doors, do not torment me."³

He enters the Sadas with the formula, "Obeisance to the Sadas, obeisance to the lord of the Sadas; obeisance to the eye of the friends who go before; obeisance to Dyaus; obeisance to Pṛthivī."³ He throws out a darbha-blade from his seat outside the Sadas with the formula, "O you, son of a second wife, get away from here, sit down in another's seat who is younger than we are."³ He sits down with the formula, "May I go over the low and over the high."³ He gazes at these (heaven and earth) with the formula, "Do you O Dyāvāpṛthivī, guard me today from the day."³ He gazes beyond the southern half (of the Sadas) with the formula, "Do you come, O Pitṛs, may I be possessed of Pitṛs through you; may you be having good offspring through me."⁴ He then gazes at the northern half in order to accomplish conclusion towards the north.

VII.11

The Adhvaryu and the Pratiprasthātṛ pray similarly. They pray to the Āhavanīya similarly. Similarly the Āgnīdhriya fire; similarly the Hotṛ's fire; they murmur similarly having turned towards the east. Having turned by the right, they similarly touch the panels of the door of the Sadas, similarly they enter the Sadas. Similarly they throw away darbha-blades from their seats outside the Sadas. The Adhvaryu sits down leaning upon the southern arm of the door; the Pratiprasthātṛ the northern one. They similarly gaze at those (heaven and earth). Similarly they gaze beyond the southern and northern half (of the Sadas) for the accomplishment of the conclusion towards the north. The Vaṣaṭ-utterers¹ pray similarly beginning with the Āhavanīya. They pray to the Āhavanīya similarly. Similarly the Āgnīdhriya. They go around along the north. Similarly the Hotṛ's fire. Having turned towards the east, they murmur similarly. Having turned by the right they touch together the panels of the door of the Sadas. They enter the Sadas similarly. Going round along the front of the Dhiṣṇiyas and along the north of the Acchāvāka's Dhiṣṇiya, they throw away darbha-blades from their seats outside the Sadas. They sit down similarly by

2. TS.III.2.4.3

3. TS.III.2.4.4

4. TS.III.2.4.5

1. Namely, the Hotṛ, the Maitrāvaruṇa, the Brāhmaṇachamsin, the Potṛ, the Neṣṭṛ and the Āgnīdhra. The Acchāvāka enters later.

तृणानि निरस्यन्ति । एवः स्वःस्वमेव धिष्णियमनूपविशन्ति । एवमिमे समीक्षन्ते । एवं दक्षिणार्धं चोत्तरार्धं च परेक्षन्ते । उदक्सःस्थताया इति । अथेमे सर्व उद्रातारो ब्रह्मा सदस्य इत्यवषट्कर्तार आहवनीयप्रभृत्येवमेवाहवानीयमुपतिष्ठन्ते । एवमाग्रीधीयम् । तमुत्तरेण परियन्ति । एवः होत्रीयम् । एवं प्राञ्च आवृत्य जपन्ति । एवं प्रदक्षिणमावृत्योत्तरेण सदः परीत्यैवमपरे द्वारौ सदसः संमृशन्ति । एवः सदः प्रपद्यन्ते । एवमासनेभ्यो बहिःसदसं तृणानि निरस्यन्ति । औदुम्बरीमेवोद्रातारः पर्युपविशन्ति । दक्षिणत उदङ्मुखौ ब्रह्मा सदस्य इत्युपविशतः । एवमिमे समीक्षन्ते । एवं दक्षिणार्धं चोत्तरार्धं च परेक्षन्ते । उदक्सःस्थताया इति । अथैतेषां विसःस्थितसंचरः । अन्तरेण होतुश्च धिष्णियं ब्राह्मणाच्छःसिनश्च ये ऽधिष्णिगाः । अथ धिष्णियवन्तः स्वःस्वमेव धिष्णियमुत्तरेणोत्तरेण परियन्ति । ते सःस्थिते सवने यथाप्रसृप्तमेव विनिःसर्पन्ति ॥ ११ ॥ तृतीयः ॥

संप्रसृतान्विदित्वाध्वर्युः सवनीयान्पुरोडाशान्याचति । अथैष आग्रीध्रो जघनेन गार्हपत्यमुपविश्य पात्र्यां पञ्चधोपस्तृणीते । मध्यतः पुरोडाशमुपस्तीर्णाभिघारितमुद्वांसयति । पुरस्ताद्धानाः । दक्षिणतः करम्भम् । पश्चात्परिवापम् । आमिक्षामुत्तरतः । अथैनानि संपरिगृह्य पूर्व्या द्वारोपनिर्हृत्योत्तरेण सदः परीत्योत्तरेणाग्रीधीयं धिष्णियं पर्याहृत्यान्तर्वेद्यासादयति । अथ जुहूपभृतोरुपस्तृणान आह प्रातः प्रातःसावस्येन्द्राय पुरोडाशानामवदीयमानानामनुब्रूहीति । द्विः पुरोडाशस्यावद्यति । द्विर्धानानाम् । द्विः करम्भस्य । द्विः परिवापस्य । द्विरामिक्षायाः । अभिघारयति । प्रत्यनक्ति । अथोपभृति स्विष्टकृते सर्वेषां सकृत्सकृदुत्तरार्धादवद्यति । द्विरभिघारयति । न प्रत्यनक्ति । अत्याक्रम्याश्राव्याह प्रातः प्रातःसावस्येन्द्राय पुरोडाशान्प्रस्थितान्प्रेष्येति । वषट्कृते जुहोति । अथ समावपमान आहाग्रये ऽनुब्रूहीति । आश्राव्याहाग्रये प्रेष्येति । वषट्कृत उत्तरार्धपूर्वार्धे

the side of their respective Dhiṣṇiyas. They gaze at these (heaven and the earth) similarly. Similarly they gaze beyond the southern and northern half of the Sadas for the accomplishment of the conclusion towards the north.

The Udgātṛs, the Brahman and the Sadasya, who are the non-Vaṣaṭ-utterers similarly pray beginning with Āhavanīya. They pray similarly to the Āhavanīya. Similarly the Āgnīdhriya. They turn around along its north. Similarly the Hotṛ's fire. Having turned towards the east, they murmur similarly. Having turned by the right, and having gone around along the north of the Sadas, they similarly touch together the two panels of the southern door. They enter the Sadas similarly. Similarly they throw out darbha-blades from their seats outside the Sadas. The Udgātṛs sit down around the Udumbara-pot. The Brahman and the Sadasya sit down towards the south facing the north. They gaze at these (heaven and earth) similarly. Similarly they gaze beyond (successively) towards the southern half and northern half of the Sadas for the accomplishment of the conclusion towards the north. Now (about) their passage before the conclusion (of the Soma-pressing). (The passage of those) who are without a Dhiṣṇiya is between the Dhiṣṇiyas of the Hotṛ and the Brāhmaṇacchamsin. Those who have Dhiṣṇiyas go round along the north of their respective Dhiṣṇiyas. At the conclusion of the Soma-pressing, they go out by the same route as they entered.

VII.12

Having known that the priests have entered (the Sadas), the Adhvaryu asks for Savanīyapuroḍāśas. The Āgnīdhra, having sat down to the rear of the Gārhapatya, spreads clarified butter at five places in the pan. In the middle he brings down the cake, first having spread clarified butter as base and then having poured clarified butter over it. Roasted grains in front, flour of parched barley mixed with curds towards the south; parched grains towards the west and Āmikṣā towards the north. Having taken them together, having taken them out by the eastern door, having gone around along the north of the Sadas and having carried along the north of the Sadas and having carried along the north of the Āgnīdhriya mound, he places them within the altar. While spreading clarified butter into the Juhū and the Upabhṛt, (the Adhvaryu) says (to the Maitrāvaruṇa). "Do you recite the puronuvākya in the morning for the Puroḍāśas being cut up for Indra at the morning pressing." He twice takes portion of the cake, twice of roasted grains, twice of flour of parched barley mixed with curds, twice of the parched grains and twice of the Āmikṣā. He pours clarified butter over them, anoints back (the five oblations). He takes portions once of all the oblations into the Upabhṛt (for the Sviṣṭakṛt offering). He twice pours clarified butter; does not anoint back. Having crossed and having caused to announce, he says (to the Maitrāvaruṇa) "Do you address a call (to the

ऽतिहाय पूर्वा आहुतीर्जुहोति । अथोदङ्ङित्याक्रम्य यथायतनं सुचौ
सादयित्वा पात्र्यामिडां समवधाय प्रतीचः पुरोडाशान्प्रहिणोति । अनु
हैके संयन्ति पशव इडेति वदन्तः । अथ प्राडायन्नाह वायव
इन्द्रवायुभ्यामनुब्रूहीति । तच्छ्रुत्वा प्रतिप्रस्थातैन्द्रवायवस्य प्रतिनिग्राहं
गृह्णाति द्रोणकलशात्परिपुना पात्रेणादित्यस्थाल्या औपशये पात्र
उपयामगृहीतो ऽसि वाक्षसदसि वाक्पाभ्यां त्वा क्रतुपाभ्यामस्य यज्ञस्य
ध्रुवस्याध्यक्षाभ्यां गृह्णामीति । ग्रहावादायोपनिष्क्रामति । उपनिष्क्रान्तस्यै-
वाध्वर्युर्ग्रहावादत्ते । उत्तरतस्तिष्ठते प्रतिप्रस्थात्रे प्रतिनिग्राहं प्रयच्छति ।
अथ वै भवत्यैन्द्रवायवमादायाधारमाधारयेदिति । स आज्यस्थाल्याः
सुवेणोपहत्यैन्द्रवायवमादायाधारमाधारयत्यध्वरो यज्ञो ऽयमस्तु देवा
ओषधीभ्यः पशवे नो जनाय विश्वस्मै भूतायाध्वरो ऽसि स पिन्वस्व
घृतवदेव सोम स्वाहेति । अथाश्रावयत्यो श्रावयास्तु श्रौषड्वायव
इन्द्रवायुभ्यां प्रेष्येति । वषट्कृते ऽध्वर्युः पूर्वं जुहोति । द्वितीयं वषट्कृते
सहोभौ जुहुतः । हुत्वा वाचयति यो न इन्द्रवायू अभिदासति भ्रातृव्य
उत्पिपीते शुभस्पती इदमहं तमधरं पादयामि यथेन्द्राहमुत्तमश्चेतयानीति ।
अथ प्रतिप्रस्थाताध्वर्योः पात्रे ग्रहस्य सः स्रावमवनयति । उभयोरर्धमध्वर्युः
प्रतिप्रस्थातुः पात्रे ऽवनयति । तं प्रतिप्रस्थातादित्यस्थाल्यामवनयति
देवेभ्यस्त्वेति । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्ङाद्रुत्य होत्रे पात्रं प्रदाय
प्राडायन्नाह मित्रावरुणाभ्यामनुब्रूहीति । तच्छ्रुत्वा प्रतिप्रस्थाता मैत्रावरुणस्य
प्रतिनिग्राहं गृह्णाति द्रोणकलशात्परिपुना पात्रेणादित्यस्थाल्या औपशये
पात्र उपयामगृहीतो ऽस्यृतसदसि चक्षुष्पाभ्यां त्वा क्रतुपाभ्यामस्य यज्ञस्य
ध्रुवस्याध्यक्षाभ्यां गृह्णामीति । ग्रहावादायोपनिष्क्रामति । उपनिष्क्रान्त-
स्यैवाध्वर्युर्ग्रहावादत्ते । उत्तरतस्तिष्ठते प्रतिप्रस्थात्रे प्रतिनिग्राहं प्रयच्छति ।
अथाश्रावयत्यो श्रावयास्तु श्रौषण्मित्रावरुणाभ्यां प्रेष्येति । वषट्कृते
सहोभौ जुहुतः । हुत्वा वाचयति यो नो मित्रावरुणावभिदासति भ्रातृव्य

Hotṛ to recite the yājyā for the Puroḍāśās set for Indra at the morning pressing." He makes the offering at the Vaṣaṭ-utterance (by the Hotṛ). While taking the portions (from the Upabṛ̥ṣṭ) he says (to the Maitrāvaruṇā), "Do you recite the puronuvākya for Agni." Having caused to announce, he says, "Do you address a call (to the Hotṛ) to recite the yājyā for Agni." At the Vaṣaṭ-utterance he makes the offering in the eastern half of the northern half beyond the earlier offerings. Having crossed towards the north, having placed the two ladles in their places, and having put together the Idā into the pan, he directs the Puroḍāśās to the west (towards the Hotṛ). Some teachers, saying that Idā indeed is the animals (hold that the sacrificer and certain priests) follow (him).

Moving towards the east, (the Adhvaryu) says (to the Maitrāvaruṇa). "Do you recite the puronuvākya for Vāyu and Indra-Vāyu." Listening to the call, the Pratiprasthātṛ takes up a counter-cup¹ for the draught for Indra-Vāyu in a cup lying near the Āditya-vessel from the Droṇakalaśa by means of the drawing spoon with the formula, "Thou art taken with a support, thou art abiding by what is spoken; for the two speech-guardians, for the two guardians of thought, for the two lords of this established sacrifice do I take thee."² Having taken the two cups, he goes out. The Adhvaryu takes up the two cups from the Pratiprasthātṛ who has gone out. He hands over the cup to the Pratiprasthātṛ standing towards the north. It is indeed said, "Having taken up the cup for Indra-Vāyu, one should pour the Āghāra-libation."³ Having dipped the spoon into the vessel of clarified butter, and having taken up the cup for Indra-Vāyu (in his left hand) he offers the Āghāra-libation with the verse "O gods, may this sacrifice be harmless for our plants, for our cattle, for our folk. Thou art harmless to all creatures; swell like ghee, svāhā."³ Then he causes to announce, "Do thou announce," "Let it be heard." "Do you address a call (to the Hotṛ to recite the yājyā) for Vāyu and Indra-Vāyu." At the Vaṣaṭ-utterance the Adhvaryu first (i.e. alone) makes the offering. At the second Vaṣaṭ-utterance both of them simultaneously offer. After having offered, he makes the sacrificer recite the formula, "The enemy who, O Indra-Vāyu, is hostile to us, who seeks to assail us. O lords of splendour, may I here hurl him below my feet so that, O Indra, I may shine as the highest."⁴ The Pratiprasthātṛ pours down the remnants of his cup into the Adhvaryu's cup. The Adhvaryu drops down half of them into the Pratiprasthātṛ's cup. The Pratiprasthātṛ pours them down in the Āditya vessel with the formula, "For gods thee."⁵

1. Caland's text reads *pratiniṅgrāhya*. Many manuscripts, Bhavasvamin and other Śrautasūtras read *pratiniṅgrāhya*.

2. TS.III.2.10.1

3. cf. TS.III.1.9.3

4. TS.III.2.10.3

5. TS.III.2.10.1

उत्पित्पीते शुभस्पती इदमहं तमधरं पादयामि यथेन्द्राहमुत्तमश्चेतयानीति । अथ प्रतिप्रस्थाताध्वर्योः पात्रे ग्रहस्य सस्त्रावमवनयति । उभयोरर्धमध्वर्युः प्रतिप्रस्थातुः पात्रे ऽवनयति । तं प्रतिप्रस्थातादित्यस्थाल्यामवनयति विश्वदेवेभ्यस्त्वेति । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्मद्रुत्य होत्रे पात्रं प्रदाय प्राडयन्नाहाश्विभ्यामनुब्रूहीति । तच्छ्रुत्वा प्रतिप्रस्थाताश्विनस्य प्रतिनिग्राह्यं गृह्णाति द्रोणकलशात्परिप्लुना पात्रेणादित्यस्थाल्या औपशये पात्र उपयामगृहीतो ऽसि श्रुतसदसि श्रोत्रपाभ्यां त्वा क्रतुपाभ्यामस्य यज्ञस्य ध्रुवस्याध्यक्षाभ्यां गृह्णामीति । ग्रहावादायोपनिष्क्रामति । उपनिष्क्रान्तस्यैवाध्वर्युर्ग्रहावादत्ते । उत्तरतस्तिष्ठते प्रतिप्रस्थात्रे प्रतिनिग्राह्यं प्रयच्छति । अथाश्रावयत्यो श्रौषडश्विभ्यां प्रेष्येति । वषट्कृते सहोभौ जुहुतः । हुत्वा वाचयति यो नो ऽश्विनावभिदासति भ्रातृव्य उत्पित्पीते शुभस्पती इदमहं तमधरं पादयामि यथेन्द्राहमुत्तमश्चेतयानीति । अथ प्रतिप्रस्थाताध्वर्योः पात्रे ग्रहस्य सस्त्रावमवनयति । उभयोरर्धमध्वर्युः प्रतिप्रस्थातुः पात्रे ऽवनयति । तं प्रतिप्रस्थातादित्यस्थाल्यामवनयति विश्वेभ्यस्त्वा देवेभ्य इति ॥ १२ ॥

स यद्यु हैतैः सस्त्रावैरुपर्यर्धा स्थाली भवत्येतेनैनां पात्रेणापिदधाति । यद्यु वै नोपर्यर्धा भवति द्रोणकलशादेनामुपर्यर्धा कृत्वैतेनैव पात्रेणापिदधाति विष्णवुरुक्रमैष ते सोमस्तस् रक्षस्व तं ते दुश्शक्षा मावख्यदिति । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्मद्रुत्य होत्रे पात्रं प्रदाय प्राडयन्नाहोत्रीयमानेभ्यो ऽनुब्रूहि होतुश्चमसमनूत्रयध्वमुभयतः शुक्रान्कुरुध्वमच्छावाकस्य चमसाध्वर्यो मा तु त्वमुन्नेष्टाः प्रतिप्रस्थातश्चतुर्भिर्मा शकलैः प्रोक्षिताप्रोक्षितैः प्रत्युपलम्बस्वेति । यथासंप्रैषं ते कुर्वन्ति । द्रोणकलशादेव प्रथममुन्नयन्ति । अथ पूतभृतः । अथ द्रोणकलशात् । ते उभयतः शुक्राः । होतृचमसमेव प्रथममुन्नयन्ति । यथोपपादमितरान् । समुन्नीयोत्तरवेद्याः सस्त्रादयन्ति । अथ प्रतिप्रस्थाता चतुर्णां शकलानां द्वौ प्रोक्षति । द्वावप्रोक्षितौ भवतः ।

The Adhvaryu, having turned by the right, having hastened towards the west, and having given the cup to the Hotṛ, while going towards the east says (to the Maitrāvaruṇa) "Do you recite the puronuvākya for the Aśvins." Listening to it, the Pratiprasthātṛ takes up a counter-cup to the cup for the Aśvins in a cup lying near the Āditya-vessel from the Droṇakalaśa by means of the drawing spoon with the formula, "Thou art taken with a support; abiding in what is heard, for the two guardians of the ear, for the two guardians of thought, for the two lords of this established sacrifice do I take thee."⁵ Taking up the two cups, he moves out. The Adhvaryu takes the cups from him who has moved out. He hands over the counter-cup to the Pratiprasthātṛ standing towards the north. He causes to announce, "Do thou announce," "Let it be heard," "Do you address a call (to the Hotṛ to recite the yājyā) for the Aśvins." At the Vaṣaṭ-utterance, both of them make the offerings simultaneously. Having made the offering, he causes the sacrificer to recite the formula, "The enemy, who, O Aśvins, is hostile to us, who seeks to assail us, O lords of splendour, may I here hurl him below my feet so that, O Indra, I may shine as the light."⁴ The Pratiprasthātṛ pours the remnants of his cup into the Adhvaryu's cup. The Adhvaryu pours half of both of them into the Pratiprasthātṛ's cup. The Pratiprasthātṛ pours them down into the Āditya vessel with the formula, "For Viśve Devas thee."⁵

VII.13

If the (Āditya) vessel is filled in more than half with these remnants, he covers it with that very cup (which he emptied). If it is not more than half, having filled it more than half (with the Soma) from the Droṇakalaśa, he covers it with the same cup with the formula, "O wide striding Viṣṇu, this is thy Soma. Guard it, let the evil-eyed not look down this (Soma) of thine."¹ The Adhvaryu, having turned by the right, having hastened towards the west, and having given over the cup to the Hotṛ, says while going eastwards, "Do you (O Maitrāvaruṇa) recite the hymn for the goblets being filled in; do you (O Camasādhvaryus) fill in the goblets following the Hotṛ's goblet; render them bright on both sides; O Camasādhvaryu of the Acchāvāka, do thou, however, not fill in; O Pratiprasthātṛ, do thou be by my side with four splinters (two) sprinkled and (two) not sprinkled." They act according to the call. (The Camasādhvaryus) first fill in from the Droṇakalaśa, then from the Pūtabhṛt jar and again from the Droṇakalaśa. (Thus) they become bright on both sides. The Hotṛ's goblet is filled in first. Others as may be convenient. Having filled them in, they place them together on the Uttaravedi. The Pratiprasthātṛ sprinkles (with

प्रोक्षिताभ्यामपिधायाप्रोक्षिताभ्यामुपयच्छतः । शुक्रमेवाध्वर्युरादत्ते । मन्थिनं प्रतिप्रस्थाता । ग्रहावादायोपनिष्क्रामतो । दक्षिणमेवाध्वर्युर्द्वार्बाहुं निश्रयमाण उपनिष्क्रामति । उत्तरं प्रतिप्रस्थाता । तौ जघनेनोत्तरवेदिं ग्रहौ संधत्त आयुः संधत्तं तन्मे जिन्वतं प्राणः संधत्तं तं मे जिन्वतमपानः संधत्तं तं मे जिन्वतं व्यानः संधत्तं तं मे जिन्वतं चक्षुः संधत्तं तन्मे जिन्वतः श्रोत्रः संधत्तं तन्मे जिन्वतमिति । षड्भिः संधाभिः संधाय व्युत्क्रामतः । स्तुतो ऽसि जनधा देवास्त्वा शुक्रपाः प्रणयन्तु सुवीराः प्रजाः प्रजनयन्परीहि शुक्रः शुक्रशोचिषेत्यध्वर्युर्दक्षिणेनोत्तरवेदिं परिक्रामति । स्तुतो ऽसि जनधा देवास्त्वा मन्थिपाः प्रणयन्तु सुप्रजाः प्रजाः प्रजनयन्परीहि मन्थी मन्थिशोचिषेति प्रतिप्रस्थातोत्तरेणोत्तरवेदिं परिक्रामति । तौ पुरस्तात्प्रत्यञ्चावुत्तरवेदिमधिद्रवत इन्द्रेण सयुजो वयः सासह्याम पृतन्यतः । घ्नन्तो वृत्राण्यप्रति ॥ यत्ते अग्रे तेजस्तेनाहं तेजस्वी भूयासं यत्ते अग्रे वर्चस्तेनाहं वर्चस्वी भूयासं यत्ते अग्रे हरस्तेनाहं हरस्वी भूयासमिति । अथान्तरेण यूपं चाहवनीयं च ग्रहौ संधत्त आयु स्थ आयुर्मे धत्तमायुर्यज्ञाय धत्तमायुर्यज्ञपतये धत्तं प्राण स्थः प्राणं मे धत्तं प्राणं यज्ञाय धत्तं प्राणं यज्ञपतये धत्तमपान स्थो ऽपानं मे धत्तमपानं यज्ञाय धत्तमपानं यज्ञपतये धत्तं व्यान स्थो व्यानं मे धत्तं व्यानं यज्ञाय धत्तं व्यानं यज्ञपतये धत्तं चक्षु स्थश्चक्षुर्मे धत्तं चक्षुर्यज्ञाय धत्तं चक्षुर्यज्ञपतये धत्तः श्रोत्रः स्थः श्रोत्रं मे धत्तः श्रोत्रं यज्ञाय धत्तः श्रोत्रं यज्ञपतये धत्तमिति । षड्भिः संधाभिः संधाय व्युत्क्रामतः ॥ १३ ॥

तौ देवौ शुक्रामन्थिनौ कल्पयतं दैवीर्विशः कल्पयतं मानुषीरिष-
मूर्जमस्मासु धत्तं प्राणान्यशुषु प्रजां मयि च यजमाने चेति । अथाप्रोक्षितौ
शकलौ बहिर्वेदि निरस्यतः । निरस्तः शण्डः सहामुनेत्यध्वर्युर्यं यजमानो

water) two out of the four splinters. Two remain unsprinkled. (The Adhvaryu and the Pratiprasthāṭṛ), having covered (the two cups) with sprinkled splinters, support them with the unsprinkled ones.

The Adhvaryu takes up the Śukra cup, the Pratiprasthāṭṛ the Manthin cup. Having taken up the cups, they go out. The Adhvaryu goes out leaning on the southern door-post; the Pratiprasthāṭṛ the northern one. To the rear of the Uttaravedi, they join their cups together with the formula, "Do you join the life, move it towards me; join the Prāṇa, move it towards me; join the Apāna, move it towards me; join the Vyāna, move it towards me; join the eye, move it towards me; join the ear, move it towards me." Having joined with six joining formulas, they step out in different directions. The Adhvaryu steps around along the south of the Uttaravedi with the formula, "Thou art praised, feeder of the people; may gods, drinkers of Śukra cup, carry thee. Begetting heroic offspring, do thou, Śukra cup, go round with lustre of the Śukra cup."² The Pratiprasthāṭṛ steps around along the north of the Uttaravedi with the formula, "Thou art praised, feeder of the people; may gods, drinkers of Manthin cup, carry thee. Begetting heroic progeny, do thou, Manthin cup, go round with the lustre of Manthin."² They tread upon the Uttaravedi from east to west with the mantras, "In unison with Indra may we withstand our enemies, smiting the enemies irresistibly."³ O Agni, may I be brilliant with that brilliance which is thine; may I be lustrous with that lustre which is thine; may I be glowing with that glow which is thine."³ They join the cups between the sacrificial post and the Āhavanīya with the formula, "You (two) are (long) life; give me (long) life; do you give long life to the sacrifice; do you give (long) life to the lord of sacrifice. You two are the Prāṇa; give me Prāṇa; give Prāṇa to the sacrifice; give Prāṇa to the lord of sacrifice. You two are Apāna; give me Apāna; give Apāna to the sacrifice; give Apāna to the lord of sacrifice. You two are Vyāna; give me Vyāna; give Vyāna to the sacrifice; give Vyāna to the lord of sacrifice. You two are eye; give me eye; give eye to the sacrifice; give eye to the lord of sacrifice. You two are ear; give me ear; give ear to the sacrifice; give ear to the lord of sacrifice."² Having joined (the cups) with six joining formulas, they step out in different directions.

VII.14

(With the formula) "Do you O gods Śukra and Manthin, put in order the divine subjects, put in order the human subjects, give unto us food and vigour, vital breath unto the cattle, offspring unto me and the sacrificer."¹ They throw outside

2. TBr.I.1.1.1-2

3. TS.III.5.3.2

1. TBr.I.1.1.3

द्वेष्टि तं मनसा ध्यायति । निरस्तो मर्कः सहामुनेति प्रतिप्रस्थाता यं
यजमानो द्वेष्टि तं मनसा ध्यायति । अथाप उपस्पृश्य प्रोक्षिता-
वभ्याधत्तः । शुक्रैषा ते समित्तया समिध्यस्व स्वाहेत्यध्वर्युः । मन्थिन्नेषा
ते समित्तया समिध्यस्व स्वाहेति प्रतिप्रस्थाता । एतस्मिन्काले चमसाध्वर्य-
वश्चमसानुपोद्यच्छन्ते । अथाध्वर्युः पुरस्तात्प्रत्यङ्मतिष्ठन्नाश्रावयत्यो श्रावयास्तु
श्रौषट् प्रातः प्रातःसावस्य शुक्रवतो मन्थिवतो मधुश्चुत इन्द्राय
सोमान्प्रस्थितान्प्रेष्येति । वषट्कृते सहोभौ जुहुतः स प्रथमः संकृतिर्विश्वकर्मा
स प्रथमो मित्रो वरुणो अग्निः । स प्रथमो बृहस्पतिश्चिकित्वान्तस्मा इन्द्राय
सुतमाजुहोमि स्वाहेति । वषट्कृतानुवषट्कृते द्विर्जुहुतः । तथैव द्विर्द्विः
सर्वांश्चमसाञ्जुह्वति । अथ संप्रैषमाह प्रैतु होतुश्चमसः प्र ब्रह्मणः प्रोद्रातुः
प्र यजमानस्य प्र सदस्यस्य होत्रकाणां चमसाध्वर्यवः सकृत्सकृद्द्वोण-
कलशादभ्युन्नीयोपावर्तध्वः होतुश्चमसाध्वर्यवुपरमैहि प्रतिप्रस्थातरुत्तरार्धं
आहवनीयस्य मन्थिनः सःस्त्रावं जुहुधीति । यथासंप्रैषं ते कुर्वन्ति । अथ
प्रदक्षिणमावृत्य होतृचमसे ग्रहस्य सःस्त्रावमवनयति हुतं त्वा हुते
ऽवनयाम्यूर्जस्वन्तं देवेभ्यो मधुमन्तं मनुष्येभ्य इति वा तूष्णीं वा । अथ
प्रतिप्रस्थातोत्तरार्धं आहवनीयस्य मन्थिनः सःस्त्रावं जुहोत्येष ते रुद्र भागो
यं निरयाचथास्तं जुषस्व विदेगौपत्यः रायस्पोषः सुवीर्यः संवत्सरीणाः
स्वस्तिः स्वाहेति । अथाप उपस्पृश्य शुक्रपात्रं च मन्थिपात्रं च खरे
यथायतनं सादयति । यन्त्येते महर्त्विजां चमसाः । अथैते होत्रकाणां
चमसाध्वर्यवः सकृत्सकृद्द्वोणकलशादभ्युन्नीयोपावर्तन्ते । तेषां
मैत्रावरुणचमसमादायाश्राव्याह प्रशास्तर्यजेति । वषट्कृतानुवषट्कृते
द्विर्जुहोति । ब्रह्मन्यज पोतर्यज नेष्टर्यजाग्रीद्यजेति पञ्च होत्राः संयाज्य

the Mahāvedi the unsprinkled splinters. The Adhvaryu throws one with the formula, "Śaṇḍa is thrown away with this." He thinks of him whom the sacrificer hates. The Pratiprasthātṛ throws one with the formula, "Marka is thrown away with this." He thinks of him whom the sacrificer hates. Having touched water, they put on the fire the sprinkled splinters. The Adhvaryu puts with the formula, "O Śukra, this is thy firestick: do thou kindle (fire) with it, svāhā."² The Pratiprasthātṛ with the formula, "O Manthin, this is thy firestick; do thou kindle (fire) with it, svāhā."² At this time the Camasādhvāryus hold up their goblets. The Adhvaryu, standing towards the east and facing westwards, causes to announce, "Do you announce," "Let it be heard." "Do you address a call (to the Hotṛ to recite the yājyā) for the Somas characterised by Śukra and Manthin and honey-dripping set for Indra at the morning pressing." At the Vaṣaṭ-utterance both make the offering with the verse, "He (= Indra) is the first restorer, all-doing. Being the first, he is Mitra, Varuṇa and Agni. Being the first, he is wise Bṛhaspati. For that Indra I offer the pressed Soma, svāhā."³ At the Vaṣaṭ and second Vaṣaṭ-utterance both make the offering twice. Similarly Camasādhvāryus offer the goblets twice each.

The Adhvaryu gives out the call, "Let the Hotṛ's goblet go (to him), the Brahman's, the Udgātṛ's the sacrificer's, the Sadasya's. O Camasādhvāryus of the Hotṛakas, come back having taken up (Soma) from the Droṇakalaśa. O Camasādhvāryu of the Hotṛ, do thou wait; come O Pratiprasthātṛ, offer the remnants of the Manthin cup in the northern half of the Āhavanīya." They do accordingly. Having turned by the right, (the Adhvaryu) pours the remnants of his (Śukra cup) into the Hotṛ's goblet with the formula, "I pour down into the offered one thee who art offered, vigorous for the gods and sweet for men," or silently. The Pratiprasthātṛ offers the remnants of the Manthin cup on the northern half of the Āhavanīya with the formula, "This is, O Rudra, thy share which thou didst demand; enjoy it. Thou knowest the lordship of cattle, abundance of wealth, good sons, and the welfare lasting for a year svāhā."⁴ Having touched water, he places the cup of Śukra and the cup of Manthin at their places on the mound. The goblets of the principal priests go to them. The Camasādhvāryus of Hotṛakas, stand by having taken Soma from the Droṇakalaśa once each. Having taken up the Maitrāvaruṇa's goblet from amongst them and having caused to announce, the Adhvaryu says, "O Praśāstṛ, do you recite the yājyā." At the Vaṣaṭ-utterance and the second Vaṣaṭ-utterance he offers twice. He causes (in all) five Hotṛakas to recite their yājyās

2. cf. TBr. I.1.1.5

3. TBr. I.1.1.5

4. TS.III.1.9.4

प्रदक्षिणमावृत्य प्रत्यङ्मुखाद्रुत्याग्रेण होतारमुपविशत्ययाङ्ग्रीदिति । स भद्रमकरित्याह होता यो नः सोमः राजानं पाययिष्यतीति । अथ होतादत्त ऐन्द्रवायवपात्रम् । आत्तमेवाध्वर्युरन्वारभते । अन्वारब्धे ऽध्वर्यौ होतोपहवमिष्ट्वा भक्षयति यथा स वेद । तथान्वारब्धे होतर्यध्वर्युरुपहवमिष्ट्वा भक्षयति मयि वसुः पुरोवसुर्वाक्पा वाचं मे पाहीति । अथ होता भक्षयति । अथाध्वर्युः । अथैनद्धोत्रे ऽनुषजति । तद्धोता यथायतनं सादयति । अथ होतादत्ते मैत्रावरुणपात्रम् । आत्तमेवाध्वर्युरन्वारभते । अन्वारब्धे ऽध्वर्यौ होतोपहवमिष्ट्वा भक्षयति यथा स वेद । तथान्वारब्धे होतर्यध्वर्युरुपहवमिष्ट्वा भक्षयति मयि वसुर्विदद्वसुश्चक्षुष्पाश्चक्षुर्मे पाहीति । अथैनद्धोत्रे ऽनुषजति । तद्धोता यथायतनं सादयति । अथ होतादत्त आश्विनपात्रम् । आत्तमेवाध्वर्युरन्वारभते । अन्वारब्धे ऽध्वर्यौ होतोपहवमिष्ट्वा भक्षयति यथा स वेद । तथान्वारब्धे होतर्यध्वर्युरुपहवमिष्ट्वा भक्षयति मयि वसुः संयद्वसुः श्रोत्रपाः श्रोत्रं मे पाहीति । सर्वतः परिहारमाश्विनं भक्षयतीति ब्राह्मणम् । अथैनद्धोत्रे ऽनुषजति । तद्धोता यथायतनं सादयति । अथाप उपस्पृश्य होत्र इडामुपोद्यच्छन्ते ॥ १४ ॥

उपहूयमानायामिडायामुपप्रगृह्णन्ति चमसान् । उपहूतायामिडाया-
मनाहितमग्नीध्रे भवति । अथैतानि द्विदेवत्यपात्राण्यरिक्तानि करोति ।
पुरोडाशशकलमैन्द्रवायवपात्रे प्रास्यति । आमिक्षां मैत्रावरुणपात्रे । धाना
आश्विनपात्रे । अथैनानि संपरिगृह्य पूर्वया द्वारोपनिर्हृत्यापरया द्वारा
हविर्धानं प्रपाद्य दक्षिणस्य हविर्धानस्योत्तरस्यां वर्तन्याः सादयति । तान्या

respectively at the calls, "O Brāhmaṇacchaṁsin, do you recite the yājyā," "O Potr, do thou recite the yājyā." "O Neṣṭr, do thou recite the yājyā;" "O Agnīdh, do thou recite the yājyā." Having turned by the right and having hastened to the west, he sits down in front of the Hotṛ saying, "The Agnīdh has recited his yājyā." The Hotṛ says, "One who is going to make us drink Soma has done a good thing."

The Hotṛ takes up the cup for Indra-Vāyu. The Adhvaryu keeps contact with it when held by the Hotṛ. When the Adhvaryu has touched (the cup), the Hotṛ consumes it having first obtained the consent (of other priests) with the formula as he is aware. After the Hotṛ has touched the Adhvaryu, having obtained the consent (of others) consumes it with the formula, "With me is the wealth; with me is one who is preceded by wealth. O guardian of speech, guard my speech."⁵ Then the Hotṛ consumes, then the Adhvaryu. The Adhvaryu passes it over to the Hotṛ. The Hotṛ keeps it at its proper place. The Hotṛ takes up the cup of Mitra-Varuṇa. The Adhvaryu touches it when the Hotṛ has held it. When the Adhvaryu has touched, the Hotṛ, having obtained the consent of others, consumes it with the formula of which he is aware. After the Hotṛ has touched, the Adhvaryu, having obtained the consent of others, consumes with the formula, "With me is the wealth; I am possessing wealth; guardian of eye; do thou guard my eye."⁶ He hands it over to the Hotṛ. The Hotṛ keeps it at its place. The Hotṛ takes the Āśvins' cup. The Adhvaryu touches it when it is held by the Hotṛ. When the Adhvaryu has touched, the Hotṛ, having obtained the consent of others, consumes it with the formula as he is aware of. After the Hotṛ has touched, the Adhvaryu, having obtained the consent, consumes it with the formula, "With me is the wealth; I have won the wealth; guardian of ear, do thou guard my ear."⁶ "(He consumes) the Āśvina-cup moving it around on all sides." So says the Brāhmaṇa.⁷ He hands it over to the Hotṛ. The Hotṛ keeps it in its place. Having touched water, he holds up the Idā for the Hotṛ.

VII.15

While Idā is being invoked, the goblets are held by the side. After the Idā has been invoked, while the portion is not put on the Āgnīdhra's palm, the Adhvaryu renders the Dvidevatya cups non-empty; he puts a piece of cake into the cup for Indra-Vāyu, Āmiksā into the cup for Mitra-Varuṇa, and roasted grains into the cup for Āśvins. Having taken up all these (cups) together, having taken them out by the eastern door, having led into the Havirdhāna shed by the western door, he places

5. ŚBr. IV.2.1.33

6. TS.III.2.10.2

7. cf. TS.VI.4.9.4

तृतीयसवनात्परिशेरे । अथाग्नीध आदधाति षडवत्तम् । प्राश्रन्ति ।
 मार्जयन्ते । इडोपहूताःश्चमसान्भक्षयन्ति भक्षेहि माविशेति दीर्घभक्षमनुद्गत्य
 वसुमद्रणस्य सोम देव ते मतिविदः प्रातःसवनस्य गायत्रच्छन्दस
 इन्द्रपीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति । होतृचमसमेवैते त्रयः
 समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं
 प्रत्यभिमृशन्ते । आप्याययन्ति चमसानाप्यायस्व समेतु त इति । सीदन्ति
 नाराशःसा आप्यायिता दक्षिणस्य हविर्धानस्यापालम्बमधोऽध ऐन्द्राग्राय ।
 अथैषो ऽच्छावाको ऽग्रेण सद आस्ते । तस्मै महत्पुरोडाशशकलमादध-
 दाहाच्छावाक वदस्व यत्ते वाद्यमिति । स यत्राच्छावाकस्याभिजानात्युपो
 अस्मान्ब्राह्मणान्ब्राह्मणा ह्वयध्वमिति तदाह होतरच्छावाको वा
 अयमुपहवमिच्छते तमुपह्वयस्वेति । तमृचा होतोपह्वयते । अथ
 प्राडयन्नाहोत्रीयमानायानुब्रूह्यच्छावाकस्य चमसाध्वर्यवुन्नयस्वोभयतः शुक्रं
 कुरुष्वेति । स तथा करोति । अथ प्राडेत्याच्छावाकचमसमादायाश्राव्या-
 हाच्छावाक यजेति । वषट्कृतानुवषट्कृते हुत्वा हरति भक्षः । स
 यद्यस्मिन्नच्छावाक उपहवमिच्छत उपैवैनः ह्वयते । नो त्वेव संभक्ष-
 यतः । सीदत्यस्य नाराशःस आप्यायितः । अथाहाच्छावाक सीद नेष्टः
 पत्नीमुदानयाग्नीदच्छावाकं मे सन्नं प्रब्रूतादिति । सीदत्येषो ऽच्छावाको
 जघनेन स्वं धिष्णियम् । आनयति नेष्टा पत्नीं पत्नेजनीरादाय प्रेह्युदेहीत्येतेन
 निगदेन । अथैनां पूर्वया द्वारोपनिष्क्रमय्यापरया द्वारा सदः प्रपाद्य जघनेन
 नेष्टुर्धिष्णियमसंचरे सामपथे पत्नेजनीः सादयति वसुभ्यो रुद्रेभ्य आदित्येभ्यो
 विश्वेभ्यो देवेभ्यः पत्नेजनीः सादयामि यज्ञाय वः पत्नेजनीः सादयामीति ।

them on the northern track of the southern Havirdhāna cart. They lie there until the third pressing. Then he gives six portions (of the Idā) to the Āgnīdhra. (The priests concerned) consume (the Idā) and sprinkle themselves. They consume the goblets, in whose regard the Idā has been invoked, with the formula, "O portion to be consumed, come hither, enter into me."¹ Having gone over this *dirghabhakṣa* formula (he further continues) "O Soma, I, having sought the consent, consume thee who hast the Vasu for thy troop, who knowest the mind, who belongest to the first pressing, who hast Gāyatrī for thy metre, who art drunk by Indra, who hast sweetness and whose consent is sought."² These three consume the Hotṛcamasa after having sought the consent of each other. (The Camasins) consume their respective goblets. They touch, each one to himself, with the formula, "Impel my limbs, O thou with tawny steeds, do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis; do not go below my navel."³ They swell the goblets with the verse, "O Soma, do thou swell, let thy strength be gathered from all sides. Do thou be the cause for gathering of strength."³ The Nārāsaṃsa goblets which have been made to swell lie, each one, below the rear part of the southern Havirdhāna east, for the offering to Indra-Agni.

The Acchāvāka priest sits down in front of the Sadas. While giving him a piece of the cake, the Adhvaryu says to him, "O Acchāvāka, do thou recite what thou wilt." When he knows the Acchāvāka saying, "O brāhmaṇas, do you give consent to us the brāhmaṇas," he says, "O Hotṛ, this Acchāvāka is seeking consent; do you give him consent." The Hotṛ gives him consent by reciting a verse.⁴ Going towards the east, the Adhvaryu says "(O Acchāvāka) do thou recite the hymn for the Soma being taken up (into the goblets); O Camasādhvāryu of the Acchāvāka, do thou fill in the goblet; make bright on both sides." He does so. Having gone towards the east, having taken up Acchāvāka's goblet and having caused to announce, he says, "O Acchāvāka, do thou recite the yājyā." Having made offerings at the Vāṣaṭ-utterance and second Vāṣaṭ-utterance, he carries over the goblet to be consumed. If the Acchāvāka seeks consent, he gives him consent. They do not however, consume together. His (Acchāvāka's) goblet which is swollen, lies as the Nārāsaṃsa. Then he (the Adhvaryu) says, "Sit down O Acchāvāka; O Neṣṭṛ, do thou lead the sacrificer's wife here. O Āgnīdh, do thou report to me when the Acchāvāka has taken his seat." The Acchāvāka sits down to the rear of his Dhiṣṇiya mound. The Neṣṭṛ leads the sacrificer's wife with the Pannejanī vessel in hand with the Nigada formula, "Go forth. Come up to the lovers of holy order. May Agni lead thy head; may Aditi give

1. TS.III.2.5.1

2. TS.III.2.5.2

3. TS.III.2.5.3

4. cf. ĀśvŚS V.7.5

अथाहाग्रीध्रः सन्नो ऽच्छावाको ऽच्छावाकः सन्नमुप पत्रेजनीरसीषदन्निति ।
एतस्मिन्काल आग्रीध्रे यजमानः पुरोडाशानां प्राश्नाति । यदशना स्यात्पत्नी
पत्नीशाले ॥ १५ ॥ चतुर्थः ॥

अथर्तुपात्रे आददाते दक्षिणमेवाध्वर्युरुत्तरं प्रतिप्रस्थाता । अध्वर्युः
पूर्वो वायव्येन द्रोणकलशाद्गृह्णात्युपयामगृहीतो ऽसि मधवे त्वा जुष्टं
गृह्णामीति । अथ प्रतिप्रस्थाता गृह्णात्युपयामगृहीतो ऽसि माधवाय त्वा जुष्टं
गृह्णामीति । ग्रहावादायोपनिष्क्रामतः । दक्षिणमेवाध्वर्युर्द्वार्बाहुं निश्रयमाण
उपनिष्क्रामति । उत्तरं प्रतिप्रस्थाता द्वार्बाहुं निश्रयमाण उपरमति ।
अथाध्वर्युराश्रावयत्यो श्रावयास्तु श्रौषड्दुतुना प्रेष्येति । वषट्कृते जुहोति ।
निष्क्रामत्येव प्रतिप्रस्थाता । प्रपद्यते ऽध्वर्युः । स गृह्णात्युपयामगृहीतो
ऽसि शुक्राय त्वा जुष्टं गृह्णामीति । अथ प्रतिस्थाताश्रावयत्यो श्रावयास्तु
श्रौषड्दुतुना प्रेष्येति । वषट्कृते जुहोति । निष्क्रामत्येवाध्वर्युः । प्रपद्यते
प्रतिप्रस्थाता । स गृह्णात्युपयामगृहीतो ऽसि शुचये त्वा जुष्टं गृह्णामीति ।
अथाध्वर्युराश्रावयत्यो श्रावयास्तु श्रौषड्दुतुना प्रेष्येति । वषट्कृते जुहोति ।
निष्क्रामत्येव प्रतिप्रस्थाता । प्रपद्यते ऽध्वर्युः । स गृह्णात्युपयामगृहीतो
ऽसि नभाय त्वा जुष्टं गृह्णामीति । अथ प्रतिप्रस्थाताश्रावयत्यो श्रावयास्तु
श्रौषड्दुतुना प्रेष्येति । वषट्कृते जुहोति । निष्क्रामत्येवाध्वर्युः । प्रपद्यते
प्रतिप्रस्थाता । स गृह्णात्युपयामगृहीतो ऽसि नभस्याय त्वा जुष्टं गृह्णामीति ।

thee the middle portion. You are one who is released by Rudra, Yuvan by name; do not injure me."⁵ Having led her by the eastern door and having led her into the Sadas by the western door, he puts down the Pannejanī vessel on the part of the path of the Sāman-chanters which is not frequented, with the formulas, "I place the Pannejanī-vessel for the Vasus, Rudras, Ādityas, and Viśve Devas; I place the Pannejanī vessel for the sacrifice to you."⁵ The Āgnīdhra says, "The Acchāvāka is seated; the Pannejanī vessel is kept near the Acchāvāka." At this juncture the sacrificer consumes (the remaining part) of the Puroḍāśas; the sacrificer's wife eats whatever she likes.

VII.16

The Adhvaryu and the Pratiprasthātṛ take up the Ṛtu-cups— Adhvaryu the southern one, Pratiprasthātṛ the northern one. First the Adhvaryu takes up Soma from the Droṇakalaśa through a Vāyavya cup with the formula, "Thou art taken with a support; I take thee dear to Madhu."¹ The Pratiprasthātṛ takes up with the formula, "Thou art taken with a support; I take thee dear to Mādhava."¹ Taking up the cups they go out—the Adhvaryu goes out leaning on the southern post (of the door); the Pratiprasthātṛ stands leaning on the northern one. The Adhvaryu causes to announce, "Do thou announce," "Let it be heard," "Do you (O Maitrāvaruṇa) addresses a call (to the Hotṛ) to recite the yājyā for the offering of the Ṛtu-cup." He makes the offering at the Vaṣaṭ-utterance. The Pratiprasthātṛ moves forward; the Adhvaryu enters (the Havirdhāna shed). He takes up Soma with the formula, "Thou art taken with a support; I take thee dear to Śukra." The Pratiprasthātṛ causes to announce, "Do thou announce," "Let it be heard," "Do thou address a call (to the Potṛ) to recite the yājyā for the offering of the Ṛtu-cup." He makes the offering at the Vaṣaṭ-utterance. The Adhvaryu moves forward; the Pratiprasthātṛ enters (the Havirdhāna). He takes up Soma with the formula, "Thou art taken with a support; I take thee dear to Śuci. The Adhvaryu causes to announce, "Do thou announce," "Let it be heard." "Do you address a call (to the Nestṛ) to recite the yājyā for the offerings of the Ṛtu-cup." He makes the offerings at the Vaṣaṭ-utterance. The Pratiprasthātṛ moves forward; the Adhvaryu enters (the Havirdhāna). He takes up with the formula, "Thou art taken with a support; I take thee dear to Nabha." The Pratiprasthātṛ causes to announce, "Do thou announce," "Let it be heard," "Do you address a call (to the Āgnīdhra) to recite the yājyā for the offering of the Ṛtu-cup."

5. TS.III.5.6.2

1. TS.I.4.14.1

अथाध्वर्युराश्रावयत्यो श्रावयास्तु श्रौषड्दुतुना प्रेष्येति । वषट्कृते जुहोति । निष्क्रामत्येव प्रतिप्रस्थाता । प्रपद्यते ऽध्वर्युर्विपर्यस्य पात्रम् । स गृह्णात्युपयामगृहीतो ऽसीषाय त्वा जुष्टं गृह्णामीति । अथ प्रतिप्रस्थाता-श्रावयत्यो श्रावयास्तु श्रौषड्दुतुना प्रेष्येति । वषट्कृते जुहोति । निष्क्रामत्येवाध्वर्युः । प्रपद्यते प्रतिप्रस्थाता विपर्यस्य पात्रम् । स गृह्णात्युपयामगृहीतो ऽस्यूर्जाय त्वा जुष्टं गृह्णामीति । अथाध्वर्युराश्रावयत्यो श्रावयास्तु श्रौषड्दुतुभिः प्रेष्येति । वषट्कृते जुहोति । निष्क्रामत्येव प्रतिप्रस्थाता । प्रपद्यतेऽध्वर्युः । स गृह्णात्युपयामगृहीतोऽसि सहाय त्वा जुष्टं गृह्णामीति । अथ प्रतिप्रस्थाताश्रावयत्यो श्रावयास्तु श्रौषड्दुतुभिः प्रेष्येति । वषट्कृते जुहोति । निष्क्रामत्येवाध्वर्युः । प्रपद्यते प्रतिप्रस्थाता । स गृह्णात्युपयामगृहीतो ऽसि सहस्याय त्वा जुष्टं गृह्णामीति । अथाध्वर्युराश्रावयत्यो श्रावयास्तु श्रौषड्दुतुभिः प्रेष्येति । वषट्कृते जुहोति । निष्क्रामत्येव प्रतिप्रस्थाता । प्रपद्यते ऽध्वर्युर्विपर्यस्य पात्रम् । स गृह्णात्युपयामगृहीतो ऽसि तपाय त्वा जुष्टं गृह्णामीति । अथ प्रतिप्रस्थाताश्रावयत्यो श्रावयास्तु श्रौषड्दुतुभिः प्रेष्येति । वषट्कृते जुहोति । निष्क्रामत्येवाध्वर्युः । प्रपद्यते प्रतिप्रस्थाता विपर्यस्य पात्रम् । तमाह प्रतिप्रस्थातरूपैतेन पात्रेण रमेति । अथाध्वर्युराश्रावयत्यो श्रावयास्तु श्रौषड्दुतुना प्रेष्येति । अध्वर्यू यजतमित्याह प्रशास्ता । होतरेतद्यजेत्याहाध्वर्युः । वषट्कृते जुहोति । सो ऽत्रैवासीनं प्रतिप्रस्थातारमनुप्रपद्यते । प्रतिप्रस्थातात्र पूर्वो गृह्णात्युपयामगृहीतो ऽसि तपस्याय त्वा जुष्टं गृह्णामीति । अथाध्वर्युर्गृह्णात्युपयामगृहीतो ऽसि सःसर्पो ऽस्यःहस्पत्याय त्वा जुष्टं गृह्णामीति । ग्रहावादायोपनिष्क्रामतः । दक्षिणमेवाध्वर्युर्द्वार्बाहुं निश्रयमाण उपनिष्क्रामति । उत्तरं प्रतिप्रस्थाता । प्रतिप्रस्थातात्र श्रावयत्यो श्रावयास्तु

He makes the offering at the *Vaṣaṭ*-utterance. The *Adhvaryu* moves forward; the *Pratiprasthātṛ* enters (the *Havirdhāna*). He takes up *Soma* with the formula, "Thou art taken with a support; I take thee dear to *Nabhasya*." The *Adhvaryu* causes to announce, "Do thou announce," "Let it be heard," "Do you address a call (to the *Brāhmaṇacchamsin*) to recite the *yājyā* for the offering of the *Ṛtu*-cup." He makes the offering at the *Vaṣaṭ*-utterance. The *Pratiprasthātṛ* moves forward; the *Adhvaryu* enters (the *Havirdhāna*). Turning round the cup, he takes up *Soma* with the formula, "Thou art taken with a support; I take thee dear to *Iṣa*." The *Pratiprasthātṛ* causes to announce, "Do thou announce," "Let it be heard," "Do you address a call (to the *Maitrāvaruṇa*) to recite the *yājyā* for the offering of the *Ṛtu*-cup." He makes the offering at the *Vaṣaṭ*-utterance. The *Adhvaryu* moves forward; the *Pratiprasthātṛ* enters (the *Havirdhāna*). Turning round the cup, he takes up *Soma* with the formula, "Thou art taken with a support; I take thee dear to *Ūrja*."

The *Adhvaryu* causes to announce, "Do thou announce," "Let it be heard," "Do you address a call (to the *Hotṛ*) to recite the *yājyā* for the offering of the *Ṛtu*-cup." He makes the offering at the *Vaṣaṭ*-utterance. The *Pratiprasthātṛ* moves forward; the *Adhvaryu* enters (the *Havirdhāna*). He takes up the *Soma* with the formula, "Thou art taken with a support; I take thee dear to *Saha*." The *Pratiprasthātṛ* causes to announce, "Do thou announce," "Let it be heard," "Do thou address a call (to the *Potṛ*) to recite the *yājyā* for the offering of the *Ṛtu*-cup." He makes the offering at the *Vaṣaṭ*-utterance. The *Adhvaryu* moves forward; the *Pratiprasthātṛ* enters (the *Havirdhāna*). He takes up the *Soma* with the formula, "Thou art taken with a support; I take thee dear to *Sahasya*." The *Adhvaryu* causes to announce, "Do thou announce," "Let it be heard," "Do thou address a call (to the *Neṣṭṛ*) to recite the *yājyā* for the offering of the *Ṛtu*-cup." He makes the offering at the *Vaṣaṭ*-utterance. The *Pratiprasthātṛ* moves forward. The *Adhvaryu* enters (the *Havirdhāna*). Turning round the cup, he takes up the *Soma* with the formula, "Thou art taken with a support; I take thee dear to *Tapa*." The *Pratiprasthātṛ* causes to announce, "Do thou announce," "Let it be heard," "Do thou address a call (to the *Acchāvāka*) to recite the *yājyā* for the offering of the *Ṛtu*-cup." He makes the offering at the *Vaṣaṭ*-utterance. The *Adhvaryu* moves forward. The *Pratiprasthātṛ* enters (the *Havirdhāna*) turning round the cup. (The *Adhvaryu*) says to him, "O *Pratiprasthātṛ*, do you stop with this cup." The *Adhvaryu* causes to announce, "Do thou announce," "Let it be heard," "Do you address a call (to the *Adhvaryus*) for the offering of the *Ṛtu*-cup." "Do you two recite the *yājyā*," says the *Prasāstr*. "O *Hotṛ*, do you recite the *yājyā* (for me)," says the *Adhvaryu*. He makes the offering at the *Vaṣaṭ*-utterance. He follows (= joins) the *Pratiprasthātṛ* who is seated. The *Pratiprasthātṛ* first takes up the *Soma* with the formula, "Thou art taken with a support; I take thee dear to *Tapasya*." Then the *Adhvaryu* takes up the *Soma* with the formula, "Thou art taken with a support, thou art *Samśarpa*; I take thee dear to *Amhaspatya*."¹ Taking the

श्रौषट्पुनः प्रेष्येति । गृहपते यजेत्याह प्रशास्ता । होतरेतद्यजेत्याह
 गृहपतिः । वषट्कृते सहोभौ जुहुतः । अथ प्रतिप्रस्थाताध्वर्योः पात्रे
 ग्रहस्य संस्त्रावमवनयति । तमाह प्रतिप्रस्थातरेतेन पात्रेणैन्द्राग्रं ग्रहं
 गृहाणेति । तेन प्रतिप्रस्थातैन्द्राग्रं ग्रहं गृह्णाति द्रोणकलशात्परिष्पुना
 पात्रेणैन्द्राग्री आगतं सुतमित्यनुदुत्योपयामगृहीतो ऽसीन्द्राग्निभ्यां त्वा
 जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राग्निभ्यां त्वेति ।
 अथाध्वर्युः प्रदक्षिमावृत्य प्रत्यङ्मुह्य होत्रैतत्पात्रं संभक्षयत्यृतुना
 पीतस्येति होत्रा पोत्रा नेष्ट्राग्रीधा ब्राह्मणाच्छंसिना मैत्रावरुणेनेति । अथ
 विपर्यस्य पात्रं होत्रैव चतुः संभक्षयत्यृतुभिः पीतस्येति होत्रा पोत्रा
 नेष्ट्राच्छावाकेनेति । अथ विपर्यस्यैव पात्रं होत्रैव द्विः संभक्षयत्यृतुना
 पीतस्येति ॥ १६ ॥

अथ होतारं विपृच्छति प्रणवमुपांशुशंसं शंसिष्यसी-
 ऽविग्राहामिति । स यथैनं होता प्रत्याह तच्छ्रुत्वा निगृह्य पात्रं
 पराङ्मुह्यति । इडा देवहूरिति यावदेतस्य यजुषः पर्याप्नोति तावज्जपति ।
 अभ्येनमाह्वयते होता । प्रत्याह्वयते ऽध्वर्युः । शंसति । प्रतिगृणाति ।
 यदुपांशु शंसति तदुपांशु प्रतिगृणाति । यदुच्चैः शंसति तदुच्चैः
 प्रतिगृणाति । संततं वा विग्राहं वा । प्रसिद्धमुक्थं प्रतिगीर्य प्राडेत्योद्यच्छत

cups both go out. The Adhvaryu passes clinging to the southern post; the Pratiprasthātṛ the northern one. The Pratiprasthātṛ causes to announce, "Do thou announce;" let it be heard;" "Do you address a call (to the sacrificer) for the offering of the Rtu-cup." "O Gṛhapati, do you recite the yājyā," so says the Prasāstr. "Do you recite the (yājyā for me)," so says the Gṛhapati. Both make the offering at the Vāṣat-utterance.

The Pratiprasthātṛ drops down the remnants of his cup into the Adhvaryu's cup. To him the Adhvaryu says, "O Pratiprasthātṛ, do you take up the Soma for Indra-Agni in this cup." The Pratiprasthātṛ takes up in the cup the Soma for Indra-Agni from the Droṇakalaśa by means of the drawing spoon, with the verse, "O Indra-Agni, do you come through my prayers for the pressed Soma, the excellent mist. Do you, impelled by our prayers, drink of it..."² Having recited this (he follows with the formula), "Thou art taken with a support; I take thee dear to Indra-Agni."² Having wiped it around, he places it with the formula, "This is thy birth-place; for Indra-Agni thee." The Adhvaryu, having turned by the right and having hastened towards the west, consumes the cup together with the Hotṛ with the formula, "O Soma, I, having sought the consent, consume thee who art drunk through the Rtu-cup who hast sweetness and whose consent is sought."³ Similarly he consumes respectively with the Potṛ, Neṣṭṛ, Agnīdh, Brāhmaṇaccharṣin and Maitrāvaruṇa. Having turned round the cup he consumes four times together respectively with the Hotṛ, Potṛ, Neṣṭṛ and Acchāvāka with the formula (modified as) "...through the Rtu-cup" Again having turned round the cup, he consumes together with the Hotṛ alone with the formula (as before) ".... through the Rtu-cup"

VII.17

(The Adhvaryu) asks the Hotṛ, "Will you pronounce in a low tone the Praṇava (joined to the *tūṣṇīmśamsa*) or will you pronounce (the *tūṣṇīmśamsa*) with breaks?" Having listened to what the Hotṛ said, having taken hold of the cup, he turns away. He murmurs as much as he can the formula, "May Idā who summons the Gods, Manu who leads the sacrifice, may Bṛhaspati recite the hymns and acclamations. Viśve Devas are the reciters of the hymns. O mother earth, do not harm me. I shall think of honey; I shall produce honey; I shall proclaim honey; I shall speak honey, may I utter speech full of honey for the gods and acceptable to men. May the gods aid me to radiance; may the Pitṛs rejoice in me."¹ The Hotṛ gives him a call; the Adhvaryu responds. The Hotṛ recites (the Ājyaśāstra). (The Adhvaryu) utters the response (*Pratigara*). Whatever he recites in a low voice, the Adhvaryu responds in

2. TS.I.4.15.1

3. cf. TS.III.2.5.2

1. TS.III.3.2.1,2

एतमैन्द्राग्रं ग्रहम् । अनूद्यच्छन्ते नाराशंसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमस्येति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विर्नाराशंसाननुप्रकम्पयन्ति । एतत्पात्रं नाराशंसा अन्वायन्ति । अनुसवनभक्ष इन्द्राग्निभ्यां पीतस्येति । होता चैवाध्वर्युश्चैतत्पात्रं संभक्षयतो नाराशंसपीतेन नाराशंसान्नाराशंसपीतस्य सोम देव ते मतिविदः प्रातः सवनस्य गायत्रच्छन्दसः पितृपीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । आप्याययन्ति चमसानाप्यायस्व समेतु त इति । सीदन्ति नाराशंसा आप्यायिता दक्षिणस्य हविर्धानस्या-पालम्बमधोऽधो वैश्वदेवाय । अथ प्राडेत्य शुक्रपात्रमाददान आहोत्रेत्यर्धेदेवं वैश्वदेवं ग्रहं गृह्णाम्यथोदञ्च राजानं पूतभृतमभिसंपवयताद्दशाभिर्द्रोणकलशं मृष्टा न्युब्जतादिति । स तथा करोति । स शुक्रपात्रेण वैश्वदेवं कलशाद्गृह्णात्योमासश्चर्षणीधृत इत्यनुद्रुत्योपयामगृहीतो ऽसि विश्वेभ्यस्त्वा देवेभ्यो जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिर्विश्वेभ्यस्त्वा देवेभ्य इति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते वैश्वदेवाय । होत्र एषोत्तमेति प्राहुः । होतुः कालात्पराडावर्तते ऽध्वर्युः । अभ्येनमाह्वयते होता । प्रत्याह्वयते ऽध्वर्युः । शंसति । प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्य प्राडेत्योद्यच्छत एतं वैश्वदेवं ग्रहम् । अनूद्यच्छन्ते नाराशंसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमस्येति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विर्नाराशंसा-ननुप्रकम्पयन्ति । एतत्पात्रं नाराशंसा अन्वायन्ति । अनुसवनभक्षो विश्वैर्देवैः पीतस्येति । होता चैवाध्वर्युश्चैतत्पात्रं संभक्षयतो नाराशंसपीतेन

a low voice. Whatever he recites loudly, the Adhvaryu responds loudly. Either continuously or with breaks. Having responded to the Śāstra in the established manner, and having gone to the east, he lifts up the cup for Indra-Agni. (The Camasādhvaryus) lift up their respective Nārāsaṃsa goblets. The Adhvaryu causes to announce, "Do thou announce," "Let it be heard;" "O reciter of the śāstra, do you recite the yājyā for the Soma-offering." He makes the offering twice at the Vaṣaṭ and second Vaṣaṭ-utterance. Similarly (the Camasādhvaryus) shake the Nārāsaṃsa goblets twice. The Nārāsaṃsa goblets follow the cup. The Savanabhakṣa formula (viz. *mandrābhībhūtiḥ* TS III.2.5.1) following (the invocation of Iḍā) (is to be modified as) " ... consumed by Indra-Agni"² The Hotṛ and the Adhvaryu together consume this cup. (The relevant priests) consume the Nārāsaṃsa goblets with the Nārāsaṃsapīta formula, namely, "O God Soma, I, given consent, consume thee who art drunk by Nārāsaṃsa, who knowest the mind, who belongest to the morning pressing, who hast Gāyatrī for thy metre, who art drunk by the Pitṛs, who hast sweetness and who art given consent."² The three priests (the Hotṛ, the Adhvaryu and the Pratiprasthātṛ) consume the Hotṛ's goblet after having obtained consent from each other. The priests concerned consume the goblets as the case may be. They touch, each one to himself, with the formula, "Impel my limbs, O thou with tawny steeds; do not distress my troops. Propitious, do thou honour for me the seven Ṛsis; do not go below my navel."³ They swell the goblets with the verse, "O Soma, do thou swell, let thy strength be gathered from all sides. Do thou be in the gathering of strength."³ The Nārāsaṃsa goblets which have been made to swell, lie, each one, below the rear part of the southern Havirdhāna cart for the offering to Viśve Devas.

Having gone towards the east, while taking up the Śukra cup, he says, "O Unnetṛ, when I take up the Vaiśvadeva cup, do thou pass king Soma towards the north into the Pūtabhṛt, and after having wiped the Droṇakalaśa by means of the fringes do thou place it with its mouth turned downwards." He does so, (The Adhvaryu) takes up Soma for the Viśve Devas into the Śukra cup from the Droṇakalaśa with the verse, "O you friends, guardians of men, Viśve Devas, do you come to the drink of the generous (sacrificer); O generous ones," joining to it the formula, "Thou art taken with a support, I take thee acceptable to Viśve Devas."⁴ Having wiped it around, he places it with the formula, "This is thy birth-place; for Viśve Devas thee."⁴ Having touched water, and having taken two darbha-blades, restraining speech and having gone towards the west, he introduces the stotra.

2. TS.III.2.5.1

3. TS.III.2.5.3

4. TS.I.4.16

नाराशः सान्नराशः सपीतस्य सोम देव ते मतिविदः प्रातः सवनस्य
 गायत्रच्छन्दसः पितृपीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति ।
 होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व
 म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते ।
 अथाह प्रतिप्रस्थातरिमे चर्तुपात्रे एतच्च शुक्रपात्रं मार्जालीये मार्जयित्वा
 पात्रेष्वपिसृजेति । स तथा करोति । अथ प्राडयन्नाह ॥ १७ ॥

मैत्रावरुणस्य चमसमनूत्रयध्वमुन्नेतः सोमं प्रभावयेति । मैत्रावरुण-
 चमसमेव प्रथममुन्नेयन्ति । यथोपपादमितरान् । समुन्नीयोत्तरवेद्याः
 सः सादयन्ति । अथादत्त उक्थ्यस्थाल्या औपशयं पात्रम् । तस्मिन्नेतस्य
 राज्ञस्तृतीयवेलां गृह्णाति य उक्थ्यस्थाल्यां भवत्युपयामगृहीतोऽसि
 देवेभ्यस्त्वा देवायुवमुक्थ्येभ्य उक्थायुवं यज्ञस्यायुषे मित्रावरुणाभ्यां त्वा

(The Udgātr̥s) chant a Stotra for Viśve Devas. They say to the Hotṛ (at the proper moment), "This is the last (verse)." The Adhvaryu turns about in front of the Hotṛ. The Hotṛ gives him the call; the Adhvaryu responds. (The Hotṛ) recites (the Śastra for Viśve Devas). (The Adhvaryu) responds. Having responded to the Śastra in the established manner and having gone to the east, he takes the cup for Viśve Devas. (The Camasādhvaryus) follow by taking up the Nārāśamsa goblets. (The Adhvaryu) causes to announce; "Do thou announce;" "May it be heard;" "O reciter of the Śastra, do you recite the yājñā for (the offering of) the Soma." He makes the offering twice, at the Vaṣaṭ and second Vaṣaṭ utterance. Similarly (the Camasādhvaryus) follow by shaking the Nārāśamsa goblets twice.

The Nārāśamsa goblets follow the cup. The Savanabhakṣa formula (viz. *mandrābhibhūtiḥ*—TS III.2.5.1) following (the invocation of Idā) is to be modified as "... consumed by Viśve Devas.." ² The Hotṛ and the Adhvaryu together consume the cup. (The relevant priests) consume the Nārāśamsa goblets with the Nārāśamsapīta formula, namely "O God Soma I, given consent, consume thee who art drunk by Nārāśamsa who knowest the mind, who belongst to the morning pressing, who hast Gāyatrī for thy metre, who art drunk by the Pitṛs, who hast sweetness and who art given consent." ² The three priests (the Hotṛ, the Adhvaryu and the Pratiprasthātṛ) consume the Hotṛ's goblet after having obtained consent of each other. The priests concerned consume the goblets as the case may be. They touch, each one to himself, with the formula, "Impel my limbs, O thou with tawny steeds, do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis. Do not go below my navel." ³ They do not swell the goblets. Consuming in entirety, they sprinkle themselves, (The Adhvaryu) says, "O Pratiprasthātṛ, do thou mix with the cups the two Ṛtu-cups and the Śukra cup after having cleansed them on the Mārjāliya mound." He does so. Moving towards the east, he says:

VII.18

"(O Camasādhvaryus), do you fill in the goblets following the Maitrāvaruṇa's goblet; O Unnetṛ, do thou augment the Soma." Maitrāvaruṇa's goblet is filled in first, others as they like. After having filled in all of them, they place them on the Uttaravedī. (The Adhvaryu) takes up the cup lying near the Ukthya vessel. He takes in it the third part of the Soma contained in the Ukthya vessel with the formula, "Thou art taken with a support; I take thee acceptable to Maitrāvaruṇa, for gods, loving the gods, for the Ukthyas loving the praise for the long life of the sacrifice." ¹ He touches back the Ukthya vessel with the formula, "Thou art a retaken oblation." ²

1. cf MS I.3.14; KS IV.6, VSM VII.22-23

2. TS.VI.5.1.3

जुष्टं गृह्णामीति । पुनर्हविरसीत्युक्थ्यस्थालीं प्रत्यभिमृशति । परिमृज्य सादयत्येष ते योनिर्मित्रावरुणाभ्यां त्वेति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते । मैत्रावरुणा-
यैषोत्तमेति प्राहुः । मैत्रावरुणस्य कालात्पराडावर्तते ऽध्वर्युः । अभ्येनमाह्वयते
मैत्रावरुणः । प्रत्याह्वयते ऽध्वर्युः । शंसति । प्रतिगृणाति । प्रसिद्धमुक्थं
प्रतिगीर्य प्राडेत्योद्यच्छत एतं ग्रहम् । अनूद्यच्छन्ते चमसान् । अथाश्रावयत्यो
श्रावयास्तु श्रौषडुक्थशा यज सोमानामिति । वषट्कृतानुवषट्कृते द्विर्जुहोति ।
तथैव द्विर्द्विः सर्वांश्चमसाञ्जुह्वति । अथ प्रदक्षिणमावृत्य मैत्रावरुणस्य
चमसे ग्रहस्य सस्त्रावमवनयति हुतं त्वा हुते ऽवनयाम्यूर्जस्वन्तं देवेभ्यो
मधुमन्तं मनुष्येभ्य इति वा तूष्णीं वा । अत्रैवैतत्पात्रमुपनिधाय भक्षैः
प्रत्यञ्च आद्रवन्ति । अनुसवनभक्षो मित्रावरुणाभ्यां पीतस्येति ।
मैत्रावरुणचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् ।
हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा
मार्जयन्ते । अथाह प्रतिप्रस्थातर्ग्रहौ ते प्रचरेति । तच्छ्रुत्वा प्रतिप्रस्थाता
प्राडयन्नाह ॥ १८ ॥

ब्राह्मणाच्छंसिनश्चमसमनूत्रयध्वमुन्नेतः सोमं प्रभावयेति ।
ब्राह्मणाच्छंसिनश्चमसमेव प्रथममुन्नेयन्ति । यथोपपादमितरान् । समुन्नी-
योत्तरवेद्यां सस्त्रादयन्ति । अथादत्त उक्थ्यस्थाल्या औपशयं पात्रम् ।
तस्मिन्नेतस्य राज्ञो ऽर्धवेलां गृह्णाति य उक्थ्यस्थाल्यां भवत्युपयामगृहीतो
ऽसि देवेभ्यस्त्वा देवायुवमुक्थ्येभ्य उक्थायुवं यज्ञस्यायुष इन्द्राय त्वा जुष्टं

Having wiped around, he places (the cup) with the formula, "This is thy birth-place; for Mitra-Varuṇa thee."³ Having touched water, and having taken two darbha-blades, having restrained speech and having hastened to the west, he introduces the Stotra. (The Udgātṛs) chant the Stotra. They announce to the Maitrāvaruṇa (at the proper time) "This is the last (verse)." The Adhvaryu turns about in front of the Maitrāvaruṇa. The Maitrāvaruṇa calls him out. The Adhvaryu responds to the call. (The Maitrāvaruṇa) recites the Śāstra. (The Adhvaryu) responds. Having responded to (the recitation of) the Śāstra in the prescribed manner and having moved towards the east, he lifts up the cup. (The Adhvaryu causes to announce "Do thou announce," "May it be heard," "O reciter of the Śāstra, do you recite the yājyā for the offering of the Somas." He makes the offering twice at the Vaṣaṭ and second Vaṣaṭ-utterance. Similarly (the Camasādhvāryus) offer goblet twice.

Having turned by the right, he pours the remnants of the cup into the Maitrāvaruṇa's goblet with the formula, "Offered, I pour thee into that which is offered, granting vigour to gods and sweet for men" or silently. Having kept the cup there only, they hasten to the west together with the draught. The Savanabhakṣa formula following (the invocation of Idā) is "... drunk by Mitra-Varuṇa" These three (namely, the Maitrāvaruṇa, the Adhvaryu and the Pratiprasthātṛ) consume the Maitrāvaruṇa's goblet by obtaining the consent of each other. The priests concerned consume the goblets as the case may be. They touch, each one to himself, with the formula, "Impel my limbs, O thou with tawny steeds, do not distress my troops. Propitious, do thou honour for me the seven Ṛsis. Do not go below my navel."³ They do not swell the goblets. Consuming the goblets in entirety, they sprinkle themselves. Then (the Adhvaryu) says, "O Pratiprasthātṛ, do you offer your two cups." Listening to this, the Pratiprasthātṛ, moving eastwards, says:

VII.19

"O Camasādhvāryus), do you fill in your goblets subsequent to the Brāhmaṇācchamsin's goblet; O Unnetṛ do thou augment the Soma." The Brāhmaṇācchamsin's goblet is filled in first. The others as they like. After having filled all of them, they place them on the Uttaravedi. (The Pratiprasthātṛ) takes up the cups lying near the Ukthya vessel. In it he takes up half of the Soma which is contained in the Ukthya vessel with the formula, "Thou art taken with a support; I take thee agreeable to Indra, for gods thee, loving the gods, for Ukthyas thee, loving the praise for long life of the sacrifice."¹ He touches back the Ukthya vessel

3. TS.III.2.5.3

1. cf MS I.3.14; KS IV.6; VSM VII 22-23

गृह्णामीति । पुनर्हविरसीत्युक्थ्यस्थालीं प्रत्यभिमृशति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वेति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते । ब्राह्मणाच्छंसिन एषोत्तमेति प्राहुः । ब्राह्मणाच्छंसिनः कालात्पराडावर्तते प्रतिप्रस्थाता । अभ्येनमाह्वयते ब्राह्मणाच्छंसी । प्रत्याह्वयते प्रतिप्रस्थाता । शंसति । प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्य प्राडेत्योद्यच्छत एतं ग्रहम् । अनूद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमानामिति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः सर्वांश्चमसाञ्जुह्वति । अथ प्रदक्षिणमावृत्य ब्राह्मणाच्छंसिनश्चमसे ग्रहस्य सस्त्रावमवनयति हुतं त्वा हुते ऽवनयाम्यूर्जस्वन्तं देवेभ्यो मधुमन्तं मनुष्येभ्य इति वा तूष्णीं वा । अत्रैवैतत्पात्रमुपनिधाय भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्ष इन्द्रेण पीतस्येति । ब्राह्मणाच्छंसिनश्चमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते । अथ प्राडायन्नाह ॥ १९ ॥

अच्छावाकस्य चमसमनूत्रयध्वमुन्नेतः सर्वश एव राजानमुन्नेय मातिरीरिचः प्रतिप्रस्थातरूपैतेन ग्रहेण रमैहि यजमानेति । पूर्वया द्वारा हविर्धानं प्रपाद्याथैतच्चर्म फलकयोः प्राचीनग्रीवमुत्तरलोमोपस्तृणाति यज्ञ प्रतितिष्ठेति वा तूष्णीं वा । तस्मिन्संमुखान्प्राव्यः कृत्वा दक्षिणस्य हविर्धानस्यान्तरेणेषे राजानमुपावहरति हृदे त्वा मनसे त्वा सोम

with the formula, "Thou art a retaken oblation."² Having wiped around, he places it with the formula, "This is thy birth-place; for Indra thee."³ Having touched water, having taken two darbha-blades, having restrained speech and having hastened to the west, he introduces the Stotra. The Udgātṛs chant the Stotra. They announce to the Brāhmaṇacchaṁsin (at the proper time) "This is the last (verse)." From the spot in the front of the Brāhmaṇacchaṁsin the Pratiprasthātṛ turns about. The Brāhmaṇacchaṁsin gives him a call. The Pratiprasthātṛ responds to the call. (The Brāhmaṇacchaṁsin) recites the Śāstra. (The Pratiprasthātṛ) responds (to the recitation). Having responded in the prescribed manner and having gone to the east, he lifts up the cup. (The Camasādhvaryus) lift up their goblets subsequently. (The Pratiprasthātṛ) causes to announce, "Do thou announce," "May it be heard;" "O reciter of the Śāstra, do you recite the yāgyā for the offering of the Somas." He offers twice at the Vaṣaṭ and second Vaṣaṭ-utterance. Similarly they offer the goblets twice.

Having turned by the right, he pours down the remnants of the cup into the Brāhmaṇacchaṁsin goblet with the formula, "I pour down thee the offered into the offered, granting vigour to the gods and yielding honey to men" or silently. Having kept down the cup there only, they hasten to the west together with the consumable portions. The Savanabhakṣa formula to be recited subsequent to (the invocation of Idā) is "... drunk by Indra ..." These three (namely, the Brāhmaṇacchaṁsin, the Adhvaryu and the Pratiprasthātṛ) consume the Brāhmaṇacchaṁsin's goblet by obtaining the consent of each other. (The Camasins) consume the goblets as the case may be. They touch back, each one to himself, with the formula, "Impel my limbs. O thou with tawny steeds, do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis. Do not go below my navel."³ They do not swell the goblets. Consuming the entire quantity, they sprinkle themselves. Going towards the east, he says:

VII.20

"O Camasādhvaryus), do you fill in the goblets following the Acchāvāka's goblet; O Unnetṛ, do thou take up the Soma in full; do not leave any balance. O Pratiprasthātṛ, do you stop with this cup; come O sacrificer." Having led him into the Havirdhāna shed by the eastern door, the Adhvaryu spreads the skin over the two planks with its neck towards the east and the hairy side upwards, with the verse, "O sacrifice, do thou, very gracious, be firm in thy favour. May the riches enter thee on all sides. Giving long life to the sacrificer, do thou anoint the worshipper with

2. TS. VI.5.1.3

3. TS. III.2.5.3

राजत्रेह्यवरीहेति द्वाभ्याम् । अथैनमुद्रातृभ्यः प्राहुस्तस्मिन्स्तच्चेष्टन्ति यत्ते विदुः । अथोदुब्ज्याधवनीयमर्धं वसतीवरीणामवनयति । अर्धमेकधनानाम् । पुरोऽक्षं वसतीवरीः सादयति । पश्चादक्षमेकधनान् । अच्छावाकचमसमेव प्रथममुन्नयन्ति । यथोपपादमितरान् । सर्वश एव राजानं समुन्नीयोत्तरवेद्यां सन्सादयन्ति । अथादत्त उक्थ्यस्थाल्या औपशयं पात्रम् । तस्मिन्नेतः सर्वश एव राजानं गृह्णाति य उक्थ्यस्थाल्यां भवत्युपयामगृहीतो ऽसि देवेभ्यस्त्वा देवायुवमुक्थ्येभ्य उक्थायुवं यज्ञस्यायुष इन्द्राग्निभ्यां त्वा जुष्टं गृह्णामीति । नात्र पुनर्हविरसीत्युक्थ्यस्थालीं प्रत्यभिमुशति । दशाभिरेवैनां मृष्टा न्युब्जति । परिमृज्य सादयत्येष ते योनिरिन्द्राग्निभ्यां त्वेति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते । अच्छावाकायैषोत्तमेति प्राहुः । अच्छावाकस्य कालात्पराडावर्तते प्रतिप्रस्थाता । अभ्येनमाह्वयते ऽच्छावाकः । प्रत्याह्वयते प्रतिप्रस्थाता । शंसति । प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्य प्राडेत्योद्यच्छत एतं ग्रहम् । अनूद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमानामिति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः सर्वांश्चमसाञ्जुह्वति । अथ प्रदक्षिणमावृत्याच्छावाकस्य चमसे ग्रहस्य सन्सावमवनयति हुतं त्वा हुते ऽवनयाम्यूर्जस्वन्तं देवेभ्यो मधुमन्तं मनुष्येभ्य इति वा तूष्णीं वा । अत्रैवैतत्पात्रमुपनिधाय

ambrosia,"¹ or silently. Having placed upon it the pressing stones facing each other, he brings down Soma inbetween the poles of the southern Havirdhāna cart with the two formulas, "For heart thee, for intellect thee, for heaven thee, for the sun thee. Raise aloft the sacrifice; carry the invoking unto the gods in the heaven—O king Soma, come hither, descend. Do not fear, do not tremble; let me not injure thee; do thou descend upon the offspring; let the offspring descend upon thee."² It is announced to Udgātr̥s. They act in regard to it as they are aware. Having turned the Ādhavanīya jar with its mouth upwards, he pours into it half the quantity of the Vasativarī water; half of the Ekadhana pitchers. He places (the remaining) Vasativarī in front of the axle (of the southern Havirdhāna cart); the Ekadhana pitchers to its rear. The Acchāvāka's goblet is filled in first; others as one likes. Having filled in the entire quantity of Soma, they place (the goblets) on the Uttaravedi. Then he takes the cup lying near the Ukthya vessel. He takes in it the entire quantity which is remaining in the Ukthya vessel, with the formula, "Thou art taken with a support; I take thee agreeable to Indra-Agni, for gods loving the gods, for Ukthyas loving the praise for the long life of sacrifice." He does not touch back the Ukthya vessel with the formula, "Thou art a retaken oblation." Having wiped it with fringes, he keeps it upside down. Having wiped it around, he places it with the formula, "This is thy birth-place; for Indra-Agni thee." Having touched water, having taken two darbha-blades, having restrained speech and having hastened to the west, he introduces the Stotra. The Udgātr̥s chant the Stotra. They say to Acchāvāka (at the proper time), "This is the last (verse)." The Pratiprasthātṛ turns about from the place in front of the Acchāvāka. The Acchāvāka gives out a call to him. The Pratiprasthātṛ responds to the call. (The Acchāvāka) recites the Śāstra. (The Pratiprasthātṛ) responds to the recitation. Having responded to the Śāstra in the prescribed manner, and having gone to the east, he lifts up the goblet. The goblets are lifted up following it. The Pratiprasthātṛ causes to announce: "Do thou announce;" "May it be heard;" "O reciter of the Śāstra, do you recite the yājyā (for the offering) of the Somas." He offers twice at the Vaṣaṭ and the second Vaṣaṭ-utterance. Similarly (the Camasādhvaryu) offer all the goblets twice.

Having turned by the right, (the Pratiprasthātṛ) pours down the remnants in Ācchāvāka's goblet with the formula, "I pour thee the offered into the offered, granting vigour to the gods and yielding into the offered, granting vigour to the gods and yielding honey for men" or silently. Having kept down the cup there only, they move towards the west together with the consumable Somas. The Savanabhakṣa

1. TBr. II.5.8.12

2. TS I.3.13.1

भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्ष इन्द्राग्निभ्यां पीतस्येति ।
 अच्छावाकचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् ।
 हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा
 मार्जयन्ते । अथोक्थशा इत्याह प्रातःसवनं प्रतिगीर्य । प्रशास्तः प्रसुहीति ।
 सर्पतेत्याह प्रशास्ता । संतिष्ठते प्रातःसवनम् ॥ २० ॥ पञ्चमः ॥

॥ इति सप्तमः प्रश्नः ॥

formula following (the invocation of Idā) is "...drunk by Indra-Agni" The three (namely, the Acchāvāka, the Adhvaryu and the Pratiprasthātr) consume Acchāvāka's goblet, after having obtained the consent of each other. (The Camasins consume) their respective goblets. They touch, each one himself, with the formula, "Impel my limbs, thou with tawny steeds; do not distress my troops. Propitious, do thou honour for me the seven R̥sis; do not go below my navel."³ The goblets are not swollen. Consuming the entire quantity, they sprinkle themselves. He says, "O reciter of the Śāstra," after having responded to the recitations in the morning pressing. (He also says) "O Praśātr, do thou impel." "Do you disperse," says the Praśātr.

The morning pressing comes to an end.

CHAPTER VII ENDS.

प्रसर्पन्ति माध्यंदिनाय सवनाय देवी द्वारावित्यत एवोर्ध्वेन ।
 संप्रसृप्तान्विदित्वाध्वर्युः प्राडयन्नाहाभिषोतार एत ह्वयत ग्रावस्तुतमेहि
 यजमानेति । पूर्वया द्वारा हविर्धानं प्रपाद्य होतृचमसे वसतीवरीभ्यो
 ऽध्यपो निःषिच्य तासु तथैव निग्राभ्यासु यजमानं वाचयति । तास्तथैव
 यजमानाय संप्रदाय ग्रावाणमादत्ते ऽन्यमुपांशुसवनान्तं तथैव प्राञ्चं
 प्रश्रित्य विस्त्रस्य राजान ग्रावाणमभि भिमिीत इन्द्राय त्वेन्द्राय त्वेति ।
 पञ्चकृत्वो यजुषा पञ्चकृत्वस्तूष्णीम् । दशकृत्वो मिमानः सर्वश एव
 राजानं भिमिीते । अद्भिरभ्युक्ष्य ग्रावस्तुत उष्णीषं प्रयच्छति ।
 अद्भिरेवाभ्युक्ष्याध्वर्योरावसथं वासो हरन्ति । तथा मितं राजानं
 होतृचमसीयाभिरुपसृजति । तथा संप्रयौति । तथा तिरश्चर्मन्फलके
 अभिमृशति । तथा वृद्धीर्वाचयति । नात्रांशून्सचते । घोषवन्त
 एवाभिषुण्वन्तीहाः इहाः इहेति । तदेव सद्भिनयन्तीहाः इह इहाः इह
 इहाः इहेति । अथ संभरणीये निष्क्रीडयन्तीहाः इहाः इहेति । अथैनं
 सुसंभृतं संभरण्यां संभृत्योन्नेत्र उत्प्रयच्छति । तमुन्नेताधवनीये ऽवनयति ।
 एवमेव द्वितीयः पर्यायः संतिष्ठते । एवं तृतीयः । तृतीयस्य तृतीये
 बृहदुपयन्ति बृहद्बृहद्बृहदिति । ऋजीषमन्ततो दशापवित्रेण परिवेष्ट्योन्नेत्र
 उत्प्रयच्छति । तदुन्नेताधवनीये विक्षाल्य प्रपीड्य दक्षिणस्य
 हविर्धानस्यान्तरेणेषे उपावहत्य चर्मणि निदधाति । तस्मिंस्तथैव
 संमुखान्प्राव्याः कृत्वा चतुर्थैतदृजीषं ग्रावमुखेभ्यो व्यपोहति । तथोद्गाता
 वा प्रस्तोता वा दक्षिणस्य हविर्धानस्य पश्चादक्षमुपसृप्य प्राञ्चं ग्रावसु
 द्रोणकलशमध्यूहति । तस्मिंस्तथैवोदीचीनदशं दशापवित्रं वितत्य
 प्रसिद्धं शुक्रामन्थिनौ ग्रहौ गृह्णाति । अथर्तुपात्राभ्यां द्वौ मरुत्वतीयौ ग्रहौ
 गृह्णाति ॥ १ ॥

CHAPTER - VIII MIDDAY PRESSING

VIII.1

They proceed to the Midday pressing, with the formulas beginning with "O divine doors, do you not torment me."¹ Knowing that the priests had entered the Sadas, the Adhvaryu, going towards the east, says, "O Soma-pressers, do you come, call out the Grāvastut priest, come O sacrificer." Having made him enter the Havirdhāna shed and having poured water into the Hotr's goblet from the Vasatīvarī water, he causes the sacrificer to recite the formulas similarly while the water is being rendered Nigrābhya.² Having handed over that water to the sacrificer similarly,² he takes up a pressing stone other than the Upāmśusavana. Having placed it in the eastern part of the skin similarly,² having loosened Soma, he measures it by the side of the pressing stone with "For Indra thee; for Indra thee." Five times with this formula, five times silently. Measuring ten times, he measures Soma in full. Having sprinkled with water, he gives the turban to the Grāvastut. Having been sprinkled with water, the piece of cloth is carried to the Adhvaryu's home. He similarly³ mixes the measured Soma with water from the Hotr's goblet. He stirs it similarly.³ He similarly³ touches the two planks across the skin similarly.³ He similarly³ makes the sacrificer recite the Vṛddhi formulas. (The Pratiprasthātr) does not clasp the *ihā3 ihā3*. Then they modify that very utterance as *ihā3 iha ihā3 iha ihā3 iha*. They toss the pressing stones over the pressing tub with *ihā3 ihā3 ihā3*. Having collected the well-extracted juice into the pressing tub, he hands it over to the Unnetṛ. The Unnetṛ pours it into the Ādhvaniya jar. The second round is concluded similarly. The third round is concluded similarly. At the third turn of the third round, they utter "Ample, ample."

Having finally covered the residue of Soma with the woollen filter, he hands it over to the Unnetṛ. The Unnetṛ, having washed it into the Ādhvaniya jar and having squeezed and having taken it down in between the two poles of the southern Havirdhāna cart, places it on the skin. Having similarly³ placed upon it the pressing stones facing each other, he distributes the residue in four parts and places on the mouths of the stones. The Udgātṛ or Prastotr, having reached the rear of the axle of the southern Havirdhāna cart, similarly³ places upon the pressing stones the Droṇakalaśa facing east. Having similarly³ extended over it the woollen filter with its fringes towards the north, he takes up the Śukra and Manthin cups in the established manner. In the Rtu-cups he takes two Marutvatiya draughts.

1. TS.III.2.4.4
2. cf BaudhŚS VII.5; f.n. I and 2
3. With the prescribed formula cf BaudhŚS VII.5.

मरुत्वन्तं वृषभं वावृधानमिन्द्र मरुत्व इह पाहि सोममिति द्वाभ्याम्।
 अथोपरिष्ठादाग्रयणमानीयाधस्तादुपगृह्णाति । तं तथैव त्रिरभिहिङ्कृत्य
 परिमृज्य सादयति । तथोक्थ्यं गृह्णाति । उक्थ्येन राजानं परिदधाति ।
 तथोपर्यर्धे द्रोणकलशे परिष्णु पात्रं प्रास्य द्रप्साननुमन्त्रयते द्रप्सश्चस्कन्द
 यस्ते द्रप्सो यो द्रप्सो यस्ते द्रप्स इति । तथोन्नेतारमाहारिकं पूतभृतं कुरु
 पवमानस्य ग्रहान्ग्रहीष्यामीति । तथारिके पूतभृति पवमानस्य
 ग्रहान्गृह्णात्युपयामगृहीतो ऽसीन्द्राय त्वेति द्रोणकलशमभिमृशति । इन्द्राय
 त्वेत्याधवनीयम् । इन्द्राय त्वेति पूतभृतम् । तथोन्नेतरित्याह प्राञ्चः राजानं
 पूतभृतमभि संपवयनादशाभिराधवनीयं मृष्ट्वा न्युब्जतादिति । स तथा
 करोति । तथाप उपस्पृश्य बर्हिषी आदायोपनिःसर्पति । तेषु तथैव
 समन्वारब्धेष्वहवनीये सुवाहुतिं जुहोति । विश्वे देवा मरुत इन्द्रो
 अस्मानस्मिन्द्रितीये सवने न जह्युः । आयुष्मन्तः प्रियमेषां वदन्तो वयं
 देवानां सुमतौ स्याम स्वाहेत्येतयाध्वर्यू जुहुतः । यथावेदमितरे जुह्वति ।
 अथ प्रदक्षिणमावृत्य सदो ऽभि पवमानः सर्पन्ति । तथा सदसि

VIII.2

With the two verses; "Let us invoke for help him, accompanied by the Maruts, the mighty bull, the bountiful, the divine ruler Indra, all-powerful, the dreadful, giver of strength. Thou art taken with a support; for Indra with Maruts thee."¹—"O Indra, accompanied by Maruts, do thou drink here the Soma as thou didst drink the pressed drink with Śāryāta. O hero, under thy guidance, in thy protection, the singers, skilled in sacrifice are fain to serve. Thou art taken with a support; for Indra with Maruts thee."² Having poured Soma from the Āgrayāṇa vessel from above (that is, in the woollen filter), he takes it below (in the cup). Having similarly³ uttered *him* thrice, and having wiped around, he places it. Similarly he takes up the Ukthya vessel. He concludes the taking up of Soma with the Ukthya. Having thrown the drawing spoon into the Droṇakalaśa which is filled more than half, he follows the drops (falling out) with the four verses, "The drop has fallen on the earth; it proceeds along the heaven, this region (i.e. the midregion) and the former one (i.e. the earth). I offer this drop which proceeds upto the third place of the seven places of offering (that is, the Dhiṣṇiya mounds in the Sadas)."⁴—"O Soma that drop of thine, that shoot of thine which has fallen shaken by the arms from the womb of the pressing boards or from the woollen filter of the Adhvaryu. I offer to Indra to the accompaniment of Svāhā-utterance."⁴—"The drop, the shoot that has fallen on the ground from the roasted grains, the cake, the dough of the flour of parched barley, the Soma mixed with roasted grains, the Manthin, the Śukra, I offer it to Indra to the accompaniment of Svāhā - utterance."⁴—"That sweet and strong drop of thine which goes to the gods to the accompaniment of Svāhā-utterance from the heaven, the earth and the midregion.... I offer it to Indra to the accompaniment of Svāhā-utterance."⁴ Similarly³ he says to the Unnetṛ, "Do thou render the Pūtabhṛt jar non-empty; I shall (formally) take up the Pavamāna Grahas." While thus the Pūtabhṛt has been rendered non-empty, he takes the Pavamāna Grahas: with the formula, "Thou art taken with a support; for Indra thee" he touches the Droṇakalaśa. The Ādhvaniya jar with the formula, "For Indra thee." The Pūtabhṛt jar with the formula, "For Indra thee." Similarly³ he says to the Unnetṛ, "Do thou purify the Soma towards the east into the Pūtabhṛt jar, having cleansed the Ādhvaniya by means of the fringes put it upsidedown." He does so. Similarly³ having touched water and having taken two darbha-blades he moves out. When they have similarly³ contacted one to the other, he offers a spoonful on the

1. TS.I.4.17
2. TS.I.4.18
3. cf. BaudhŚS VII.7
4. TS.III.1.8.3-4

यथायत्नमुपविशन्ति । तथोद्गात्रे वा प्रस्तोत्रे वा बर्हिषी प्रयच्छत्यृक्सा-
मयोरुपस्तरणमसि मिथुनस्य प्रजात्या इति वा तूष्णीं वा । तथोपाकरणं
जपति वायुर्हिङ्कतेति । स एष पञ्चदशो माध्यंदिनः पवमानो भवति ।
तस्याष्टम्यां प्रस्तुतायां वाचयति सुपर्णो ऽसि त्रिष्टुच्छन्दा अनु त्वारभे
स्वस्ति मा संपारयेति । अत्र चतुर्होतारं व्याचष्टे । उद्द्भुते साम्नि
संप्रैषमाहाग्रीदग्रीन्विहर बर्हिं स्तृणाहि पुरोडाशाः अलंकुरु प्रति-
प्रस्थातर्दधिधर्माय दध्याहरेति । यथासंप्रैषं तौ कुरुतः । तथाप उपस्पृश्याहैहि
यजमानेति । पूर्वया द्वारा हविर्धानं प्रपाद्य तथा समस्तः राजानमुप-
तिष्ठते । तथावकाशैश्चरति । तथा प्रचरण्यां नवकृत्वो गृह्णीते । तथैष
आग्रीध्र आग्रीध्रीयाद्विष्णियादनुपूर्वं विष्णियेष्वङ्गारान्विहरति । तथा
पुरस्तात्प्रत्यङ्ङासीनो विहृतान्धिष्णियान्व्याघारयति । तथोत्तरस्य
हविर्धानस्य चुबुके प्रचरणीः सादयति । तथा सांकाशिनेन पथा पृष्ठ्याः
स्तृणाति संततां गार्हपत्यादाहवनीयात् ॥ २ ॥

Āhavanīya. The Adhvaryu and the Pratiprasthātṛ each offer with the verse, "May Viśve Devas, Maruts, Indra not leave us at the midday pressing. Long-lived, speaking what is pleasing to them, may we enjoy the favour of the gods, Svāhā."⁵ Others make the offering following their Veda.

Having turned by the right, they move towards the Sadas for the (Mādhyandina) Pavamāna stotra. Similarly⁶ they sit down in the Sadas on their respective seats. Similarly⁷ (the Adhvaryu) gives the two darbha-blades either to the Udgātṛ or to the Prastotṛ with the formula, "Thou art the spreading for Ṛk and Sāman for the procreation by the couple."⁸ or silently. Similarly⁷ he murmurs the introducing formula, "The *him*-sound-maker is Vāyu; the Prastotṛ is Agni; the Sāman is Prajāpati. The Udgātṛ is Bṛhaspati, the Upagātṛs are Viśve Devas; the Pratihartṛs are Maruts, the end of Sāman is Indra; may the gods, possessors of vital breath, give me vital breath."⁹ The Mādhyandina Pavamānastotra is characterised by fifteen stomas. When the eighth verse is being chanted, he makes the sacrificer recite the formula, "Thou art an eagle with Triṣṭubh for thy metre; I touch thee; lead me safely."¹⁰ At this stage he recites the Caturhotṛ formula. After the Sāman has been chanted, he gives out the call, "O Agnīdh, do thou spread the fires; spread the sacrificial grass, accomplish the Puroḍāśas; O Pratiprasthātṛ, do you bring curds for the Dadhigharma offering." They act as per the call. Having touched water similarly,⁷ he says, "Come, O sacrificer." After he has been made to enter the Havirdhāna shed by the eastern door, the sacrificer similarly⁷ prays to the entire Soma with the verse, "O conquering Viṣṇu, do thou, nearest to us, grant us shelter. The sweet-flowing streams milk out for thee the unceasing spring."¹¹ (The Adhvaryu) similarly⁷ prays with the Avakāśa formulas. Similarly⁷ he takes nine spoonfuls in the ladle in use. Similarly,⁷ the Āgnīdhra spreads embers procured from the Āgnīdhṛīya mound successively on the Dhiṣṇiyas. Similarly⁷ he pours Āghāra-libations on the Dhiṣṇiyas on which embers have been spread while being seated towards the east and facing the west. Similarly⁷ he places the ladle in use on the chin of the northern Havirdhāna cart. Similarly⁷ along the path involving simultaneous sight, he strews the Pṛṣṭhyā line uninterruptedly from the Gārhapatya upto the Āhavanīya.

5. TS.III.1.9.2

6. cf. BaudhŚS VII.11

7. cf. BaudhŚS VII.8

8. The source of this formula is not known

9. TS. III.3.2.1

10. TS.III.2.1.1

11. TS.III.1.10.2

अथान्तरेण हविर्धाने उपविश्य दधिघर्माय दधि याचति । तदाहतमवेक्षते ज्योतिरसि वैश्वानरं पृश्निष्यै दुग्धमिति । बर्हिषी अन्तर्धाय कःसे वा चमसे वा गृह्णाति यावती द्यावापृथिवी महित्वा यावच्च सप्त सिन्धवो वितस्थुः । तावन्तमिन्द्र ते ग्रहः सहोर्जा गृह्णाम्यस्तुतमिति । अपोद्धृत्य बर्हिषी अथैनः श्रीणाति वाक् च त्वा मनश्च श्रीणीतां प्राणश्च त्वापानश्च श्रीणीतां चक्षुश्च त्वा श्रोत्रं च श्रीणीतां दक्षश्च त्वा बलं च श्रीणीतामोजश्च त्वा सहश्च श्रीणीतामायुश्च त्वा जरा च श्रीणीतामात्मा च त्वा तनूश्च श्रीणीताः शृतो ऽसि शृतंकृतः शृताय त्वा शृतेभ्यस्त्वा शृतं कृण्वति । अथाह होतवदस्व यत्ते वाद्यमिति । अथैनमादायोपोत्तिष्ठन्नाह श्रातः हविरिति । अत्याक्रम्याश्राव्याह दधिघर्मस्य यजेति । वषट्कृते जुहोति यमिन्द्रमाहुर्वरुणं यमाहुर्य मित्रमाहुर्यमु सत्यमाहुः । यो देवानां देवतमस्तपोजास्तस्मै त्वा तेभ्यस्त्वा स्वाहेति । अनुवषट्कृते हुत्वा हरति भक्षम् । स यावन्तः प्रवर्ग्यस्यत्विजस्तेषूपहवमिष्ट्वा यजमान एव प्रत्यक्षं भक्षयति मयि त्यदिन्द्रियं महन्मयि दक्षो मयि क्रतुः । मयि धायि सुवीर्यं त्रिशुग्धर्मो विभातु मे ॥ आकूत्या मनसा सह विराजा ज्योतिषा सह । यज्ञेन पयसा सह ब्रह्मणा तेजसा सह । क्षेत्रेण यशसा सह सत्येन तपसा सह । तस्य दोहमशीमहि तस्य सुप्नमशीमहि । तस्य भक्षमशीमहि तस्य त इन्द्रेण पीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति । निर्णिज्य पात्रं प्रयच्छति । तथा सवनीयान्पुरोडाशान्याचति । तेषां तथैव समवद्यन्नाह माध्यंदिनस्य सवनस्येन्द्राय पुरोडाशानामवदीयमानानामनुब्रूहीति । पूर्वार्धादवदाया-परार्धादवद्यति । अभिघारयति । प्रत्यनक्ति । तथोपभृति स्विष्टकृते सर्वे-

VIII.3

Being seated between the two Havirdhāna carts, (the Adhvaryu) asks for curds for the Dadhigharma offering. He gazes at it when brought with the formula, "Thou art the lustre of Vaiśvānara, the milk of the spotted cow." Having held two darbha-blades inbetween, he takes it into a bronze vessel or a goblet with the verse, "As great as are heaven and earth in mightiness, as great as the expanse of the seven rivers, so great is the cup of thee, O Indra, which, unvanquished, I draw with strength."¹ Having removed the darbha-blades, he puts it over the fire with the formula, "May speech and mind boil thee; may Prāṇa and Apāna boil thee; may eye and ear boil thee, may power and might boil thee; may vigour and endurance boil thee; may long life and old age boil thee; may soul and body boil thee. Thou art become hot; made to be hot; for the hot thee; for the hot ones thee."² Then he says, "O Hotṛ do you recite what you have to." Having taken hold of him and standing, he says, "The oblation is boiled." Having crossed beyond and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for the offering of Dadhigharma." At the Vāṣaṭ-utterance he makes the offering with the verse, "Him whom they call Indra, him whom they call Varuṇa, him whom they call Mitra, him whom they call the truth, who is the greatest god among the gods, born of penance for him thee, for them thee, Svāhā."² After having made (another) offering at the second Vāṣaṭ-utterance, he carries the portion for consuming. Having sought consent of as many priests as there are in the Pravargya rite, the sacrificer himself consumes it with the mantra, "That great strength, the power, the intention, great valour has been placed within me. May the threefold heat shine within me. May we enjoy its essence together with oblation and milk, together with Brahman-splendour and brilliance together with ruling capability and glory, together with truth and heat. May we enjoy its pleasure. May we enjoy its consuming. I, who have obtained consent, consume thee that art consumed by Indra, sweet, and for whom consent has been obtained."³ Having cleansed the cup he hands it over.

In a similar manner⁴ he asks for Savaniyapuroḍāśas. Taking portions of all of them in a similar manner⁴ he says (to the Maitrāvaruṇa), "Do you recite the puronuvākya for the Puroḍāśas being apportioned for Indra at the Midday pressing." Having taken portion from the eastern half, he takes from the rear half; pours clarified butter over it, anoints back the oblations from which he took the portions. Similarly he takes portions once into the Upabhṛt from the northern halves of all oblations for the Svīṣṭakṛt offering. He pours clarified butter twice over

1. TS.III.2.6.1

2. TBr. III.7.9.3

3. TBr. III.7.9.4

4. cf. BaudhŚS VII.12

षाः सकृत्सकृदुत्तरार्धादवद्यति । द्विरभिघारयति । न प्रत्यनक्ति ।
 अत्याक्रम्याश्राव्याह माध्यंदिनस्य सवनस्येन्द्राय पुरोडाशान्प्रस्थितान्प्रे-
 ष्येति । वषट्कृते जुहोति । तथा समावपमान आहाग्रये ऽनुब्रूहीति ।
 आश्राव्याहाग्रये प्रेष्येति । वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय पूर्वा
 आहुतीर्जुहोति । तथोदङ्ङत्याक्रम्य यथायतनं स्तुचौ सादयित्वा तथैव
 पात्र्यामिडाः समवधाय प्रतीचः पुरोडाशान्प्रहिणोति । अनु हैके संयन्ति
 पशव इडेति वदन्तः । अथ प्राडयन्नाहोत्रीयमानेभ्यो ऽनुब्रूहि ॥ ३ ॥

होतुश्चमसमनूत्रयध्वमुभयतः शुक्रान्कुरुध्वमच्छावाकस्य चमसाध्वर्यो
 ऽपि त्वमुन्नयस्व प्रतिप्रस्थातश्चतुर्भिर्मा शकलैः प्रोक्षिताप्रोक्षितैः
 प्रत्युपलम्बस्वेति । यथासंप्रैषं ते कुर्वन्ति । समानं कर्माश्रावणात् ।
 आश्रावण एव व्येति । अथाध्वर्युः पुरस्तात्प्रत्यङ् तिष्ठन्नाश्रावयत्यो
 श्रावयास्तु श्रौषण्माध्यंदिनस्य सवनस्य निष्केवल्यस्य भागस्य शुक्रवतो
 मन्थिवतो मधुश्चुत इन्द्राय सोमान्प्रस्थितान्प्रेष्येति । वषट्कृते सहोभौ
 जुहुतः स प्रथमः संकृतिर्विश्वकर्मेति । वषट्कृतानुवषट्कृते द्विर्जुहुतः ।
 तथैव द्विर्द्विः सर्वाश्चमसाञ्जुहति । तथा संप्रैषमाह प्रैतु होतुश्चमसः प्र
 ब्रह्मण इति । तथा प्रदक्षिणमावृत्य होतृचमसे ग्रहस्य संस्त्रावमवनयति
 हुतं त्वा हुते ऽवनयाम्यूर्जस्वन्तं देवेभ्यो मधुमन्तं मनुष्येभ्य इति वा तूष्णीं
 वा । तथा प्रतिप्रस्थातोत्तरार्ध आहवनीयस्य मन्थिनः संस्त्रोवं जुहोति ।
 तथाप उपस्पृश्य शुक्रपात्रं च मन्थिपात्रं च खरे यथायतनं सादयति ।

the portions; does not anoint back. Having crossed beyond and having caused to announce, he says (to the Maitrāvaruṇa) "Do you address a call (to the Hotṛ to recite the yājyā) for the Puroḍaśas set for Indra at the Midday pressing. At the Vaṣaṭ-utterance he makes the offering. Taking similarly⁴ portions of oblations from the Upabhṛt into the Juhū, he says (to the Maitrāvaruṇa) "Do you recite the puronuvākya for Agni." Having caused to announce, he says (to him), "Do you address a call (to the Hotṛ to recite the yājyā) for Agni." At the Vāṣaṭ-utterance he makes the offering in the eastern half of the northern half (of the fire-place) beyond the earlier offerings. Having similarly⁴ crossed towards the north, having kept the ladles in their places and having similarly⁴ put the Idā into the pan, he pushes the Puroḍaśas to the west (towards the Hotṛ). Some teachers, saying that the Idā represents the cattle (prescribe that the relevant priests and the sacrificer) go together (to the Hotṛ for the invocation of the Idā). Moving towards the east, he says (to the Maitrāvaruṇa), "Do you recite the hymn for the goblets being filled in."

VIII.4

"Do you fill in the goblets following the Hotṛ's goblet, render them bright on both sides; O Camasādhvaryu of the Acchāvāka, do thou also fill in, O pratiprasthātṛ, do you be by my side with four splinters—(two) sprinkled and (two) not sprinkled." They act according to the call. The ritual up to the announcing is similar.¹ (The Adhvaryu) moves apart at the announcing (by the Āgnīdhra) itself. The Adhvaryu standing towards the east and facing west causes to announce; "Do thou announce," "May it be heard," "Do you (O Maitrāvaruṇa) address a call (to the Hotṛ) to recite (the yājyā) for the Soma, the exclusive portion for Indra, consisting of Śukra and Manthin and dropping sweetness at the Midday pressing." At the Vaṣaṭ-utterance, both make the offerings with the verse, "He (=Indra) is the first restorer, all doing. Being the first, he is Mitra, Varuṇa and Agni; being the first, he is Bṛhaspati the wise. I offer the pressed Soma to Indra, Svāhā."² At the Vaṣaṭ and second Vaṣaṭ-utterance, they offer twice. Similarly (the Camasādhvaryus) offer all the goblets twice each. Similarly¹ he gives the call, "Let the Hotṛ's goblet go (to him); let the Brahman's" etc. Similarly¹ having turned by the right he pours down the remnants of the cup into the Hotṛ's goblet with the formula, "I pour down thee the offered into the offered one, full strength for the gods, full of honey for men" or silently. Similarly¹ the Pratiprasthātṛ offers on the northern half of the Āhavanīya remnants of the

1. cf. BaudhŚS VII.14

2. TBr. I.1.5

यन्त्येते महर्त्विजां चमसाः । तथैते होत्रकाणां चमसाध्वर्यवः
 सकृत्सकृद्द्वौणकलशादभ्युन्नीयोपावर्तन्ते । तेषां तथैव मैत्रावरुणचमसमा-
 दायाश्राव्याह प्रशास्तर्यजेति । वषट्कृतानुवषट्कृते द्विर्जुहोति । ब्रह्मन्यज
 पोतर्यज नेष्टर्यजाच्छावाक यजाग्रीद्यजेति । षड्वोत्राः संयाज्य प्रदक्षिणामावृत्य
 प्रत्यङ्मद्रुत्याग्रेण होतारमुपविशत्ययाङ्ग्रीदिति । स भद्रमकरित्याह
 होता यो नः सोमं राजानं पाययिष्यतीति । तथाप उपस्पृश्य होत्र
 इडामुपोद्यच्छन्ते । उपहूयमानायामिडायामुपप्रगृह्णन्ति चमसान् । उप-
 हूतायामिडायामग्रीध आदधाति षडवत्तम् । प्राश्रन्ति । मार्जयन्ते । इडोप-
 हूतांश्चमसान्भक्षयन्ति भक्षेहि माविशेति दीर्घभक्षमनुद्रुत्य रुदवद्रणस्य
 सोम देव ते मतिविदो माध्यंदिनस्य सवनस्य त्रिष्टुप्छन्दस इन्द्रपीतस्य
 मधुमत उपहूतस्योपहूतो भक्षयामीति । होतृचमसमैवैते त्रयः समुपहूय
 भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते ।
 आप्याययन्ति चमसानाप्यायस्व समेतु त इति । सीदन्ति नाराशंसा
 आप्यायिता दक्षिणस्य हविर्धानस्यापालम्बमधोऽधस्तृतीयाय
 मरुत्वतीयाय । एतस्मिन्काल आग्रीध्रे यजमानः पुरोडाशानां प्राश्राति ।
 यदशना स्यात्पत्नी पत्नीशाले ॥ ४ ॥ प्रथमः ॥

Manthin cup. Similarly having touched water, he keeps the Śukra cup and the Manthin cup at their places. The goblets of the principal priests are taken towards them.

The Camasādhvayus of the Hotrakas stand by having taken up Soma once each from the Droṇakalaśa. Having taken in a similar manner¹ the Maitrāvaruṇa's goblet out of them and having caused to announce, he says, "O Praśātr, do you recite the yājyā." At the Vaṣaṭ and second Vaṣaṭ-utterance he offers twice. (Similarly he calls out) "O Brāhmaṇacchaṁsin, do you recite the yājyā," "O Potṛ, do thou recite the yājyā," "O Neṣṭṛ, do thou recite the yājyā," "O Acchāvāka, do thou recite the yājyā," "O Agnīdh, do thou recite the yājyā." Thus having caused six Hotrakas to recite their yājyās, having turned by the right, and having hastened towards the west, he sits down in front of the Hotṛ informing him "The Agnīdh has recited his yājyā." The Hotṛ says, "He who is going to offer us king Soma has done a good thing." Having similarly touched water, they hold up Idā for the Hotṛ. While Idā is being invoked, they join to it the goblets. After the Idā has been invoked, he gives Āgnīdhra's portion in six cuttings. They consume the Idā; sprinkle themselves. They consume the goblets which have been invoked as Idā with the formula, "O portion to be consumed, come hither, enter me."³ Having gone over this Dīrghabhakṣa formula, (he further continues), "O Soma, I, having sought the consent, consume thee who hast Vasus for the troops, who knowest the mind, who belongest to the midday pressing, who hast Triṣṭubh for thy metre, who art drunk by Indra, who hast sweetness and whose consent is sought."⁴ These three⁵ consume the Hotṛ's goblet having obtained the consent of each other. (The Camasins) consume their respective goblets. They touch, each one to himself, with the formula, "Impel my limbs O thou, with tawny steeds; do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis, do not go below my navel."⁶ They swell the goblets with the verse, "O Soma, do thou swell; let thy strength be gathered from all sides. Do thou be in the gathering of strength."⁶ The Nārāsaṁsa goblets which have been made to swell lie, each one, below the rear part of the southern Havirdhāna cart for the third Marutvatīya cup. At this juncture the sacrificer consumes the remnants of the Puroḍāśas. The sacrificer's wife eats whatever she is used to in her shed.

3. TS.III.2.5.1

4. TS.III.2.5.2

5. The Hotṛ, the Adhvaryu and the Pratiprasthātṛ

6. TS.III.2.5.3

अथ दक्षिणानि होष्यन्याचत्याज्यस्थालीः ससुवाः सुचं वासः । तस्यैतस्य वसनस्यान्तमायां दशायां हिरण्यशल्कः प्रग्रथितो भवति । एतत्समादायाहैहि यजमानेति । उत्तरेणाग्रीध्रीयं परीत्योत्तरेण सदः परीत्य पूर्वया द्वारा शालां प्रपाद्य समन्वारब्धेष्वपिब्रतेषु संप्रच्छन्नेषु गार्हपत्य आज्यं विलाप्योत्पूय सुचि चतुर्गृहीतं गृहीत्वा वसनस्यान्तः सुगदण्ड उपसंगृह्य सौरीभ्यामृग्भ्यां गार्हपत्ये जुहोत्युदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यः स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वा गार्हपत्य एव जुहोति चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्रेः । आप्रा द्यावापृथिवी अन्तरिक्षः सूर्य आत्मा जगतस्तस्थुषश्च स्वाहेति । अथाग्रीध्रं द्रुत्वा सुचि चतुर्गृहीतं गृहीत्वा वसनस्यैवान्तः सुगदण्ड उपसंगृह्य नयवत्यर्चाग्रीध्रे जुहोत्यग्रे नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् । युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम स्वाहेति । अथ दिवं गच्छ सुवः पतेति हिरण्यः हुत्वोद्ब्रह्माति । सृज्यन्ते दक्षिणा दक्षिणापथेनान्तरेण सदश्च गार्हपत्यं चान्तरेण सदश्चाग्रीध्रं चान्तरेण चात्वालोत्करौ । एवमुदीच्यः प्रतिपद्यन्ते । ताः प्रदक्षिणं कृत्वाभ्यैति रूपेण वो रूपमभ्यैमि वयसा वय इति । अथैना विभजति तुथो वो विश्ववेदा विभजतु वर्षिष्ठे अधि नाक इति । अथ सदो ऽभ्यैत्येतत्ते अग्रे राध ऐति सोमच्युतं तन्मित्रस्य पथा नयर्तस्य पथा प्रेत चन्द्रदक्षिणा यज्ञस्य पथा सुविता नयन्तीरिति ॥ ५ ॥

VIII.5

When he is about to offer the offerings pertaining to the Dakṣiṇās, (the Adhvaryu) asks for the vessel of clarified butter together with the spoon, the ladle and a piece of cloth. A piece of gold is tied to the last fringe of this piece of cloth. Having taken this up, he says, "Come O sacrificer." Having gone around along the north of the Āgnīdhṛīya mound and along the north of the Sadas and having led him into the (Prāgvamśa) shed, while his near relations have contacted successively and have been covered under a canopy, having melted clarified butter over the Gārhapatya, having taken four spoonfuls into the ladle, having caught the end of the piece of cloth on the handle of the ladle, he makes offerings on the Gārhapatya with two verses addressed to Sūrya, "Thy rays bear upwards god Sūrya, the lord of wealth, so that every thing may be visible, Svāhā."¹ Having taken up another four spoonfuls, he makes an offering on the Gārhapatya itself with the verse, "The bright face of the gods has arisen, the eye of Mitra, Varuṇa and Agni. It has filled in the heaven, the earth and midregion, the sun, the soul of the moving and the standing, Svāhā."¹ Having hastened to the Āgnīdhra fire, having taken up four spoonfuls into the ladle, having caught the end of the piece of cloth on the handle of the ladle, he makes an offering on the Āgnīdhra fire with the verse containing the word *naya*. "O Agni, lead us by a fair path to wealth, O god, knowing all the ways, drive from us the sin that leads astray. We shall pay deep homage to thee, Svāhā."² Having made the offering, he takes up the piece of gold with the formula, "Do thou go to the heaven; fly towards the sun."¹

(The cows to be given away as) Dakṣiṇā are led by the southern path in between the Sadas and the Gārhapatya, in between the Sadas and the Āgnīdhra mound and in between the Cātvāla and the rubbish heap. Thus they go towards the north. Going around by the right, (the sacrificer) approaches them with the formula, "I reach your form with (my) form; your age with (my) age."² He distributes them with the formula, "May Tutha, all-knowing, assign you in the highest firmament."² He comes towards the Sadas with the formula, "This gift of thine, O Agni, comes impelled by the Soma. Lead it by the path of Mitra. Do you go on by the path of the holy order, of brilliant gifts, leading prosperity by the path of sacrifice."²

1. TS.I.4.43.1

2. TS.I.4.43.2

अथैष आत्रेयो ऽग्रेण सद आस्ते । तमभ्यैति ब्राह्मणमद्य
राध्यासमृषिमार्षेयं पितृमन्तं पैतृमत्यः सुधातुदक्षिणमिति । अथैनमुत्क्रम्य
पृच्छति क आत्रेय इति । अयमहमितीतरः प्रत्याह । तं तथैव द्वितीय-
मुत्क्रम्य पृच्छति क आत्रेय इति । अयमहमित्येवेतरः प्रत्याह । तं तथैव
तृतीयमुत्क्रम्य पृच्छति क आत्रेय इति । अयमहमित्येवेतरः प्रत्याह । तस्य
पाणौ हिरण्यमादधाति चन्द्र मंहेति यदु चान्यदुपकल्पते । अथाग्रीधं
द्रुत्वा हिरण्यमुखमग्रीधे ददाति । अथ सद आगत्य ब्रह्मणे ददाति होत्र
उद्गात्रे । अथ हविर्धानं द्रुत्वाध्वर्यवे ददाति य उ चैनमन्ये ऽभितो
भवन्ति । अथ सद आगत्य प्रस्तोत्रे ददाति प्रशास्त्रे ब्राह्मणाच्छःसिने
ऽच्छावाकस्य सदस्यस्याग्रीधः पोटुर्नेष्टुर्ग्रावस्तुत उन्नेतुः सुब्रह्मणस्य
प्रतिहर्तुर्न्ततः । यथासमुदितं प्रसर्पकेभ्यः । अथाहैहि यजमानेति ।
आग्रीधं द्रुत्वा स्रुचि चतुर्गृहीतं गृहीत्वाग्रीधे पञ्च वैश्वकर्मणानि जुहोति
यज्ञपतिमृषय एनसाहुरिति । अथातिक्रामातीमोक्षैश्चरत्यग्निना देवेन ये
देवा यज्ञहन इत्येताभ्यामनुवाकाभ्याम् । अथ यजमानं प्राञ्चमीक्षयति वि

VIII.6

One belonging to Atri gotra sits down in front of the Sadas. (The Adhvaryu) goes towards him with the formula, "May I win a brāhmaṇa today, a Ṛṣi, belonging to the gotra of a Ṛṣi, the son of a well-known father, the grandson of a well-known grandfather, fit for the Dakṣiṇā. Going towards him, he asks, "Who is here who belong to Atri gotra?" "I am here," replies the other one. He puts a piece of gold on his palm with the formula, "O lustrous, O gift," he also gives whatever he can. Having gone to the Āgnīdhra chamber, he gives the Āgnīdhra the Dakṣiṇā with gold as the foremost. Having come to the Sadas, he gives to the Brahman, the Hotṛ and the Udgātṛ. Having gone to the Havirdhāna shed, he gives to the Adhvaryu and also to those who are by his side. Having come to the Sadas, he gives to the Prastotṛ, the Praśāstṛ, Brāhmaṇāchariṇsin, Acchāvāka, Sadasya, Āgnīdh, Potṛ, Neṣṭṛ, Grāvastut, Unnetṛ, Subrahmaṇya and finally the Pratihartṛ. He gives to the visitors according to their status.

Then (the Adhvaryu) says, "Come, O sacrificer." Having gone to the Āgnīdhra chamber, and having taken four spoonfuls in the ladle, he offers on the Āgnīdhra fire five offerings to Viśvakarman with the verses, "To the lord of the sacrifice the Ṛṣis said, by thy sin men are excluded from sharing and are troubled. He did secure the two drops of honey. May Viśvakarman unite us with them—Dreadful are the Ṛṣis; homage be to them in the union with their eye and mind. Great, real and glorious reverence to Bṛhaspati. Homage to Viśvakarman, may he guard us—Deeming that the Somadrinkers are his own, knowing the breath like a valiant man in battle, he has committed a great sin and is bound by them—him set free O Viśvakarman, for safety—Those who, eating, did not deserve riches, whom the fires on the Dhiṣṇiyas troubled, that is their offering to expiate for the ill sacrifice. May Viśvakarman make it a good sacrifice for us—Obeisance to the Pitṛs who have watched around us, who are makers of the sacrifice, desirous of the sacrifice, the beneficent divinities. We have not brought you the offering without desires. Do not trouble us for this sin."¹ He murmurs the Atikrāma and Atimokṣa formulas contained in the two Anuvākas.² (The Atikrāma formulas are); "Through god Agni I conquer the hostile armies through the Gāyatrī metre, Trivṛtstoma, Rathantarasāman, the thunderbolt of Vaśatkāra. I trample down the earlier born enemies; keep them off, I ward them off from this residence, from this region; him who hates us and whom we hate; I pass the mover through Viṣṇu-strides—Through god Indra I conquer the hostile armies, through the Triṣṭubh metre, Pañcadaśastoma,

1. TS.III.2.8.1-3

2. TS.III.5.3-4

सुवः पश्य व्यन्तरिक्षमिति । अथैनं सदस्युपवेशयति यतस्व सदस्यै-
रिति । अथ दक्षिणाः समनुदिशत्यस्मद्वात्रा देवत्रा गच्छत मधुमतीः
प्रदातारमाविशतानवहायास्मान्देवयानेन पथेत सुकृतां लोके सीदत तन्नः
संस्कृतमिति ॥ ६ ॥

अथ प्राडयन्नाहेन्द्राय मरुत्वते ऽनुब्रूहीति । तच्छ्रुत्वा प्रतिप्रस्थाता
ग्रहावादायोपनिष्क्रामति । उपनिष्क्रान्तस्यैवाध्वर्युर्ग्रहावादते । उत्तरतस्तिष्ठते
प्रतिप्रस्थात्रे ऽन्यतरं प्रयच्छति । अथाश्रावयत्यो श्रावयास्तु श्रौषडिन्द्राय
मरुत्वते प्रेष्येति । वषट्कृते सहोभौ जुहुतः । अथ प्रतिप्रस्थाताध्वर्योः पात्रे
ग्रहस्य संस्त्रावमवनयति । तमाह प्रतिप्रस्थातरेतेन पात्रेण तृतीयं
मरुत्वतीयं ग्रहं गृहाणेति । तेन प्रतिप्रस्थाता तृतीयं मरुत्वतीयं ग्रहं गृह्णाति
द्रोणकलशात्परिष्पुना पात्रेण मरुत्वां इन्द्र वृषभो रणायेत्यनुद्रुत्योपयामगृहीतो
ऽसीन्द्राय त्वा मरुत्वते जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते
योनिरिन्द्राय त्वा मरुत्वत इति । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्मद्रुत्य
होत्रैतत्पात्रं संभक्षयतीन्द्रेण मरुत्वता पीतस्येति । अथ निगृह्य पात्रं

Brhatsāman, the thunderbolt of Vaṣaṭkāra. I trample down the together-born enemeis ... - Through Viśve Devas I conquer the hostile armies through the Jagatī-metre, Saptadaśa-stoma, Vāmadevyasāman, the thunderbolt of Vaṣaṭkāra the post-born enemies ..." (The Atīmokṣa formulas are:) "The evil demons destroying the sacrifice, stealing the sacrifice who are seated on earth, may Agni protect me from them. May we go to those who do good deeds—We have come O noble ones, Mitra and Varuṇa, to the share of the nights that is yours, grasping the firmament, in the place of good deeds on the third ridge above the light of the sky—The evil demons, destroyers of the sacrifice, stealers of the sacrifice who sit in the midregion, from them may Vāyu guard me. May we go to those who do good deeds—The nights of thine, O Savitr, which go, traversed by gods between heaven and earth, with all your resorts and offspring do you, first mounting the light, traverse the regions—The evil demons, destroyers of sacrifice, stealers of sacrifice, who sit in the heaven, from them may Sūrya guard me. May we go to those who do good deeds—That highest oblation wherewith O all-knower, thou didst collect milk for Indra, therewith O Agni, do thou make him grow. Bestow on him lordship over his kinsmen." He makes the sacrificer gaze towards the east with the formula, "Gaze on the heaven, gaze on the midregion."³ He makes him sit in the Sadas with the formula, "Join those in the Sadas."³ The sacrificer points to the Dakṣiṇās with the formula, "Given by us, go to the gods, full of sweetness; enter the giver, without leaving us go by the path leading to the gods. Sit in the region of the righteous. May this be accomplished for us."⁴

VIII.7

Going eastwards (the Adhvaryu) says (to the Maitrāvaruṇa), "Do you recite the puronuvākya for Indra accompanied by the Maruts." Listening to it, the Pratiprasthātṛ goes out taking the two cups. The Adhvaryu takes up the cups from the Pratiprasthātṛ who has gone out. He hands over one of them to the Pratiprasthātṛ standing towards the north. He causes to announce, "Do thou announce," "May it be heard;" "Do you address a call (to the Hotṛ) to recite the yājyā for Indra accompanied by Maruts." At the Vaṣaṭ-utterance both make the offering simultaneously. The Pratiprasthātṛ pours down the remnants of his cup into the Adhvaryu's cup. To him the Adhvaryu says, "O Pratiprasthātṛ, do you take up the third Marutvatīya draught into this cup." The Pratiprasthātṛ takes up the third Marutvatīya draught from the Droṇakalaśa by means of the drawing spoon with the verse, "O Indra, do thou, accompanied by Maruts, the mighty, drink the Soma for joy, to thy extent. Pour within the wave of sweetness. Thou art since long, the King of pressed drinks."¹

3. TS.I.4.43.2

4. TS.I.4.43.3

1. TS.I.4.19

पराडावर्तत इडा देवहूरिति । यावदेतस्य यजुषः पर्याप्नोति तावज्जपति ।
 अभ्येनमाह्वयते होता । प्रत्याह्वयते ऽध्वर्युः । शंसति प्रतिगृणाति ।
 प्रसिद्धमुक्थं प्रतिगीर्यं प्राडेत्योद्यच्छत एतं तृतीयं मरुत्वतीयं ग्रहम् ।
 अनूद्यच्छन्ते नाराशंसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज
 सोमस्येति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विनाराशंस-
 ननुप्रकम्पयन्ति । एतत्पात्रं नाराशंसं अन्वायन्ति । अनुसवनभक्ष इन्द्रेण
 मरुत्वता पीतस्येति । होता चैवाध्वर्युश्चैतत्पात्रं संभक्षयतो नाराशंसपीतेन
 नाराशंसान्नाराशंसपीतस्य सोम देव ते मतिविदो माध्यंदिनस्य सवनस्य
 त्रिष्टुच्छन्दसः पितृपीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति ।
 होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् हिन्व म
 इत्यात्मानं प्रत्यभिमृशन्ते । आप्याययन्ति चमसानाप्यायस्व समेतु त
 इति । सीदन्ति नाराशंसं आप्यायिता दक्षिणस्य हविर्धानस्या-
 पालम्बमधोऽधो माहेन्द्राय ॥ ७ ॥

Following this, he says, "Thou art taken with a support; for Indra accompanied by Maruts thee."¹ Having wiped it around, he keeps it down with the formula, "This is thy birth-place; for thee accompanied by Maruts."¹ The Adhvaryu, having turned by the right and having hastened towards the west, consumes the cup together with the Hotṛ with the formulas, "(of the Soma) drunk by Indra accompanied by Maruts..."²

Taking hold of the cup (the Adhvaryu) turns away the formula, "May Idā who summons the gods, Manu who leads the sacrifice, may Bṛhaspati recite the hymns and acclamations. Viśve Devas are reciters of the hymns. O Mother earth, do not harm me. I shall think of honey, may I utter speech full of honey for the gods, and acceptable to men. May the gods aid me to radiance; may the Pitṛs rejoice in me."³ He murmurs this formula up to that extent to which he can. The Hotṛ calls upon him. The Adhvaryu responds. (The Hotṛ) recites the Śāstra. (The Adhvaryu) responds in recitation. Having responded to the Śāstra in the prescribed manner and having gone eastwards, he lifts up the third Marutvatiya cup. The Nārāsaṃsa goblets are lifted up. The Adhvaryu causes to announce, "Do thou announce;" "May it be heard;" "O reciter of the Śāstra, do you recite the yāgyā for the offering of Soma." He makes the offering twice at the Vaṣaṭ and second Vaṣaṭ-utterance. Similarly (the Camasādhvaryus) shake the Nārāsaṃsa goblets twice each. The Nārāsaṃsa goblets follow the cup. The Savanabhakṣa formula following (the invocation of Idā) is "... (of Soma) drunk by Indra accompanied by Maruts"² The Hotṛ and the Adhvaryu together consume this cup and the Camasins consume the Nārāsaṃsa goblets with the Nārāsaṃsapīta formula, "O God Soma, I, given consent, consume thee who art drunk by Nārāsaṃsa, who knowest the mind, who belongest to the Midday-pressing, who hast Triṣṭubh for thy metre, who art drunk by the Pitṛs, who hast sweetness and who art given consent."⁴ These three⁵ consume the Hotṛ's goblet obtaining the consent of each other. (The camasins consume) their respective goblets. They touch, each one to himself, with the formula, "Impel my limbs, O thou with tawny steeds, do not distress my troops. Propitious, do thou honour for me the seven Ṛsis; do not go below my navel."⁶ They swell the goblets with the verse, "O Soma, do thou swell; let thy strength be gathered from all sides. Do thou be the cause for acquisition of strength."⁶ The Nārāsaṃsa goblets lie swollen, below the rear part of the southern Havirdhāna cart for the offering to Mahendra.

2. cf. TS. III.2.5.2

3. TS. III.3.2.1

4. TS. III.2.5.1

5. The Hotṛ, the Adhvaryu and the Pratiprasthātr.

6. TS. III.2.5.3

अथ प्राडेत्य शुक्रपात्रमाददान आहोत्रेत्यदेमं माहेन्द्रं ग्रहं
 गृह्णाम्यथोदञ्च राजानं पूतभृतमभि संपवयतादशाभिर्द्रोणकलशं मृष्टा
 न्युब्जतादिति । स तथा करोति । स शुक्रपात्रेण माहेन्द्रं द्रोणकलशाद्गृह्णाति
 महाः इन्द्रो य ओजसेत्यनुद्रुत्योपयामगृहीतो ऽसि महेन्द्राय त्वा जुष्टं
 गृह्णामीति । परिमृज्य सादयत्येष ते योनिर्महेन्द्राय त्वेति । अथाप
 उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति ।
 स्तुवते माहेन्द्राय । प्रस्तुते साम्नि संप्रैषमाहाभिषोतारो ऽभिषुणुताग्रीदाशिरं
 विनयोलूखलमुद्गादय प्रतिप्रस्थातर्वारुणमेककपालं निर्वप सौम्यस्य
 विद्धीति । यथासंप्रैषं ते कुर्वन्ति । होत्र एषोत्तमेति प्राहुः । होतुः
 कालात्पराडावर्तते ऽध्वर्युः । अभ्येनमाह्वयते होता । प्रत्याह्वयते
 ऽध्वर्युः । शंसति । प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्य प्राडेत्योद्यच्छत
 एतं माहेन्द्रं ग्रहम् । अनूद्यच्छन्ते नाराशंसान् । अथाश्रावयत्यो श्रावयास्तु
 श्रौषडुक्थशा यज सोमस्येति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव
 द्विर्द्विनाराशंसाननुप्रकम्पयन्ति । एतत्पात्रं नाराशंसा अन्वायन्ति ।
 अनुसवनभक्षो महेन्द्रेण पीतस्येति । होता चैवाध्वर्युश्चैतत्पात्रं संभक्षयतो
 नाराशंसपीतेन नाराशंसान्नाराशंसपीतस्य सोम देव ते मतिविदो
 माध्यंदिनस्य सवनस्य त्रिष्टुप्छन्दसः पितृपीतस्य मधुमत उपहूतस्योपहूतो
 भक्षयामीति । होतृचमसमैवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं
 चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् ।
 सर्वभक्षा मार्जयन्ते । अथेन्द्राय त्वेन्द्राय त्वेत्येवं त्रिभिरुक्थ्यपर्यायैश्चरति ।
 तं तथैवोत्तमे ऽतिशिष्ट आहाच्छावाकस्य चमसमनून्नयध्वमुन्नेतः सर्वश
 एव राजानमुन्नय मातिरीरिचः प्रतिप्रस्थातरुपैतेन ग्रहेण रमैहि यजमानेति ।

VIII.8

Having gone towards the east, taking up the Śukra cup (the Adhvaryu) says, "O Unnetṛ, when I take up the cup for Mahendra, do thou pass the Soma into the Pūtabhṛt jar towards the north; having cleansed the Droṇakalaśa with fringes, do thou put it upsidedown." He does so. He takes a draught for Mahendra in the Śukra cup from the Droṇakalaśa with the verse, "Great is Indra who through his might is like the cloud giving rain. He waxes with the praise by Vatsa." Following this he adds, "Thou art taken with a support; I take thee agreeable to Mahendra."¹ Having wiped it around, he places it with the formula. "This is thy birth-place; for Mahendra thee." Having touched water, having taken two darbha-blades, having restrained speech and having hastened to the west, he introduces the Stotra. The Udgātṛs chant the Stotra for Mahendra. As soon as the chanting of the Sāman is commenced, he gives out the call, "O pressers of Soma, do you press; O Agnīdh, do thou stir the milk; cause the mortar to make sound, O Pratiprasthātṛ, do you pour out paddy for a cake on one potsherd for Varuṇa, and enquire about the rice cooked for Soma." They act according to the calls. The chanters announce to the Hotṛ: "This is the last (verse)." The Adhvaryu turns about from the place in front of the Hotṛ. The Hotṛ calls him. The Adhvaryu responds. (The Hotṛ) recites the Śāstra. (The Adhvaryu) responds. Having responded in the prescribed manner and having gone towards the east, he lifts up the cup for Mahendra. The Nārāsaṃsa goblets are lifted up subsequently. He causes to announce; "Do thou announce;" "May it be heard," "O reciter of the Śāstra, do you recite the yāgyā for Soma." He makes the offering twice at the Vaṣaṭ and second Vaṣaṭ-utterance. Similarly (the Camasādhvāryus) shake the Nārāsaṃsa goblets twice. The Nārāsaṃsa goblets follow the cup. The Savanabhakṣa formula following (the invocation of Idā) is "... (of the Soma) consumed by Mahendra...." The Hotṛ and the Adhvaryu together consume the cup. (The Camasins) consume the Nārāsaṃsa goblets with the Nārāsaṃsapīta formula, "O god Soma, I, given consent, consume thee who art drunk by Nārāsaṃsa, who knowest the mind, who belongest to the Midday pressing, who hast Triṣṭubh for thy metre, who art drunk by the Pitṛs, who hast sweetness and who art given consent."² These three³ consume the Hotṛ's goblet obtaining the consent of each other. (The Camasins consume) their respective goblets. They touch, each one to himself, with the formula, "Impel my limbs, O thou with tawny steeds; do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis. Do not go below my navel."⁴ The goblets are not swollen. Consuming the entire quantity, they sprinkle themselves.

1. TS.I.4.20

2. TS.III.2.5.1

3. The Hotṛ, the Adhvaryu and the Pratiprasthātṛ.

4. TS.III.2.5.3

पूर्वया द्वारा हविर्धानं प्रपाद्याथोदुब्ज्याधवनीयः सर्वश एव वसतीवरीः
 पर्यस्यति । सर्वश एवैकधनान् । पुरोऽक्षमेव वसतीवरीकलशं मृष्ट्वा
 न्युब्जति । पश्चादक्षमेकधनान् । अच्छावाकचमसमेव प्रथममुन्नयन्ति ।
 यथोपपादमितरान् । सर्वश एव राजानः समुन्नीयोत्तरवेद्याः सःसादयन्ति ।
 अथादत्त उक्थ्यस्थाल्या औपशयं पात्रम् । तस्मिन्नेतः सर्वश एव राजानं
 गृह्णाति य उक्थ्यस्थाल्यां भवति । स उ वा ऐन्द्र एव भवति । अथोक्थं
 वाचीत्याह माध्यंदिनः सवनं प्रतिगीर्यं प्रशास्तः प्रसुहीति । सर्पतेत्याह
 प्रशास्ता । संतिष्ठते माध्यंदिनः सवनम् ॥ ८ ॥ द्वितीयः ॥

प्रसर्पन्ति तृतीयसवनाय देवी द्वारावित्यत एवोर्ध्वेन । संप्रसृप्तान्वि-
 दित्वाध्वर्युः प्राडायन्नाहाग्नीत्परिश्रयणमाहर प्रतिप्रस्थातराशिरमानय
 शृतातड्क्वमादित्यग्रहाय दध्याहरैहि यजमानेति । पूर्वया द्वारा हविर्धानं
 प्रपाद्य य एष उपाःशुपात्रे ऽःशुः प्रास्तो भवति तं माध्यंदिनीय ऋजीषे
 ऽपिसृज्य यमेव कं च ग्रावाणमादायोन्नेतारमाहाहरोपसृजेति । उपसृजत्युन्ने-
 ताधवनीयादुदचनेन । अपरिमितमभिषुत्याथैनः सुसंभृतः संभरण्याः
 संभृत्योन्नेत्र उत्प्रयच्छति । तमुन्नेताधवनीये ऽवनयति । एवमेव द्वितीयः
 पर्यायः संतिष्ठते । एवं तृतीयः । ऋजीषमन्ततो दशापवित्रेण परिवेष्ट्योन्नेत्र
 उत्प्रयच्छति । तदुन्नेताधवनीये विक्षाल्य प्रपीड्ये दक्षिणस्य
 हविर्धानस्यान्तरेणेषे उपातिहत्य नीड उत्सादयति । परिश्रयन्ति पूर्वा
 द्वारमपरां च । अथादत्त आदित्यस्थाल्या औपशयं पात्रम् । तस्मिन्नेतस्य
 राज्ञस्तृतीयवेलां गृह्णाति य आदित्यस्थाल्यां भवति कदा च न
 स्तरीरसीत्यनुद्रुत्योपयामगृहीतो ऽस्यादित्येभ्यस्त्वा जुष्टं गृह्णामीति ।

He goes through three Ukthya rounds (each time taking the cup) with "for Indra thee" "for Indra thee." When the last round remains, he says, "Do you fill in the goblets following the Acchāvāka's goblet, O Unnetṛ, do thou take up the entire quality of Soma, do not keep back, O Pratiprasthātṛ, do you stop (the offering) with this cup. Come O sacrificer." Having led him into the Havirdhāna shed by the eastern door, having kept the Ādhavanīya jar upsidedown, he pours down the entire quantity of Vasatīvarī water and the entire quantity of Ekadhana pitchers. Having washed the Vasatīvarī pitcher, he puts it upsidedown in front of the axle; the Ekadhana pitchers to the rear of the axle. The Acchāvāka's goblet is filled in first; others as one likes. Having filled in the entire Soma, they keep them on the Uttaravedi. (The Pratiprasthātṛ) takes the cup lying near the Ukthya vessel. In it he takes the entire quantity from the Ukthya vessel. It belongs to Indra. Having responded to (each of the Śāstras in) the Midday pressing (the Adhvaryu or the Pratiprasthātṛ) says, "The Śāstra has been recited (nicely)." (He further says) "O Praśāstr, do thou impel." "Do you disperse," says the Praśāstr.

The Midday-pressing thus comes to an end.

VIII.9

THIRD PRESSING

They proceed to the third pressing with the formulas beginning with "O divine doors, do you not torment me."¹ Knowing that the priests have entered the Sadas, the Adhvaryu going eastwards says, "O Agnīdh, do thou bring the enclosure. O Pratiprasthātṛ, do you bring milk, bring the curds obtained by curdling boiled milk, for the Āditya's cup, come O sacrificer." Having led him into the Havirdhāna shed by the eastern door, having put into the residue of Soma pertaining to the Midday pressing the shoot which was put into the Upāmśu cup and having taken up one of the pressing stones, he says to the Unnetṛ, "Bring, pour out." The Unnetṛ pours out Soma from the Ādhavanīya jar by means of the drawing spoon. Having pressed (the Soma) many times and having collected it in a pan in ample quantity, he hands it over to the Unnetṛ. The Unnetṛ pours it into the Ādhavanīya jar. Thus a second round takes place; also a third one. Having finally covered the residue with the woollen filter, he hands it over to the Unnetṛ. The Unnetṛ, having stirred it in the Ādhavanīya, having twisted it and having carried it in between the two poles of the southern Havirdhāna cart, keeps it in the seat.

The eastern and western doors (of the Havirdhāna shed) are enclosed. Then he takes the cup lying near the Āditya-vessel. He takes in it one third part of the Soma contained in the Āditya-vessel with the verses, "O Indra, thou art never barren, never dost thou fail thy worshipper. Now more and more is thy divine gift

1. TS.III.2.4.4

बर्हिषी अन्तर्धाय शृतातङ्क्येन श्रीणाति कदा च न प्रयुच्छसीत्य-
 नुद्गत्योपयामगृहीतो ऽस्यादित्येभ्यस्त्वा जुष्टं गृह्णामीति । अपोद्धृत्य
 बर्हिषी अर्धवेलाः राज्ञो गृह्णाति यज्ञो देवानां प्रत्येति सुम्रमित्यनुद्गत्यो-
 पयामगृहीतो ऽस्यादित्येभ्यस्त्वा जुष्टं गृह्णामीति । अथैनं स्थविमत
 उपांशुसवनेन श्रीणाति विवस्व आदित्यैष ते सोमपीथस्तेन मन्दस्व तेन
 तृप्य तृप्यास्म ते वयं तर्पयितारो या दिव्या वृष्टिस्तया त्वा श्रीणामीति ।
 अथैनमुद्गृह्णाति । अत्र विज्ञानमुपैति यदि ताजक् प्रस्कन्दत्यप्तुर्वर्षुकः
 पर्जन्यो भवति । यदि चिरमवर्षुकः । न सादयतीति ब्राह्मणम् ।
 अथैनमुपांशुसवनं दशापवित्रेण परिवेष्ट्य तेनाधस्तात्पात्रमुद्धन्त्यूर्मिकार-
 मविषिब्जन् ॥ ९ ॥

आ समुद्रादान्तरिक्षात्प्रजापतिरुदधिं च्यावयातीन्द्रः प्रस्रौतु मरुतो
 वर्षयन्तून्मभय पृथिवीं भिन्द्नीदं दिव्यं नभः । उद्रो दिव्यस्य नो देहीशानो
 विसृजा दृतिमिति । अथैनमुपांशुसवनं दशापवित्रेण परिमृज्य
 ग्रावस्वपिसृजति । विवृण्वन्ति पूर्वा द्वारमपरां च । अथैतं ग्रहं बर्हिर्हस्तेना-
 पिधायोपोत्तिष्ठन्नाहादित्येभ्यः प्रियेभ्यः प्रियधामभ्यः प्रियव्रतेभ्यो
 महस्वसरस्य पतिभ्य उरोरन्तरिक्षस्याध्यक्षेभ्यः प्रेष्येति । वषट्कृते
 ओषधीः प्रास्याग्रावादित्यं जुहोति सकृदेव । न हुत्वान्वीक्षते । पर्यावृत्तस्यैव

increased, O bountiful one." Following this he recites the formula, "Thou art taken with a support;" "I take thee agreeable to Ādityas." Having held two darbha-blades inbetween, he mixes it with the curds obtained from curdling boiled milk with the verse, "At no time art thou heedless, but dost guard the two generations. The pressing is thy strength, O fourth Āditya. The ambrosia is ready in the heaven."² Following this he adds the formula, "Thou art taken with a support; I take thee agreeable to the Ādityas."² Removing the darbha-blades, he takes half of the remaining quantity of Soma with the verse, "The sacrificer seeks the favour of gods; be you kindly O Āditya. May your favour come hither that it may the more free us from affliction." Following this (he adds), "Thou art taken with a support; I take thee agreeable to the Ādityas."² He then mixes it with the thicker end of the Upāṁśusavana pressing stone with the formula; "O bright Āditya, this is thy Soma-drink; delight in it; may we who satiate thee be satiated. I mix thee with that which is the divine rainfall."² He lifts it up. Here he obtains a prediction; if a drop falls down immediately, it will rain. If it takes more time, it will not. "He should not keep it down." So says the Brāhmaṇa. Having wound round the Upāṁśusavana pressing stone with the woollen filter, he strikes with it at the cup from below in a crooked manner, but without allowing the Soma from the cup to spill out.

VIII.10

With the formulas, "Prajāpati makes the cloud fall from the ocean, from the midregion. May Indra distil it; may Maruts cause it to rain."¹ "Flood the earth, break this heavenly cloud; give us the heavenly water; ruling, do thou loosen the leather-bag."¹ Having wiped around the Upāṁśusavana stone by means of the woollen filter, he inserts it among the pressing stones. The front door and the rear door are opened.² Having covered the cup with the hand with sacrificial grass held in it, and while standing up, he says (to the Maitrāvaruṇa), "Do you recite the puronuvākya for the Ādityas the beloved, having dear abode, having dear vows, lords of big home, lords of wide midregion." Having crossed and having caused to announce he says, "Do you address a call (to the Hotṛ to recite the yājyā) for the Ādityas, having dear abode, having dear vows, lords of big home, lords of wide midregion." At the Vṛṣaṭ-utterance having thrown the sacrificial grass into the fire, he offers the Āditya cup once. After having offered, he does not gaze upon it. The Pratiprasthātṛ takes the cup from him who has turned round.

2. TS.I.4.22

1. TS.III.5.5.2

2. cf BaudhŚS VIII.9

प्रतिप्रस्थाता पात्रमादत्ते । एतस्मिन्काले प्रतिहर्ता पूतभृतो बिले पवित्रं
 वितत्य द्वौ वा त्रीन्वा राज्ञ उदचनानानयति । आग्रयणमेवाध्वर्युरादत्ते ।
 आदित्यस्थालीं प्रतिप्रस्थाता सोपशयाऽं संप्रगृह्णाति । तासां तिसृणां
 चतसृणां वा धाराणां तथोपरिष्ठादाग्रयणमानीयाधस्तादुपगृह्णाति । तं तथैव
 त्रिरभिहिङ्कृत्य परिमृज्य सादयति । अपोद्धृत्य पवित्रं बर्हिषी
 अन्तर्धायाशिरमवनयत्यन्वारब्धायां पत्न्यामस्मे देवासो वपुषे चिकित्सतेति
 चतसृभिरनुच्छन्दसम् । अपोद्धृत्य बर्हिषी पूतभृतो बिले द्रप्साननुमन्त्रयते ।
 द्वौ पवमानस्य ग्रहौ गृह्णाति । तथोन्नेतरित्याह प्राञ्चः राजानं पूतभृतमभि
 संपवयताद्दशाभिराधवनीयं मृष्ट्वा न्युब्जतादिति । स तथा करोति । तथाप
 उपस्पृश्य बर्हिषी आदायोपनिःसर्पति । तेषु तथैव समन्वारब्धेष्वहवनीये
 सुवाहुतिं जुहोति ॥ १० ॥

At this juncture, the Pratihartṛ, having spread the filter on the opening of the Pūtabhṛt jar, pours into it two or three drawing spoonfuls of Soma. The Adhvaryu takes the Āgrayaṇa vessel; the Pratiprasthātṛ takes up the Āditya vessel together with its adjoining cup. The Adhvaryu pours Soma in three or four streams into the Āgrayaṇa vessel. In a similar manner³ the Adhvaryu takes up (into the Āgrayaṇa vessel a stream of Soma through the woollen filter and pour it out into another pot; he should again take up into the Āgrayaṇa vessel as the second stream the Soma poured out into the other pot and) made to pass through the woollen filter from above, holding the Āgrayaṇa vessel below the filter. (He also takes up Soma from the Āditya vessel and the Āditya cup, as the third and the fourth stream). In a similar manner³ having uttered *him* over it three times and having wiped round, he places it. Having removed the filter and having held two darbha-blades inbetween, he pours the churned milk into it while the sacrificer's wife has contacted, with four verses in the order of the scripture, "O gods, do you have regard to this wonder, the good thing which the husband and wife win with the admixture. A male child is born, he finds riches, and all the house prospers unhurt—May the husband and wife who give the admixture win Good. May wealth unharmed attend them dwelling in harmony. May he who pours the milk together with the pitcher (of Soma) leave misfortune on the way through the sacrifice—His wife has clarified butter for the neck, she is fat. His sons are fat, not thin. He who, together with his wife, is eager to offer a good sacrifice, has given to Indra the admixture together with the pitcher (of Soma)—May the admixture place in me strength and good offspring and food, wealth and fair name in me who am conquering the fields with might, O Indra, and casting down my rivals."⁴ Having removed the darbha-blades, he follows the drops fallen out of the opening of the Pūtabhṛt jar. He takes two Pavamānagrahas.⁵ In the like manner⁵ he says, "O Unnetṛ, do thou purify the Soma into the Pūtabhṛt jar towards the east, put the Ādhavanīya jar upsidedown after having cleansed it with fringes." He does so. In the like manner, having touched water and having taken two darbha-blades, he moves out. After they have contacted successively in the like manner, he offers a spoonful on the Āhavanīya.

3. cf. BaudhŚS VII.6 Bhavasvāmin on BaudhŚS VIII.10 : *āgrayaṇasthālīm adhvaryur ādatte ādityasthālīm pratiprasthātā sopasāyām āgrayaṇasthālīstham avanīyā "dityasthālīstham ādityagrahasaṃsrāvam ādityasthālyām avanīya tam ca yugapat pacitye (?) prakṣīpyā" grayaṇasthālyām grhṇāti evam tisro dhāra udatacenenai te sahā 'nile calasro bhavanti* cf. BhārŚS XIV.9.14-15.

4. TS.III.2.8.4-5

5. cf BaudhŚS VII.7

इदं तृतीयः सवनं कवीनामृतेन ये चमसमैरयन्त । ते सौधन्वनाः
 सुवरानशानाः स्विष्टिं नो अभि वसीयो नयन्तु स्वाहेत्येतयाध्वर्युं
 जुहुतः । यथावेदमितरे जुह्वति । तथा प्रदक्षिणमावृत्य सदो ऽभि पवमानः
 सर्पन्ति । तथा सदसि यथायतनमुपविशन्ति । तथोद्गात्रे वा प्रस्तोत्रे वा
 बर्हिषी प्रयच्छत्यृक्सामयोरुपस्तरणमसि मिथुनस्य प्रजात्या इति वा
 तूष्णीं वा । तथोपाकरणं जपति वायुर्हिङ्कर्तेति । स एष सप्तदश आर्भवः
 पवमानो भवति । तस्य नवम्यां प्रस्तुतायां वाचयति सधासि जगतीच्छन्दा
 अनु त्वारभे स्वस्ति मा संपारयेति । अत्र पञ्चहोतारं व्याचष्टे । उद्धुते साम्नि
 संप्रैषमाहाग्रीच्छालाकान्विहर बर्हिं स्तृणाहि पुरोडाशाः अलंकुरु
 प्रतिप्रस्थातः पशौ संवदस्वेति । यथासंप्रैषं तौ कुरुतः । तथाप उपस्पृश्याहैहि
 यजमानेति । पूर्वया द्वारा हविर्धानं प्रपाद्य तथा समस्तः राजानमुपतिष्ठते ।
 नात्रावकाशैश्चरति । तथा प्रचरण्यां नवकृत्वो गृह्णीते । तथैष आग्रीध्र
 आग्रीध्रीयाद्धिष्ण्यादनुपूर्वं धिष्णियेषु शालाकान्विहरति । तथा
 पुरस्तात्प्रत्यङ्गडासीनो विहताञ्छालाकान्व्याधारयति । तथोत्तरस्य
 हविर्धानस्य चुबुके प्रचरणीः सादयति । तथा सांकाशिनेन पथा पृष्ठ्याः
 स्तृणाति संततां गार्हपत्यादाहवनीयात् ॥ ११ ॥

VIII.11

(With the verse), "This third pressing belongs to the wise, the sons of Sudhanvan who, through holy order, have set the goblets in motion. When they have attained heaven, let them bear our good offering to what is better, *svāhā*."¹ The two Adhvaryus make the offering with this verse. Others make the offering following their scripture. Having turned by the right, they similarly² move towards the Sadas for the (Ārbhava) Pavamāna stotra. They sit down in the Sadas in a like manner.² He gives two darbha-blades either to the Udgātṛ or the Prastotṛ in the like manner² with the formula, "Thou art the spreading for Ṛk and Sāman for the procreation by the couple,"³ or silently. He murmurs in a like manner² the Upākaraṇa formula, "The *him*-sound maker is Vāyu; the Prastotṛ is Agni; the Sāman is Prajāpati; the Udgātṛ is Bṛhaspati; the Upagātṛs are Viśve Devas; the Pratihartṛs are Maruts; the end of Sāman is Indra. May the Gods possessors of vital breath give me vital breath."⁴ The Ārbhava Pavamāna stotra is characterised by seventeen stomas. When the chanting of the ninth verse has commenced, he causes the sacrificer to recite the formula, "Thou art the eagle with the Jagatī for thy metre; I grasp thee; bring me over in safety."⁵ Here he recites the Pañcahotṛ formula.⁶

When the Sāman has been gone over, he gives out the call, "O Agnīdh, do thou spread out fires derived from splinters (on the Dhiṣṇiyas), spread the Barhis, accomplish the Puroḍāśas; O Pratiprasthātṛ, do you converse in respect of the (cooked) animal." They act according to the calls. Having touched water, he calls out, "Come, O Sacrificer," in a like manner.² After he has been led into the Havirdhāna shed by the eastern door, the sacrificer prays to the entire Soma in a like manner.² Here the Adhvaryu does not murmur the Avakāśa formulas.² He takes nine spoonfuls in the ladle in use in a like manner.² In the same way² the Āgnīdhra spreads out fire-brands successively on the Dhiṣṇiyas from the Āgnīdhriya Dhiṣṇiya. In the same way² seated in front and facing westwards, he pours Āghāra offerings over the spread out firebrands. In the same way² he places the ladle in use on the chin of the northern Havirdhāna cart. In the same way² along the path involving simultaneous sight, he strews the Pṛṣṭhyā line uninterruptedly from the Gārhapatya up the Āhavanīya.

1. TS III.1.9.2
2. cf BaudhŚS VII.8; VIII.2
3. The source of this formula is not traced.
4. TS.III.3.2.1
5. TS.III.2.1.1
6. TĀ III.1

अथ पशुना चरति मनोताप्रभृतिनेडान्तेन । तथा सवनीयान्पुरो-
 डाशान्याचति । तेषां तथैव समवद्यन्नाह तृतीयस्य सवनस्येन्द्राय
 पुरोडाशानामवदीयमानानामनुब्रूहीति । पूर्वार्धादवदायापरार्धादवद्यति ।
 अभिघारयति । प्रत्यनक्ति । तथोपभृति स्विष्टकृते सर्वेषां सकृत्स-
 कृदुत्तरार्धादवद्यति । द्विरभिघारयति । न प्रत्यनक्ति । अत्याक्रम्याश्राव्याह
 तृतीयस्य सवनस्येन्द्राय पुरोडाशान्प्रस्थितान्प्रेष्येति । वषट्कृते जुहोति ।
 तथा समावपमान आहाग्रये ऽनुब्रूहीति । आश्राव्याहाग्रये प्रेष्येति ।
 वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय पूर्वा आहुतीर्जुहोति । अथोदङ्ङित्याक्रम्य
 यथायतनं स्तुचौ सादयित्वा तथैव पात्र्यामिडां समवधाय प्रतीचः
 पुरोडाशान्प्रहिणोति । अनु हैके संयन्ति पशव इडेति वदन्तः । अथ
 प्राडयन्नाहोत्रीयमानेभ्यो ऽनुब्रूहि होतुश्चमसमनूत्रयध्वं तीव्रां आशीर्वतः
 कुरुध्वमुन्नेतः सोमं प्रभावयेति । होतृचमसमेव प्रथममुन्नयन्ति ।
 यथोपपादमितरान् । समुन्नीयोत्तरवेद्यां ससादयन्ति । अथ प्राडेत्य
 होतृचमसमादायाश्राव्याह तृतीयस्य सवनस्यर्भुमतो विभुमतः प्रभुमतो
 वाजवतः सवितृवतो बृहस्पतिवतो विश्वदेव्यावतस्तीव्रां आशीर्वत
 इन्द्राय सोमान् प्रस्थितान्प्रेष्येति । वषट्कृते जुहोति श्येनाय पत्वने
 स्वाहेति । अनुवषट्कृते तृम्पन्तां होत्रा मधोर्धृतस्य स्वाहेति ।
 वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः सर्वांश्चमसाञ्जुहोति । तथा

VIII.12

Then (the Adhvaryu) goes through the procedure of animal-sacrifice beginning with the Manotā-hymn and ending with Idā. In a like manner¹ he asks for the Savanīya Puroḍāśas. In a like manner¹, taking portions of all of them, he says (to the Maitrāvaruṇa), "Do you recite the puronuvākya for the Puroḍāśas being apportioned for Indra at the third pressing." Having taken portion from the eastern half, he takes from the rear half. He pours clarified butter over them; anoints back (the Puroḍāśas). In a like manner¹ he takes portions once from the northern half of each of all of them. He pours clarified butter over them twice into the Upabhr̥t; does not anoint back. Having crossed and having caused to announce, he says (to the Maitrāvaruṇa), "Do you give out a call (to the Hotṛ to recite the yājyā) for the Puroḍāśas set out for Indra at the third pressing." He makes the offering at the Vaṣaṭ-utterance. In a like manner,¹ taking the portions from the Upabhr̥t into the Juhū, he says (to the Maitrāvaruṇa), "Do you recite the puronuvākya for Agni." Having caused to announce he says, "Do you give out a call (to the Hotṛ to recite the yājyā) for Agni." At the Vaṣaṭ-utterance he makes the offering in the eastern half of the southern half beyond the earlier offerings. Having crossed towards the north in a similar way¹ and having placed the ladles at their places and having put the Idā in the pan in a similar way,¹ he directs the Puroḍāśas towards the west (to the Hotṛ). Some teachers, saying that the Idā represents the animals indeed (prescribe that the relevant priests and the sacrificer) together follow (the invocation.)

Going eastwards (the Adhvaryu) says, "Do you (O Hotṛ) recite the hymn for the goblets being filled in, do you fill in the goblets following the Hotṛ's goblet, render them strong and mixed with churned milk, O Unnetṛ, do thou augment the Soma." The Hotṛ's goblet is filled in first; others as they like. Having filled them, they place them on the Uttaravedi. Having moved eastwards, having taken up the Hotṛ's goblet and having caused to announce, he says (to the Maitrāvaruṇa) "Do you address a call (to the Hotṛ to recite the yājyā) for the Somas set out for Indra, possessed by R̥bhu, Vibhu, Vāja, Savitṛ, Br̥haspati and Viśve Devas at the third pressing." At the Vaṣaṭ-utterance he makes the offering with the formula, "For the flying eagle, svāhā."² At the second Vaṣaṭ-utterance he makes the offering with the formula, "May the Hotṛs delight in the sweet, in the clarified butter, svāhā."² He makes the offering twice at the Vaṣaṭ and second Vaṣaṭ-utterance. In a like manner the Camasādhvāryus offer all the goblets twice. In the same way he gives the call, "Let the Hotṛ's goblet go to him; the Brahman's, the Udgātṛ's, the sacrificer's, the

1. cf. BaudhŚS VIII.3

2. TS.III.2.8.1

संप्रैषमाह प्रैतु होतुश्चमसः प्र ब्रह्मणः प्रोद्गातुः प्र यजमानस्य प्र सदस्यस्य
 होत्रकाणां चमसाध्वर्यवः सकृत्सकृदाशीर्वतो ऽभ्युन्नीयोपावर्तध्वमिति ।
 यन्त्येते महर्त्विजां चमसाः । तथैते होत्रकाणां चमसाध्वर्यवः
 सकृत्सकृदाशीर्वतो ऽभ्युन्नीयोपावर्तन्ते । तेषां तथैव मैत्रावरुणचमसमा-
 दायाश्राव्याह प्रशास्तर्यजेति । वषट्कृते जुहोति विष्टम्भाय धर्मणे स्वा-
 हेति । परिधये जनप्रथनायेति ब्राह्मणाच्छंसिनः । ऊर्जे होत्राणामिति
 पोतुः । पयसे होत्राणामिति नेष्टुः । प्रजापतये मनव इत्यच्छावाकस्य ।
 ऋतमृतपाः सुवर्वाडित्यग्रीधः । चमसंचमसमेवानुवषट्करोति तृम्पन्ताः
 होत्रा मधोर्धृतस्य स्वाहेति । सप्त होत्राः संयाज्य प्रदक्षिणमावृत्य
 प्रत्यङ्मुह्यद्गुत्याग्रेण होतारमुपविशत्ययाडग्रीदिति । स भद्रमकरित्याह
 होता यो नः सोमः राजानं पाययिष्यतीति । तथाप उपस्पृश्य होत्र
 इडामुपोद्यच्छन्ते । उपहूयमानायामिडायामुपप्रगृह्णन्ति चमसान् ।
 उपहूतायामिडायामग्रीध आदधाति षडवत्तम् । प्राश्रन्ति । मार्जयन्ते ।
 इडोपहूताःश्चमसान्भक्षयन्ति भक्षेहि माविशेति दीर्घभक्षमनुद्गुत्यादि-
 त्यवद्गणम्य सोम देव ते मतिविदस्तृतीयस्य सवनस्य जगतीच्छन्दस
 इन्द्रपीतस्य मधुमंत उपहूतस्योपहूतो भक्षयामीति । होतृचमसमेवैते त्रयः
 समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं
 प्रत्यभिमृशन्ते । आप्याययन्ति चमसानाप्यायस्व समेतु त इति । सीदन्ति
 नाराशंसा आप्यायिता दक्षिणस्य हविर्धानस्यापालम्बमधोऽध उपासनवन्तो
 वैश्वदेवाय । चमसायचमसायैव त्रींस्त्रीन्पुरोडाशशकलानुपास्यति । नव

Sadasya's, O Camasādhvaryus of the Hotrakas, do you come up with the goblets, having filled them up once mixed with churned milk." The goblets of the principal priests go to them. Similarly the Camasādhvaryus of the Hotrakas come up having filled in the Soma mixed with churned milk. Having taken up similarly the Maitrāvaruṇa's goblet from amongst them and having caused to announce, he says, "O Praśāstr, do you recite the yājyā." At the Vaṣaṭ-utterance he makes the offering with the formula, "For the firm supporter svāhā."² With the formula, "For the enclosing stick extending to the men"² of the Brāhmaṇacchamsin's goblet; with "For the strength of the Hotrās"² of the Potṛ; with "For the milk of the Hotrās"² of the Neṣṭṛ; with "For Manu for Prajāpati"² of the Acchāvāka; with "For the order, guardian of order, *suvar vāt*"² of the Āgnīdhra. At the second Vaṣaṭ-utterance of each goblet he makes the offering with the formula, "May the Hotrās delight in the sweet, in the clarified butter, svāhā."²

Having made offerings for the seven Hotrakas, having turned by the right, and having hastened to the west, the Adhvaryu sits down in front of the Hotṛ saying, "The Āgnīdhra has recited his yājyā." The Hotṛ says, "He has done a good thing in that he is going to provide for us Soma-drink." Having touched water, they lift up the Idā for the Hotṛ in the same manner.³ While the Idā is being invoked, they closely hold up the goblets. After the Idā has been invoked, the Adhvaryu gives six portions to the Agnīdh. They consume (the Idā); sprinkle themselves. (The Camasins) consume the goblets with which Idā has been invoked with the formula, "O portion to be consumed, come hither, enter into me."⁴ Having gone over this Dīrghabhakṣa formula, (he further continues), "O God Soma I, having sought the consent, consume thee who hast the Ādityas for thy troops, who knowest the mind, who belongest to the third pressing, who hast Jāgati for thy metre, who art drunk by Indra, who hast sweetness and whose consent is sought."⁵ These three⁶ consume the Hotṛ's goblet having obtained the consent of each other. (The Camasins consume) their respective goblets. They touch, each one to himself, with the formula, "Impel my limbs O thou with tawny steeds; do not distress my troops. Propitious, do thou honour for me the seven Ṛsis; do not go below my navel."⁷ They swell the goblets with the verse, "O Soma, do thou swell; let the strength be gathered from all sides. Do thou be the cause for gathering strength." The Nārāsa goblets which have been made to swell lie, each one, together with pieces of puroḍāśa below the rear part of the southern Havirdhāna cart for the Vaiśvadeva offering. For each

3. cf. BaudhŚS VII.14

4. TS.III.2.5.1

5. TS.III.2.5.2; BaudhŚS VII.15; VIII.8

6. The Hotṛ, the Adhvaryu and the Pratiprasthātṛ.

7. TS.III.2.5.3

होतृचमसे । तानत एवानुमन्त्रयते ऽत्र पितरो यथाभागं मन्दध्वमिति ।
एतस्मिन्काल आग्नीध्रे यजमानः पुरोडाशानां प्राश्रति । यदशना स्यात्पत्नी
पत्नीशाले ॥ १२ ॥ तृतीयः ॥

अथ प्राडयन्नाह देवाय सवित्रे ऽनुब्रूहि प्रतिप्रस्थातरन्तर्यामपात्रेण
सावित्रमाग्रयणाद्ग्रहं गृहीत्वोपास्व मा सीषद इति । तच्छ्रुत्वा प्रतिप्रस्था-
तान्तर्यामपात्रेण सावित्रमाग्रयणाद्ग्रहं गृह्णाति वाममद्य सवितरित्यनुद्रुत्यो-
पयामगृहीतो ऽसि देवाय त्वा सवित्रे जुष्टं गृह्णामीति । न सादयतीति
ब्राह्मणम् । असादयित्वैवोपनिष्क्रम्याश्राव्याह देवाय सवित्रे प्रेष्येति ।
वषट्कृते जुहोति । अथ वै भवति सवितृपात्रेण वैश्वदेवं कलशाद्गृह्णाति
सोमे सोममभिगृह्णातीति । स सवितृपात्रेण वैश्वदेवं कलशाद्गृह्णाति सोमे
सोममभिगृह्णात्युपयामगृहीतोऽसि सुशर्मासि सुप्रतिष्ठानो बृहदुक्षे नमो
विश्वेभ्यस्त्वा देवेभ्यो जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते
योनिर्विश्वेभ्यस्त्वा देवेभ्य इति । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्मद्रुत्य
होत्रा समीक्ष्य पराडावर्तत इडा देवहूरिति । यावदेतस्य यजुषः पर्याप्नोति
तावज्जपति । अभ्येनमाह्वयते होता । प्रत्याह्वयते ऽध्वर्युः । शंसति ।
प्रतिगृणाति । अथ यत्र होतुरभिजानात्येकया च दशभिश्च स्वभूत इति
तत्प्रतिप्रस्थाता द्विदेवत्यपात्राणि मार्जालीये मार्जयित्वा पात्रेष्वपिसृजति ।
अथ यत्र होतुरभिजानाति प्र द्यावा यज्ञैः पृथिवी ऋतावृधेति तदन्यतोमदं

goblet he places three pieces of puroḍāśa; nine with reference to Hotṛ's goblet. Each of the priests follows them from his own place with the formula, "O Pitṛs, do you rejoice here as per your share."⁸ At this juncture, the sacrificer consumes (the remaining portions of) Savanīya Puroḍāśas. The sacrificer's wife eats whatever she usually eats in her chamber.

VIII.13

Moving towards the east (the Adhvaryu) says, "(O Maitrāvaruṇa) do you recite the puronuvākya for God Savitṛ, O Pratiprasthātṛ, do you be by my side having taken the draught for Savitṛ in the Antaryāma cup from the Āgrayaṇa vessel; do not put it down." Having listened to it, the Pratiprasthātṛ takes up the draught of Soma into the Antaryāma cup from the Āgrayaṇa vessel with the verse, "Prosperity today O Savitṛ, prosperity tomorrow; mayest thou procure prosperity for us day by day. Through this prayer may be won the prosperity of many prosperous dwellings, O God."¹ Having gone through this (verse) (he further recites) "Thou art taken with a support; I take thee agreeable to God Savitṛ,"¹ "He does not keep it down"-so the Brāhmaṇa says.² Without keeping it down, having gone out and having caused to announce, he says (to the Maitrāvaruṇa), "Do you address a call (to the Hotṛ to recite the yājñā) for God Savitṛ." He makes the offering at the Vaṣaṭ-utterance. It is indeed said, "He takes a draught for Viśve Devas in the Savitṛ's cup³ from the (Pūtabhṛt) jar....; he takes up Soma over Soma."⁴ He takes a draught for Viśve Devas in the Savitṛ's cup³ from (the Pūtabhṛt) jar; (thus) he takes Soma over Soma with the formula, "Thou art taken with a support; thou art having great welfare, having steady place. Obeisance to the great bull. I take thee agreeable to the Viśve Devas."⁵ Having wiped it around, he places it with the formula, "This is thy birth-place; for Viśve Devas thee."⁵ The Adhvaryu should, having turned by the right, having hastened towards the west and having come to an understanding with the Hotṛ (in respect of the Pratigara), turn away. He murmurs as much portion of the formula, "May Idā who summons the gods...."⁶ as he can. The Hotṛ calls upon him. The

8. TS.III.2.5.5

1. TS.I.4.23

2. TS.VI.5.7.1

3. Containing the remnant of Soma after offering.

4. TS. VI.5.7.1,2

5. TS.I.4.26

6. TS. III.3.2.11, BaudhŚS VIII.7

प्रतिगृणात्योथा मोद इव मदा मोद इवेत्या व्याहावात् । अथ यत्र होतुरभिजानाति तद्राधो अद्य सवितुर्वरेण्यमिति तदुभयतोमदमेव प्रतिगृणाति मदा मोद इव मदा मोद इवेत्या व्याहावात् । प्रसिद्धमुक्थं प्रतिगीर्यं प्राडेत्योद्यच्छत एतं वैश्वदेवं ग्रहम् । अनूद्यच्छन्ते नाराशंसान् । अथाश्रावयत्योश्रावयास्तु श्रौषडुक्थशा यज सोमस्येति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विर्नाराशंसाननुप्रकम्पयन्ति । एतत्पात्रं नाराशंसं अन्वायन्ति । अनुसवनभक्षो विश्वेर्देवैः पीतस्येति । होता चैवाध्वर्युश्चैतत्पात्रं संभक्षयतो नाराशंसपीतेन नाराशंसान्न-राशंसपीतस्य सोम देव ते मतिविदस्तृतीयस्य सवनस्य जगतीच्छन्दसः पितृपीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते ॥ १३ ॥

अथ होतारं विपृच्छति परियक्ष्यसि सौम्यां३ न परियक्ष्यसी३ इति । स यथैनं होता प्रत्याह तच्छ्रुत्वासन्नं सौम्यमागच्छति । अथ सुचि चतुर्गृहीतं गृहीत्वात्याक्रम्याश्राव्याह घृतस्य यजेति । वषट्कृते जुहोति ।

Adhvaryu responds. (The Hotṛ) recites the Śastra. (The Adhvaryu) responds to the reciting. When he knows the Hotṛ reciting the verse *ekayā ca dasabhiḥ ca svabhūte*,⁷ the Pratiprasthātṛ, having cleansed the Dvidevatya cups on the Mārjāliya mound, inserts them among the cups. When he knows the Hotṛ reciting the verse *pra dyāvā yajñaiḥ pṛthivī ṛtāvṛdhā ...*,⁸ the Adhvaryu responds, utters the Pratigara with the word *mada* on only one side, such as *othā moda iva madā moda iva* until the utterance of the Vyāhāva⁹ (by the Hotṛ). When he knows the Hotṛ reciting the verse *tad rādhō adya savitur vareṇyam ...*,¹⁰ the Adhvaryu responds with the word *mada* on both sides, such as *madā moda iva madā moda iva* until the utterance of Vyāhāva.

Having responded to the Śastra in the prescribed manner, and having moved eastwards, he lifts up the cup for Viśve Devas. The Nārāsaṁsa goblets are lifted up subsequently. He causes to announce; "Do thou announce," "May it be heard," "O reciter of Śastra, do you recite the yājyā for the offering of Soma." He offers twice at the Vaṣaṭ and second Vaṣaṭ-utterance. In a similar manner the Camasādhvaryus shake the Nārāsaṁsa goblets twice. The Nārāsaṁsa goblets follow the Vaiśvadeva cup. The Savanabhakṣa formula following (the invocation of Idā) is "... (the Soma) drunk by Viśve Devas...." The Hotṛ and the Adhvaryu together consume the cup. (The Camasins consume their respective goblets) with the Nārāsaṁsapīta formula, "O Soma, having obtained consent, I consume thee who art drunk by Nārāsaṁsa, who knowest the mind, who belongest to the third pressing, who hast Jagatī for thy metre, who art drunk by the Pitṛs, who hast sweetness and who hast obtained consent."¹¹ These three¹² consume the Hotṛ's goblet having obtained the consent of each other. (The Camasins consume) their respective goblets. They touch, each one to himself, with the formula, "Impel my limbs O thou with tawny steeds; do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis; do not go below my navel."¹³ They do not swell the goblets. Consuming the entire quantity they sprinkle themselves.

VIII.14

(The Adhvaryu) asks the Hotṛ, "Will you recite the yājyā on both sides of the offering to Soma or not?" Listening to what the Hotṛ said, he comes to the cooked

7. ĀśvŚS V.18.5; VS XXVII 33; MS IV.6.2

8. RV I.159.1

9. viz the utterance *somsāvom*.

10. RV I.159.5

11. TS.III.2.5.2

12. The Hotṛ, the Adhvaryu and the Pratiprasthātṛ.

13. TS.III.2.5.3

अथोपस्तीर्य द्विश्वरोरवद्यति । पूर्वार्धादवदायापरार्धादवद्यति । अभिघार-
यति । न प्रत्यनक्ति । अत्याक्रम्याश्राव्याह सौम्यस्य यजेति । वषट्कृते
दक्षिणार्धपूर्वार्धे प्राचीनावीती सौम्यं जुहोति । अथैनं वैष्णव्यर्चा
सुवाहुत्याभिजुहोति विष्णो त्वं नो अन्तम इति । यद्यु वै होताग्रावैष्णव्यर्चा
परियजति संपन्नमिति नाद्रियेत । तस्मिन्नाज्यमानीयावेक्षते । पवित्रं वै
सौम्यः । आत्मानमेव पवयन्ते । य आत्मानं न परिपश्येदितासुः स्यात् ।
अभिददिं कृत्वावेक्षेतेति । तस्मिन्भूय आज्यमानीयावेक्षते यन्मे मनः
परागतं यद्वा मे अपरागतम् । राज्ञा सोमेन तद्वयमस्मासु धारयामसीति ।
मन एवात्मन्दाधार न गतमना भवतीति ब्राह्मणम् । अथैनमुद्रातृभ्यो
हरन्ति । तस्मिन्स्तच्चेष्टन्ति यत्ते विदुः । अथ प्राडायन्नाह प्रतिप्रस्थातरूपांशु-
पात्रेण पालीवतमाग्रयणाद्ग्रहं गृहीत्वोपास्व मा सीषद इति । तच्छ्रुत्वा
प्रतिप्रस्थातोपांशुपात्रेण पालीवतमाग्रयणाद्ग्रहं गृह्णात्युपयामगृहीतो ऽसि
बृहस्पतिसुतस्य त इन्द्रो इन्द्रियावतः पलीवन्तं ग्रहं गृह्णाम्यग्रा३इ पलीवा३
इति । बर्हिषी अन्तर्धाय घृतेन श्रीणात्यहं परस्तादहमवस्तादहं ज्योतिषा
वि तमो ववार । यदन्तरिक्षं तदु मे पिताभूदहं सूर्यमुभयतो ददर्शाहं
भूयासमुत्तमः समानानामिति । अपोद्धृत्य बर्हिषी न सादयतीति ब्राह्मणम् ।
असादयित्वोपनिष्क्रम्याश्राव्याहाग्रीत्पालीवतस्य यजेति । वषट्कृते जुहोति
सजूर्देवेन त्वष्टा सोमं पिब स्वाहेत्युपांशु । अनुवषट्कृते हुत्वा हरति
भक्षम् । स यद्यस्मिन्नाग्रीध्र उपहवमिच्छत उपैवैनं ह्वयते । नो त्वेव
संभक्षयतः । अथाहाग्रीन्नेष्टुरपस्थमासीद नेष्टुः पलीमुदानयोद्गात्रा संख्याप्याप
उपप्रवर्तयतादूरुणोपप्रवर्तयतान्नग्रं कृत्वोरुमुपप्रवर्तयताद्धौतुश्चमसम-
नूत्रयध्वमुन्नेतः सर्वश एव राजानमुन्नय मातिरीरिचः प्रतिप्रस्थातर्होतृचमसे

rice for Soma placed within the altar. Having taken four spoonfuls in the ladle, having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for the offering of clarified butter." At the Vaṣaṭ-utterance he makes the offering. Having spread clarified butter into the ladle, he takes two portions of cooked rice. Having taken a portion from the eastern half, he takes another from the rear half. He pours clarified butter over the portions. He does not anoint back. Having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for the offering to Soma." At the Vaṣaṭ-utterance he offers to Soma in the eastern half of the southern half suspending his sacred cord over the left shoulder. He offers a spoonful with the verse addressed to Viṣṇu, "O conquering Viṣṇu, do thou, nearest to us, grant us shelter. The sweet-flowing streams milk out for thee the unceasing spring."¹ If the Hotṛ recites the yājyā for Agni-Viṣṇu posterior to the Saumya offering, he should not mind the post-offering deeming that it has taken place. Having poured clarified butter into it, he gazes on it. "The Saumya offering indeed is a strainer. The gazers purify themselves. One who does not see his reflection would die. Having added clarified butter, one should gaze into it."² Having poured more clarified butter into it, one gazes in it with the verse, "If my mind is gone away, or is not gone away, I retain it within me through King Soma."² "He sustains his mind within himself; he does not lose his mind," so the Brāhmaṇa says.² The rice is carried towards the Udgāṛs. With regard to it they act as they are aware of.

Moving forward he says, "O Pratiprasthātṛ, come up having taken a draught for the Pātnīvata offering in the Upāmśu cup from the Āgrayaṇa vessel; do not keep it down." Listening to it, the Pratiprasthātṛ takes the Pātnīvata draught in the Upāmśu cup from the Āgrayaṇa vessel with the formula, "Thou art taken with a support; O Soma, I take the Pātnīvata draught from thee pressed by Bṛhaspati and possessed of power, O Agni accompanied by wives."³ Having held two darbha-blades inbetween, he mixes it with clarified butter with the verse, "I from above, I from below, I warded off the darkness with light, the midregion has become my father. On both sides have I seen the sun. May I become the highest of my equals."⁴ Having taken away the darbha-blades, "he does not keep down (the cup)" so says the Brāhmaṇa. Without keeping it down, having gone out, and having caused to announce, he says, "O Agnīdh, do thou recite the yājyā for the offering of the Pātnīvata cup." At the Vaṣaṭ-utterance he makes the offering with the formula, "Do

1. TS.III.1.10.2

2. TS.VI.6.7.2

3. TS.I.4.27

4. TS.III.5.5.1

ध्रुवायावकाशं कुरुतादेहि यजमानेति । पूर्वया द्वारा हविर्धानं प्रपाद्य
यजमानं ध्रुवमुपस्थापयति भूतमसि भूते मा धा मुखमसि मुखं भूया-
समिति । होतृचमसमेव प्रथममुन्नयन्ति । यथोपपादमितरान् । सर्वश एव
राजानं समुन्नीयोत्तरवेद्यां ससादयन्ति । अथाप उपस्पृश्य बर्हिषी
आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते यज्ञायज्ञियेन ।
अत्र सप्तहोतारं व्याचष्टे । प्रस्तुते साम्नि नेष्टा पत्नीमुद्रात्रा संख्याप्य वाचयति
विश्वस्य ते विश्वावतो वृष्णिवावतस्तवाग्रे वामीरनु संदृशि विश्वा रेतांसि
धिषीयागन्देवान्यज्ञो नि देवीर्देवेभ्यो यज्ञमशिषन्नस्मिन्त्सुन्वति यजमान
आशिषः स्वाहाकृताः समुद्रेष्टा गन्धर्वमातिष्ठतानु वातस्य पत्मन्निड
ईडिता इति । स यदेवैनामुद्रातोपमीवति तदेषा पत्न्यूरुणा पन्नेजनी-
रुपप्रवर्तयति । नग्नं कृत्वोरुमुपप्रवर्तयति ॥ १४ ॥

होत्र एषोत्तमेति प्राहुः । होतुः कालात्पराडावर्तते ऽध्वर्युः ।
अभ्येनमाह्वयते होता । प्रत्याह्वयते ऽध्वर्युः । शंसति । प्रतिगृणाति । अथ
यत्र होतुरभिजानाति स्वादुष्किलायं मधुमां उतायमिति तदुभयतोमोदं
प्रतिगृणाति मोदा मोद इव मदा मोद इवेत्या व्याहावात् । अथ यत्र

you (O Agni) drink Soma along with god Tvaṣṭṛ, svāhā” recited to himself. Having made another offering at the second Vaṣaṭ-utterance, he carries the cup for consuming. If the Āgnīdhra seeks his consent, he gives it. However, they do not consume the cup together. Then he says, “O Agnīdh, do thou sit in the lap of the Neṣṭṛ, O Neṣṭṛ, do thou lead the sacrificer’s wife here, cause the Udgātṛ to gaze at the sacrificer’s wife, (O sacrificer’s wife) do thou let the water flow; let it flow along the thigh; having exposed the thigh, cause the water to flow; (O Camasādhvaryus), do you fill in the goblets following the Hotṛ’s goblet; O Unnetṛ, fill in the entire Soma, do not leave any balance; O Pratiprasthātṛ, do you make room for the Soma from the Dhruva vessel in the Hotṛ’s goblet; come O sacrificer.”

Having led the sacrificer into the Havirdhāna shed by the eastern door, he makes him pray to the Dhruva vessel with the formula, “Thou art being; do thou place me in being; thou art the mouth, may I be the mouth.”⁶ The Hotṛ’s goblet is filled in first; others are filled at will. Having filled in the entire quantity of Soma, they keep (the goblets) on the Uttaravedi. Having touched water, having taken two darbha-blades, having restrained speech and hastening towards the west, he introduces the Stotra. The Udgātṛs chant the Yajñāyajñīya Stotra. The Adhvaryu pronounces the Saptahotṛ formula.⁷ When the Sāman-chanting is commenced, the Neṣṭṛ, having caused the sacrificer’s wife to be gazed at by the Udgātṛ, causes her to recite the formula, “O Agni, may I receive all seed as precious thing in the sight of thee that art all, that hast all and that hast manly power. The sacrifice has come to the gods; the goddesses (waters) have left the sacrifice for the gods. While the sacrificer is offering Soma, the blessings accomplished by the Svāhā-utterance residing in the atmospheric ocean have followed the Gandharva along the path of wind. Food has been praised.”⁸ When the Udgātṛ gazes at her, the sacrificer’s wife causes to flow the Pannejanī water along her thigh. She causes the water to flow having exposed the thigh.

VIII.15

It is announced to the Hotṛ, “This is the last (verse).” The Adhvaryu turns away from the place in front of the Hotṛ. The Hotṛ calls him out. The Adhvaryu responds. (The Hotṛ) recites (the Āgnimāruta Śāstra). (The Adhvaryu) responds. When he listens to the Hotṛ reciting *svāduṣ kilā’yam madhumām ulā’yam*, he utters the Pratigara with the word *moda* on both sides viz. *modā moda iva madā moda iva*, upto

5. TS.VI.5.8.5

6. TS.III.2.8.5

7. TĀ III.1

8. TS.III.5.6.3

होतुरभिजानाति तन्तुं तन्वन्रजसो भानुमन्विहीति तत्प्रतिप्रस्थाता ध्रुवं परिगृह्णाति द्यावापृथिवीभ्यां त्वा परिगृह्णामीति । अथैनं प्रच्यावयति विश्वे त्वा देवा वैश्वानराः प्रच्यावयन्त्विति । अथैनमाहरति दिवि देवान्दृष्ट्वान्तरिक्षे वयांसि पृथिव्यां पार्थिवानिति । अथैनं होतृचमसे ऽवनयति ध्रुवं ध्रुवेण हविषाव सोमं नयामसि । यथा नः सर्वमिज्जगदयक्ष्मं सुमना असत् ॥ यथा न इन्द्र इद्विशः केवलीः सर्वाः समनसः करत् । यथा नः सर्वा इद्विशो ऽस्माकं केवलीरसन्निति । प्रसिद्धमुक्थं प्रतिगीर्य प्राडेत्योद्यच्छत एतं होतृचमसम् । अनूद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमानामिति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः सर्वांश्चमसाञ्जुहति । अथ भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्षो ऽग्निना वैश्वानरेण मरुद्भिः पीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते । अथैतांश्चमसानद्भिः पूरयित्वोत्तरेणाहवनीयं प्राचो वोदीचो वायातयति । तेषु त्रींस्त्रींश्च दूर्वाग्रन्थीन्प्रास्यत्येकैकं च दर्भपुञ्जीलम् । अथोक्थं वाचीन्द्रायेत्याह तृतीयसवनं प्रतिगीर्य प्रशास्तः प्रसुहीति । सर्पतेत्याह प्रशास्ता । संतिष्ठते तृतीयसवनम् ॥ १५ ॥ चतुर्थः ॥

अथ संप्रैषमाहाग्रीदौपयजानङ्गारानाहरोपयष्टरूपसीद ब्रह्मन्प्रस्थास्यामः समिधमाधयाग्रीदग्रीन्सकृत्सकृत्संमृद्धीति । आहरन्त्येतानाग्रीध्रादौपयजानङ्गारान् । तानग्रेण होतारं निवपति । उपसीदत्युपयष्टा गुदतृतीयेन ।

the Vyāhāva (*śomsāvom*). When he listens to the Hotṛ reciting *tantum tanvan rajaso bhānum anvihī*, the Pratiprasthātṛ holds up the Dhruva vessel with the formula, "I take thee by means of Dyāvāpṛthivī."¹ He moves it with the formula, "May the Viśve Devas belonging to all men move thee."¹ He brings it with the formula, "Make firm the gods in heaven, birds in the midregion and material things on the earth."¹ He pours it down into the Hotṛ's goblet with the verse, "We pour down the Soma from the Dhruva vessel into the firm oblation so that this whole world may be without ailment and be of kindly intent for us, so that Indra may make for us all subjects of one mind, so that all quarters may be ours alone."²

Having responded to the Śāstra in the prescribed manner and having moved eastwards, he lifts the Hotṛ's goblet. The (other) goblets are lifted up subsequently. Then he causes to announce; "Do thou announce;" "May it be heard," "O reciter of the Śāstra, do you recite the yājyā for the offering of the Somas." He makes the offering twice at the Vaṣaṭ and second Vaṣaṭ-utterance. All (other) goblets are similarly offered twice. They hasten to the west together with (the goblets) to be consumed. The Savanabhakṣa formula following (the invocation of Idā) is, "I having obtained consent, consume (the remnants of) the goblet which has been consumed by Agni Vaiśvānara and the Maruts for which consent has been obtained." These three³ consume the Hotṛ's goblet having obtained the consent of each other. (The Camasins) consume their respective goblets. They touch, each one to himself, with the formula, "Impel my limbs, O thou with tawny steeds; do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis; do not go below my navel."⁴ The goblets are not swollen. Consuming the goblets in entirety, they sprinkle themselves. Having filled the goblets with water, he lays them towards the east or north to the north of the Āhavanīya. He puts into each of them three bunches of Dūrvā-grass and one cluster of Darbha-blades. Having responded to the Śāstras in the third pressing he says, "A Śāstra has been recited for Indra." (He further says), "O Praśāstr, do you direct." "Do you disperse," says the Praśāstr.

The third pressing comes to an end.

VIII.16

(The Adhvaryu) gives out the call, "O Agnīdh, do thou bring embers for the Upayaj-offerings. O Upayaj-offerer, do thou sit down, O Brahman, we shall proceed; O Agnīdh, having put a fire-stick on the fire, do thou cleanse the fires once

1. TS.III.2.8.5

2. TS.III.2.8.6

3. The Hotṛ, the Adhvaryu and the Pratiprasthātṛ

4. TS.III.2.5.3

अथाध्वर्युः पृषदाज्यं विहृत्य जुह्वाः समानीयात्याक्रम्याश्राव्याह देवेभ्यः
 प्रेष्येति । वषट्कृते जुहोति । प्रेष्य प्रेष्येति । एकादशानूयाजानिष्टोदङ्ङित्या-
 क्रम्य यथायतनः सुचौ सादयित्वा वाजवतीभ्याः सुचौ व्यूहति । शंयुना
 प्रस्तरपरिधि संप्रकीर्य संप्रस्त्राव्य सुचौ विमुच्योन्नेतारमाहोन्नेतर्ग्रहस्ते
 प्रचरेति । तच्छ्रुत्वोन्नेता द्रोणकलश आग्रयणतृतीयं ग्रहं गृह्णात्युपयामगृहीतो
 ऽसि हरिरसि हारियोजनो हर्यो स्थाता वज्रस्य भर्ता पृश्नेः प्रेता तस्य ते
 देव सोमेष्टयजुष स्तुतस्तोमस्य शस्तोक्थस्य हरिवन्तं ग्रहं गृह्णामीति ।
 बर्हिषी अन्तर्धाय धानाभिः श्रीणाति हरी स्थ हर्योर्धाना इति । अपोद्धृत्य
 बर्हिषी अथैनमादायोपोत्तिष्ठन्नाहेन्द्राय हरिवते धानासोमानामनुब्रूहीति ।
 शीर्षन्नधिनिधाय विक्रम्याश्राव्याहेन्द्राय हरिवते धानासोमान्प्रस्थितान्प्रे-
 ष्येति । वषट्कृते जुहोति सहसोमा इन्द्राय स्वाहेति । अनुवषट्कृते हुत्वा
 हरति भक्षम् । स यावन्त ऋत्विजस्तेभ्य उन्नेता धाना व्यावपति । त
 उन्नेतर्युपहवमिष्ट्वैकैकामन्वस्यन्ते । मनसा संबाधते ॥ १६ ॥

इष्टयजुषस्ते देव सोम स्तुतस्तोमस्य शस्तोक्थस्य हरिवत इन्द्रपीतस्य
 मधुमत उपहूतस्योपहूतो भक्षयामीति । अथैनानि निर्णिज्योत्तरवेद्याः

each." Embers are brought for the Upayaj-offerings from the Āgnīdhra fire. The Adhvaryu pours them in front of the Hotṛ. The Upayaj-offerer sits down taking up the one third part of the anus (of the Savanīya animal). The Adhvaryu, having dipped a spoon into the Prṣadājya, having poured it into the ladle, having crossed and having caused to announce, says (to the Maitrāvaruṇa), "Do you address a call (to the Hotṛ to recite the yājyā) for gods." At the Vaṣaṭ-utterance he makes the offering. (He further says) "Do you address a call," "Do you address a call." Having offered eleven Anūyājas, having crossed towards the north, having placed the two ladles in their places, he separates the ladles with the Vājavatī verse.¹ Having scattered the Prastara and enclosing sticks (on the Āhavanīya fire) with the Śamyuvāka formula¹ and having released the ladles, he says to the Unnetṛ, ("This is) thy cup, do thou offer it."

Having listened to it, the Unnetṛ takes into the Droṇakalaśa the draught of one third of the Āgrayaṇa vessel with the formula, "Thou art a bay, yoker of bays; monster on the two bays, bearer of the bolt, impeller of Pṛṣni, to thee O god Soma, for whom the formula of the sacrifice is uttered, the Sāman is chanted and the Śastra is recited, I draw the draught connected with the bays."² Holding two darbha-blades in between, he mixes it with roasted grains with the formula, "You two are bays, roasted grains for the bays."² Having taken away the darbha-blades and having taken up (the Droṇakalaśa), standing up, he says (to the Maitrāvaruṇa). "Do you recite the puronuvākya for the offering of Soma mixed with roasted grains for Indra possessing bays." Having held it upon his head, having taken strides and having caused to announce, he says to him, "Do you address a call (to the Hotṛ to recite the yājyā) for the Soma mixed with roasted grains set up for Indra possessing bays." At the Vaṣaṭ-utterance he makes the offering with the formula, "(Roasted grains) together with Soma for Indra, svāhā."² Having made (another) offering at the second Vaṣaṭ-utterance, he carries (the Droṇakalaśa) to be consumed. The Unnetṛ distributes the roasted grains among as many priests as there are. Having sought consent of the Unnetṛ, they put (the grains) into the mouth, one by one. Each one breaks them (under teeth) mentally.

VIII.17

(With the formula) "O god Soma, I, having obtained consent, eat of thee over whom the yajus has been uttered, the Sāman is chanted and the Śastra is recited, who hast tawny steeds, who art drunk by Indra, who hast sweetness, and for whom

1. cf. BaudhŚS I.19

2. TS.I.4.28

संनिवपन्त्यापूर्यां स्था मा पूरयत प्रजया च धनेन चेति । निवपन्नेव यजमानस्तिस्त्रो धानाः सचते । अथ याचति स्फ्यमुदपात्रं बर्हिरिति । एतत्समादायाहैहि यजमानेति । जघनेन दक्षिणेन हविर्धाने परीत्य दक्षिणेन मार्जालीयं धिष्णियः स्फ्येनोद्धत्यावोक्ष्य दक्षिणाग्रं बर्हिं स्तीर्त्वाद्भिर्मार्जयति मार्जयन्तां पितरो मार्जयन्तां पितामहा मार्जयन्तां प्रपितामहा इति । अथ तिस्त्रो धाना ददात्येतत्ते ततासौ ये च त्वामन्वेतत्ते पितामहासौ ये च त्वामन्वेतत्ते प्रपितामहासौ ये च त्वामन्विति । अत्र पितरो यथाभागं मन्दध्वमित्युक्त्वोदङ् पर्यावृत्यात्र षड्ढोतारं व्याचष्टे । अथाभिपर्यावृत्य तथैवाद्भिर्मार्जयित्वैतेनैव यथेतमेत्याग्रीध्रीये द्वे सुवाहुती जुहोति यन्म आत्मनो मिन्दाभूत्पुनरग्निश्चक्षुरदादिति द्वाभ्याम् । अथाहवनीये शाकलैश्चरन्ति देवकृतस्यैनसो ऽवयजनमसि स्वाहा मनुष्यकृतस्यैनसो ऽवयजनमसि स्वाहा पितृकृतस्यैनसो ऽवयजनमसि स्वाहेति । अथाप्सु-षोमान्यर्युपविश्यावघ्रेण भक्षयन्त्यप्सु धौतस्य सोम देव ते नृभिः सुतस्येष्टयजुषस्तुतस्तोमस्य शस्तोक्थस्य यो भक्षो अश्वसनिर्यो गोसनिस्तस्य ते पितृभिर्भक्षंकृतस्योपहूतस्योपहूतो भक्षयामीति । अथैनानिनीयोपोत्थायादित्यमुपतिष्ठन्ते ॥ १७ ॥

consent has been obtained."¹ Having (put out of the mouth and having) washed, they pour them down on the Uttaravedi with the formula, "You are to be filled, do you fill me with offspring and wealth."² While pouring them down, the sacrificer keeps back three grains. The Adhvaryu asks for the wooden sword, a pot full of water, and sacrificial grass. Having taken this, he says "Come O sacrificer." Having gone round along the west of the Havirdhāna shed³ and then along the south, having dug out by means of the wooden sword towards the south of Mārjāliya mound, having sprinkled water, and having strewn darbha-blades pointing towards the south, the sacrificer sprinkles on it with water with the formula, "May the fathers be cleansed, may the grand fathers be cleansed, may the great grandfathers be cleansed." He gives three roasted grains with the formula, "This is thine O father N.N. and those that belong to thee; this is thine O grandfather N.N. and those that belong to thee, this is thine O great grandfather N.N. and those that belong to thee."⁴ Having said, "Here O fathers, rejoice here with your respective shares,"⁴ and having turned towards the north, he utters the Ṣaḍḍhotṛ formula.⁵

Having turned about, having similarly cleansed with water, and having come by the same route by which he had gone, he offers two spoonfuls on the Āgnīdhriya fire with the two verses, "Whatever fault has been mine, Agni has set it right, all-knower, he who belongs to all men."⁶ "Agni has given back the eye-sight; Indra and Brhaspati have given it back. Do you two O Āsvins, replace my eyesight within the eyes."⁶ They offer splinters on the Āhavanīya with the formula, "Thou art the expiation of the sin committed in respect of gods svāhā; thou art the expiation of the sin committed in respect of man, svāhā; thou art the expiation committed in respect of the fathers, svāhā."⁷ Having sat around the Soma mixed with water, they consume it by smelling with the formula, "O god Soma, I, having obtained consent, consume thee who art purified in water, who art pressed by man, over whom the yajus is uttered, for whom Sāman is chanted and Śastra is recited, who art made by the fathers into food to win horses and cows and for whom consent has been obtained."⁷ Having poured down the water and having stood up, they pray to Āditya:

1. TS.III.2.5.4

2. TS.III.2.5.5

3. Caland's text is *havirdhāne*; Two manuscripts have *havirdhānam*. Bhavasvāmin : *jaghanena sadohavirdhānāyor madhyena dakṣiṇāmukho gatvā*. Thus *havirdhānam* is the correct reading.

4. TS.I.8.5.1

5. TĀ III.4

6. TS.III.2.5.4

7. TS.III.2.5.7

अपाम सोममृता अभूमादर्शम ज्योतिरविदाम देवान् । किमस्मान्कृण-
वदरातिः किमु धूर्तिरमृत मर्त्यस्येति । यद्यु वा अस्तमित आदित्यो
भवत्याहवनीयमेवैतेन यजुषोपतिष्ठन्ते । अथाग्रीध्रं द्रुत्वाग्रीध्रे
दधिद्रप्सान्भक्षयन्ति दधिक्राव्णो अकारिषमिति । अथ सख्यवैसर्जनं
जपन्त्युभा कवी युवाना सत्या ता धर्मणस्पती । सत्यस्य धर्मणस्पते वि
सख्यानि सृजामह इति । अथाध्वर्युः प्रदक्षिणावृत्य प्रत्यङ्ङाद्रुत्य पत्नीः
संयाज्य प्राडेत्य ध्रुवामाप्याय्य षडृग्मियाणि जुहोति धाता रातिः सवितेदं
जुषन्तामिति । त्रीणि यजूंषि यज्ञ यज्ञं गच्छैष ते यज्ञो यज्ञपते देवा गातुविद
इति । अथ स्नुचि चतुर्गृहीतं गृहीत्वायुर्दा दशमीं जुहोत्यायुर्दा अग्रे हविषो
जुषाण इति । एतस्मिन्काले चात्वाले यजमानः कृष्णविषाणां प्रास्यतीन्द्रस्य

VIII.18

"We have drunk Soma; we have become immortal; we have seen the light; we have attained the gods. What the evil spirit would do to us? What the injury perpetrated by man, O immortal Soma?"¹ If the sun has already set, they pray to the Āhavanīya with this verse. Having hastened to the Āgnīdhra chamber, they consume the drops of curds with the verse, "Of Dadhikrāvan have I sung, the swift strong horse. May he make our mouths fragrant; may he lengthen our lives."² They murmur the verse releasing companionship, "Both the young wise are true; guardians of law. O guardian of eternal law, let us release our companionship."³

The Adhvaryu, having turned by the right, having hastened to the west, having made the Patnīsamīyāja offerings, having gone towards the east, having swollen the Dhruvā ladle (with clarified butter), makes offerings with the six praising verses, "May Dhātṛ the giver rejoice in this our offering; may Savitr, may Prajāpati the lord of treasures, may Agni. May Tvaṣṭṛ and Viṣṇu giving liberally grant to this sacrificer wealth together with offspring—O bountiful Indra, do thou unite us with mental power, with cattle, with the wise, with welfare, with prayers to be offered to gods, with the good will of gods, worthy of sacrifice—May we be united with power, with milk, with (able) bodies, with auspicious mental power. May Tvaṣṭṛ grant us bliss in this world; may he remove the disorder of my person—Since O Agni, we have chosen thee as the Hotṛ here in this sacrifice that is going on, thou hast offered successfully and, knowing, hast dispelled (the evils) successfully. Do thou come to our sacrifice—O gods, with the exclamation *svagā* we have made an abode for you who have come to rejoice in this pressing. Do you O wealthy, grant wealth to all of us who have partaken of the oblations and have consumed Soma—O god Agni, do thou direct to their respective places the gods whom, desirous of oblations, thou hast brought over. O gods, carrying the oblations, do you proceed to the sun the resort of all and subsequently to the heaven."⁴ He further offers three Samīṣṭayajus offerings with the formulas, "O sacrifice go to the sacrifice, go to the lord of sacrifice, go to thine own birth-place, svāhā—This is thy sacrifice O lord of sacrifice, accompanied by the Śūktavāka and producing noble heroes, svāhā—You gods who find the way, finding the way go on the way. O lord of mind, do thou place this sacrifice O god, for us, among the gods, svāhā. In speech svāhā, do thou place in wind, svāhā."⁴ Having taken four spoonfuls into the ladle, he offers the tenth life-giving offering with the verse, "O Agni, do thou, giver of life, with clarified butter as thy face, with clarified butter as thy womb, approve of the oblation. After having

1. TS.III.2.5.4

2. TS.I.5.11.4

3. This verse is found only in the Śrautasūtras; it is not traced to any earlier text.

4. TS.I.4.44

योनिरसि यज्ञस्य त्वा योनौ सादयामीति वा तूष्णीं वा । अथ प्रतिप्रस्थाता
पत्नीमुदानयति सा चात्वाले शङ्कुं प्रास्यति तूष्णीम् ॥ १८ ॥ पञ्चमः ॥

अत्रैतमवभृथः सःसादयन्त्यग्रेणाग्नीध्रमुच्छ्राय्यां वा चर्मणि वा ।
पत्नीशालादादत्ते वारुणमुपस्तीर्णाभिघारितमाज्यस्थालीः सस्रुवाः स्रुवं
बर्हिः प्रतिवसनीये वाससी औदुम्बरीः राजासन्दीम् । सदस औदुम्बरीः
स्थूणां मैत्रावरुणदण्डम् । हविर्धानाभ्यां पूतभृदाधवनीयौ चमसानधिषवणं
चर्माधिषवणे फलके षट् छङ्कून्प्राव्णो वायव्यानि स्थालीर्द्रोणकलशं
दशापवित्रे ऋजीषमित्येतत्सह कृष्णाजिनेन यत्किञ्चित्सोमलिप्तं भवति ।
अथ वै भवति परा स्थालीरस्यन्त्युद्वायव्यानि हरन्तीति । एतत्समादाय
प्रस्तोतारमाह प्रस्तोतः साम गायेति । साम्ना प्रस्तोतान्ववैति । त्रिर्निधनमुपैति ।
पुरुषः पुरुषो निधनमुपैतीति ब्राह्मणम् । अथान्तरेण चात्वालोत्करा-
वुदङ्कुपनिष्क्रामन्त्युरुः हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उ ।
अपदे पादा प्रतिधातवे ऽकरुतापवक्ता हृदयाविधश्चिदिति । विषुवति
द्वितीयं निधनमुपयन्ति । अपः पराख्याय वाचयति शतं ते राजन्भिषजः
सहस्रमुर्वी गम्भीरा सुमतिष्ठे अस्तु । बाधस्व द्वेषो निर्ऋतिं पराचैः कृतं
चिदेनः प्रमुमुग्ध्यस्मदिति । उदकान्ते तृतीयं निधनमुपयन्ति ।
अथापामन्तमभितिष्ठन्त्यभिष्टितो वरुणस्य पाश इति । अथाप्सु बर्हिः
प्रास्यत्यग्रेरनीकमप आविवेश । अपां नपात्प्रतिरक्षन्नसुर्यं दमेदमे समिधं

consumed sweet flavoury clarified butter made out of cow's milk, do thou guard this (sacrificer) as father the son."⁵ At this juncture the sacrificer throws the horn of black antelope into the Cātvāla with the formula, "Thou art the birth-place of Indra; I place thee in the birth-place of sacrifice," or silently. The Pratiprasthātṛ escorts the sacrificer's wife; she throws the pin into the Cātvāla silently.

VIII.19

The materials pertaining to the Avabhṛtha are placed in front of the Āgnidhra chamber either on a platform or on a skin. They take up from the chamber of the sacrificer's wife (= Prāgvamśa) the cake for Varuṇa for which clarified butter has been spread and over which clarified butter is poured, the vessel of clarified butter together with the spoon, darbha-blades, two pieces of cloth to be worn and the stool of Udumbara wood (*Ficus glomerata*) for Soma, from the Sadas the Udumbara post, the Maitrāvaruṇa's staff; from the Havirdhāna carts the Pūtabhṛt and Ādhvaniya jars, goblets, skin used for pressing, two pressing boards, six pins, pressing stones, Vāyavya wooden cups, (earthen) vessels, Droṇakalaśa, woollen filter and fringe, residue of Soma and whatever else, together with the skin of black antelope, might have been smeared with Soma. It is said, "They throw away the vessels and take up the Vāyavya wooden cups."¹

Having taken this, he says, "O Prastotṛ, do thou chant the Sāman." The Prastotṛ, chanting, follows. He chants the Nidhana thrice. "Each one chants the Nidhana," so the Brāhmaṇa² goes. They go out towards the north inbetween the Cātvāla and the rubbish-heap with the verse, "King Varuṇa has made a broad path for the sun to travel. He has made him set his feet on the pathless way. He drives away whatever wounds the heart."³ They chant the Nidhana the second time at midway. Having seen the water at a distance he makes the sacrificer recite the verse, "O King, your remedies are a hundred, a thousand. May thy favour be broad and deep. Overcome the enemy and the evil. Remove from us whatever sin is committed."³ They chant the Nidhana the third time having approached water.

They stand by the side of the water with the formula, "The bond of Varuṇa is overcome."³ He puts darbha-blades into water with the verse, "The face of Agni has entered the water. Do thou, O Agni, the child of water, guarding against the

5. TS.III.3.8.1

1. Source ?

2. TS.VI.6.3

3. TS I.4.45.1

यक्ष्यग्र इति । अथैनत्सुवाहुत्याभिजुहोति प्रति ते जिह्वा घृतमुच्चरण्येत्स्वा-
हेति । अथ सुचि चतुर्गृहीतं गृहीत्वापबर्हिषश्चतुरः प्रयाजान्यजति ।
अथाग्रये सोमायेत्याज्यभागाभ्यां चरति । अथोपस्तीर्य पूर्वार्धात्पुरोडा-
शस्यावद्यन्नाह ॥ १९ ॥

वरुणायानुब्रूहीति । पूर्वार्धादवदायापरार्धादवद्यति । अभिघारयति ।
प्रत्यनक्ति । अत्याक्रम्याश्राव्याह वरुणं यजेति । वषट्कृते जुहोति ।
अथोपस्तीर्य सर्वश एव वारुणमवदधदाहाग्रीवरुणाभ्यां स्विष्ट-
कृदभ्यामनुब्रूहीति । द्विरभिघारयति । आश्राव्याहाग्रीवरुणौ स्विष्टकृतौ
यजेति । वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय पूर्वा आहुतीर्जुहोति । अथ
सुचि चतुर्गृहीतं गृहीत्वापबर्हिषौ द्वावनूयाजौ यजति । अथाप्सु सुचं
प्रतिष्ठापयति समुद्रे ते हृदयमस्वन्तरिति । अथैनामद्भिः पूरयति सं त्वा
विशन्त्वोषधीरुताप इति । अप्स्वेवापो जुहोति यज्ञस्य त्वा यज्ञपते
हविर्भिः । सूक्तवाके नमोवाके विधेम स्वाहेति । अत्रैतमवभृथः
संप्रकिरन्ति यत्किंचित्सोमलिप्तं भवत्यवभृथ निचंकुण निचेरुरसि
निचंकुणावदेवैर्देवकृतमेनो ऽयाडवमर्त्यैर्मर्त्यकृतमुरोरा नो देव रिषस्पाहीति ।
अथाञ्जलिनाप उपहन्ति सुमित्रा न आप ओषधयः सन्त्विति । तां दिशं
निरुक्षति यस्यामस्य दिशि द्वेष्ट्यो भवति दुर्मित्रास्तस्मै भूयासुर्योऽस्मान्द्वेष्टि
यं च वयं द्विष्म इति । अथाप उपस्पृश्यात्रैतदृजीषं प्रप्रावयन्ति सह
कृष्णाजिनेन देवीराप एष वो गर्भस्तं वः सुप्रीतः सुभृतमकर्म देवेषु नः
सुकृतो ब्रूतादिति । बिन्दूनुपैव स्पृशति । न भक्षयति । अथानुपमज्जन्ता-

demon's power, offer a fire-stick in each house."³ He offers a spoonful on it with the formula, "Let thy tongue suck the clarified butter, svāhā."³ Having taken four spoonfuls into the ladle, he offers four Prayājas omitting the one to Barhis. Then he offers two Ājyabhāgas—"to Agni." "to Soma." Having spread clarified butter as base into the ladle, while taking a portion from the eastern half of the cake, he says (to the Hotṛ):

VIII.20

"Do you recite the puronuvākya for Varuṇa." Having taken a portion from the eastern half he takes another portion from the rear half. He pours clarified butter over it. He anoints back (the oblation). Having crossed beyond and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for Varuṇa." At the Vaṣaṭ-utterance he makes the offering. Having spread clarified butter (into the ladle), putting the entire cake for Varuṇa (into the ladle) he says (to the Hotṛ), "Do you recite the puronuvākya for Sviṣṭakṛt Agni-Varuṇa." He pours clarified butter twice. Having caused to announce, he says, "Do you recite the yājyā for Sviṣṭakṛt Agni-Varuṇa." He makes the offering at the Vaṣaṭ-utterance into the eastern half of the northern half transgressing the earlier offerings. Having taken four spoonfuls into the ladle, he offers two Anūyājas leaving out the one for Barhis. He holds the ladle on the surface of water with the formula, "Thy heat is in the ocean, within water."¹ He fills it with water with the formula, "Let the plants and water enter thee."¹ He offers water into water with the formula, "O lord of sacrifice, may we furnish thee with the credit of Sūktavāka and Namovāka of the sacrifice through the offerings (of water), svāhā."¹

At this juncture they scatter the material pertaining to the Avabhṛtha whatever is besmeared with Soma with the formula, "O resounding Avabhṛtha-material, thou art being dispersed. Do thou destroy for gods the evil done by us with regard to the gods, and for men the evil done by us with regard to men. O God, guard us from injury."¹ The sacrificer strikes water with folded hands with the formula, "May the waters and plants be friendly towards us."¹ He throws it towards that direction towards which lives one whom he hates with the formula "May they be unfriendly to him who hates us and whom we hate."¹ Having touched water they submerge the sediment of Soma together with the skin of black antelope with the formula, "O divine waters, this is your foetus; glad and well tended, have we made it for you; proclaim us as doers of good deeds among gods." (The sacrificer) touches the drops (of Soma) : he does not consume them. The sacrificer and his wife wash each other's back without completely immersing into water. They loosen the girdles and

वन्योन्यस्य पृष्ठे धावयतो विस्रस्य मेखले प्रतिवसनीये वाससी
परिधायोन्नेतारमाहोन्नेतरुन्नो नयेति । तिसृभिरुद्वतीभिरुदायन्त्युद्वयं
तमसस्यर्युदुत्यं चित्रमिति । अथापामन्तं प्रतियौति प्रतियुतो वरुणस्य
पाशः प्रत्यस्तो वरुणस्य पाश इति । अथाप्रतीक्षमायन्ति वरुणस्यान्तर्हित्यै ।
प्रपथे समिधः कुर्वत एधो ऽस्येधिषीमहीति । एत्याहवनीये ऽभ्यादधाति
समिदसि तेजो ऽसि तेजो मयि धेहीति । अथाहवनीयमुपतिष्ठन्ते ऽपो
अन्वचारिषः रसेन समसृक्षमहि । पयस्वाः अग्र आगमं तं मा सः सृज
वर्चसेति । व्यवच्छिन्दन्ति परिश्रयणानि । विवर्तयन्ति हविधानि दक्षिणेन
दक्षिणमुत्तरेणोत्तरम् ॥ २० ॥

यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थाता प्रायणीयस्य निष्कास
उदयनीयमभिनिर्वपति । एष एव वेद एतन्मेक्षणमेतद्वर्हिः । अथैतां
चरुस्थालीः सक्षामकाषामुत्सिखद्य निर्णिज्य तयोदयनीयः श्रपयति ।
तस्मिन्स्तथैव श्रप्यमाणे जघनेन गार्हपत्यमौपसदायां वेद्याः स्तम्बयजुर्ह-
रति । इदमेव प्रसिद्धं पौरोडाशिकं त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं परिग्राहं
परिगृह्णाति । करणं जपति । उद्धन्ति । उद्धतादाग्रीध्रस्त्रिहंरति । समानं कर्म
यथा प्रायणीयस्य । एतावदेव नाना । पथ्याममुत्र स्वस्तिं प्रथमां यजति
तामिहोपोत्तमां यजति । नो तु दिशश्च्यवन्ते । अथ पुरस्तात्स्विष्टकृतः

wear new garments. (The sacrificer) says to the Unnetṛ, "Do thou pull us out." With three verses containing the proverb *ud* they come up : "We have gone above darkness beholding the higher light, God Sūrya among the gods, the highest light—Thy rays bear upwards, god Sūrya, the lord of wealth, so that everything may be visible.—The bright face of the gods has arisen, the eye of Mitra, Varuṇa and Agni. It has filled in the heaven and the earth and the midregion; the sun, the soul of the moving and standing." He tosses back the water at the border with the formula, "Varuṇa's bond is tossed back; Varuṇa's bond is thrown back."²

They return without gazing back for the purpose of concealment from Varuṇa. On the way they collect firesticks with the formula, "Thou art the fuel; may we flourish."² Having come back (the sacrificer) puts a fire-stick on the Āhavanīya with the formula, "Thou art a fire-stick, thou art lustre; place lustre within me."² All pray to the Āhavanīya with the verse, "I have penetrated to the water, we are united with the sap. Rich in milk, O Agni, I have come. Do thou unite me with radiance."² The enclosures are broken off, the Havirdhāna carts are turned back, the southern one by south and the northern one by the north.

VIII.21

While the Adhvaryu is functioning, the Pratiprastātr pours out paddy for the oblation at the Udayanīyeṣṭi in the scrapings of the Prāyaṇīyeṣṭi.¹ The same Veda, the same corn-stirring stick and the same sacrificial grass (are used in this Iṣṭi which were used at the Prāyaṇīyeṣṭi). Having scooped out the vessel of cooked rice together with the scrapings and having cleansed, he cooks in it the rice for the Udayanīyeṣṭi. While the rice is being cooked in a similar manner, he carries the Stambayajus from the altar used for the Upasad Iṣṭi (in the Prāgvaṇśa shed). He carries the Stambayajus three times with the Yajus and the fourth time silently with the mantras prescribed in the Pauroḍāśika Brāhmaṇa.² He does the first tracing of the altar; murmurs the Karaṇa formula.³ He digs out the altar. The Āgnīdhra carries away (the grass and earth) from the dug out part. The (further) rite is similar as in the Prāyaṇīyeṣṭi. This much is different : there he offers to Pathyā Svasti first;

2. TS.I.4.45.3

3. TBr. III.7.11

1. cf. BaudhŚS. VI.10

2. cf. BaudhŚS V.2. ff

3. cf. BaudhŚS. VI.10

स्रुवाहुतिमुपजुहोति यास्ते विश्वाः समिधः सन्त्यग्र इति । उप-
स्तरणाभिघारणाभ्यामेवैतद्धुवाज्यं विच्छिंषन्ति । समिष्टयजुरु हैके
जुह्वति । शंयन्त उदयनीयः संतिष्ठते । अत्रैतत्पूर्णपात्रमन्तर्वेदि निनयति ।
अथ पृषदाज्यवन्त्याज्यानि गृहीत्वा मैत्रावरुणीं वशामुपाकरोति । तस्यै
प्रसिद्धं वपया चरित्वा दक्षिणे वेद्यन्ते केशश्मश्रु वपते नखानि निकृन्तते ।
सर्वसंस्थां पशोः कुर्वन्ति । अथ यदि वशां न लभते मैत्रावरुणीमामिक्षां
गार्हपत्ये श्रपयित्वा तयाहवनीये प्रचरति । साज्यभागप्रतिपत्केडान्ता
संतिष्ठते ॥ २१ ॥

अथारण्योरग्नीन् समारोह्योदवसाय मथित्वाग्नीन्विहत्याग्नेयमष्टा-
कपालमुदवसानीयामिष्टिं निर्वपति । श्रपयित्वासादयति । तस्याः पञ्चदश
सामिधेन्यः । पञ्च प्रयाजाः । वार्त्रघ्नावाज्यभागौ । अथ हविषो ऽग्ने
तमद्याधा ह्यग्र इति । त्रिष्टुभौ संयाज्ये । अन्वाहार्यमासद्यानद्वाहं ददाति ।
सा प्रसिद्धेष्टिः संतिष्ठते । अथारण्योरग्नीन्समारोह्योदवसाय मथित्वाग्नीन्विहत्य
पूर्वाणि देविकाहवींषि निर्वपत्यनुमत्यै चरुं राकायै चरुं धात्रे पुरोडाशं
द्वादशकपालमिति । अन्वाहार्यमासाद्य वत्सतरीं ददाति । सा प्रसिद्धेष्टिः
संतिष्ठते । अथ तदानीमेव पृष्ठ्यां स्तीर्त्वापः प्रणीयोत्तराणि देविकाहवींषि
निर्वपति सिनीवात्यै चरुं कुह्वै चरुं धात्रे एव पुरोडाशं द्वादशकपालमिति ।
अन्वाहार्यमासाद्य वत्सतरं ददाति । सा प्रसिद्धेष्टिः संतिष्ठते ।

here he offers her as the last one. The locations (of the oblations) are however not changed. Before the Sviṣṭakṛt offering he offers a spoonful with the verse, "O Agni, all the fire-sticks that are thine on earth, on the Barhis, or in the sun, let these of thine approach the oblation of clarified butter, a protection to the pious sacrificer."⁴ The clarified butter in the Dhruvā vessel is exhausted with the spreading and pouring. Some teachers prescribe the offering of the Samiṣṭayajus. The Udayaniya sacrifice is concluded with the rite of Śamyuvāka. At this stage the Adhvaryu pours down the Pūrṇapātra (= Praṇītā goblet) within the altar.

Having taken into the ladles clarified butter together with Prṣadājya, he dedicates a barren cow to Mitra-Varuṇa. Having gone through the rite of offering the omentum in the prescribed manner, the sacrificer gets his hair and beard shaved and nails pared. The entire rite of the animal-sacrifice is gone through. If one does not get a barren cow, he offers on the Āhavanīya the Āmikṣā having boiled it on the Gārhapatya. The Iṣṭi begins with the Ājyabhāgas and ends with the Idā.

VIII.22

Having consigned the fires into the kindling woods, having moved from the place, having churned out fire, and having spread out fires, (the Adhvaryu) pours out paddy for a cake on eight potsherds for Agni at the Udavasānīyā Iṣṭi. Having baked the cake, he places it (within the altar). In this Iṣṭi there are fifteen Sāmidheni verses, five Prayāja offerings; the Ājyabhāgas are Vātraghna. The puronuvākya-yājyā for the principal offering are *agne tam adya...*¹ and *adhā hy agne...*¹ the puronuvākya-yājyā for the Sviṣṭakṛt offering are in the Triṣṭubh metre. Having placed the Anvāhārya cooked rice (within the altar), the sacrificer gives away a bullock as Dakṣiṇā. The Iṣṭi comes to an end in the prescribed manner.

Having consigned the fires into the kindling woods, having moved from the place, having churned out fire, having spread out fires, the Adhvaryu pours out material for the former Devikā-offerings, namely, cooked rice for Anumati, cooked rice for Rākā, and a cake on twelve potsherds for Dhātṛ. Having placed the Anvāhārya cooked rice, the sacrificer gives away a heifer. The Iṣṭi comes to an end in the prescribed manner. At the same time, having strewn the Prṣṭhyā line and having carried forth Praṇītā water, he pours out material for latter Devikā-offerings, namely, cooked rice for Sinīvālī, cooked rice for Kuhū, and a cake on twelve potsherds for Dhātṛ. Having placed the Anvāhārya cooked rice, the sacrificer gives away a steer as Dakṣiṇā. The Iṣṭi comes to an end in the prescribed manner. Having

4. TS III.5.5.3

1. TS.IV.4.4.7

अथारण्योरग्नीन्समारोह्य स्वान्यग्न्यायतनान्यध्यवसाय मथित्वाग्नीन्विहृत्य
 सायंप्रातरग्निहोत्रे प्रतिजुहोति । संतिष्ठते ऽग्निष्टोमः संतिष्ठते ऽग्निष्टो-
 मः ॥ २२ ॥ षष्ठः ॥

॥ इत्यष्टमः प्रश्नः ॥

consigned the fires into the kindling woods, having reached his own fireplaces, having churned out fire, having spread out fires, the sacrificer severally offers the evening and morning Agnihotra. The Agniṣṭoma comes to an end. The Agniṣṭoma comes to an end.

CHAPTER VIII ENDS.

प्रवर्यः संभरिष्यत्रुपकल्पयते खादिरीमौदुम्बरीं वैणवीं वैकङ्कतीं वाभिं
 व्याममात्रीं वारत्निमात्रीं वोभयतःक्षूं मृदं च भावितां करणीयां कृष्णाजिनं
 वराहविहतं वल्मीकवपामूतीकस्तम्बं वादारस्तम्बं वा छागापयो
 ऽर्मकपालानि शर्करा अवाञ्जनपिष्टा अजलोमानि कृष्णाजिनलोमानि
 सूनामधिकरणीं कर्तारं कुशलं वेणुकाण्डं मदन्तीरिति । अथामावास्येन
 वा हविषेष्टा नक्षत्रे वा पूर्वाः शान्तिमुपयन्ति नमो वाच इति । अथाग्रेण
 शालां धनुमत्रि वेद्यै गर्तं खानयति । तद्भावितां मृदमवलेपयति । समां
 बिलेन करोति । तदुपसादयति वराहविहतं वल्मीकवपामूतीकस्तम्बं
 वादारस्तम्बं वा स्थाले छागापय इति । अथोत्तरतः पार्श्वतः संभाराणां
 प्राचीनाग्राणि तृणानि सःस्तीर्य तेषूपरि कृष्णाजिनं प्राचीनग्रीव-
 मुत्तरलोमोपस्तृणाति । अथोत्तरः शालाखण्डमग्रेण स्प्येनोद्धत्यावोक्ष्य
 सिकता निवपति । तं परिमण्डलं खरं करोति । अथैनः सिकताभिराभ्राशिनं
 करोति । तं कुशतरुणकैर्दूर्वाग्रन्थिभिरिति संप्रच्छाद्याथैनं परिश्रयन्ति ।

CHAPTER - IX
THE PRAVARGYA RITE
IX.1

One who is going to provide for the materials necessary for the Pravargya rite, procures a hoe made of the wood of *Acasia catechu*, or *Ficus glomerata* or Bamboo or *Flacourtia sapida* as long as the span of extended arms or a cubit, having points at both the ends, refined soil to be used, a skin of black antelope, earth dug out by a boar, earth of an anthill, a stem of *Basela cordifolia* or Ādāra, milk of a she-goat, potsherds from a deserted village, well-powdered sand, goat's hair, hair of a skin of black antelope, a plank to be used as a receptacle, a skilled workman, a piece of Bamboo and hot water.

After having performed the New-moon sacrifice or having performed an Iṣṭi under an (auspicious) constellation, they pronounce the preceding Śānti formulas: "Obeisance to the speech which is uttered and which is not uttered; obeisance to the lord of speech; obeisance to the Ṛṣis the authors of mantras; the guardians of mantras; may the Ṛṣis the authors of mantras the guardians of the mantras not abandon me; may I not abandon the Ṛṣis the authors of mantras the guardians of mantras. May I utter the speech pertaining to all gods, auspicious, undecayed and approved by gods. May the heaven be gracious to me; may the earth be gracious; may the entire universe be gracious; may the sun and the moon be gracious; may the Brahman and Prajāpati be gracious. I shall utter (speech of) what is created; I shall utter splendour; I shall utter glory; I shall utter heat; I shall utter the mantra; I shall utter the truth. For that (speech) I spread this support; let there be support for my offspring and cattle; may I be a support for the offspring and cattle. O Prāṇa and Apāna, do you guard me from death; O Prāṇa and Apāna, do you not leave me. I shall think sweet; I shall produce sweet; I shall carry through sweet; I shall utter sweet; may I utter for the gods the speech which is sweet and worthy of listening by men. May the gods help me towards the fulfilment (of the worship); may the Pitṛs acquiesce. *Om* (let there be) appeasement, appeasement, appeasement."¹

In front of the northern part of the shed, (the Adhvaryu) causes a pit to be dug out at a distance of a bow. He fills it with the refined soil. He makes the level of the soil equal to the opening of the pit. He keeps by its side the earth dug out by a boar, earth of an anthill, a stump of *Basela cordifolia* or Ādāra and the milk of a female goat in a vessel. Having spread blades of darbha with their tips towards the east near the materials and towards the north, he spreads upon them a skin of black antelope with its neck towards the east and with the hairy side upwards.

तस्योदीचीं द्वारं कुर्वन्ति । तदुपसादयत्यर्मकपालानि शर्करा अवाञ्जनपिष्टा
 अजलोमानि कृष्णाजिनलोमानि सूनामधिकरणीं कर्तारं कुशलं
 वेणुकाण्डमिति । अथ गार्हपत्ये मदन्तीरपो ऽधिश्रयति । अन्तर्वेद्यभ्रिं
 निदधाति । परिश्रयन्ति द्वाराणि । पत्नीशाले पत्नीं परिश्रयन्ति । परिस्तृणन्ति ।
 दक्षिणत उपविशतो ब्रह्मा च यजमानश्च । अत्र पूर्वाः शान्तिमुपयन्ति
 येषामनुपेता भवति । अथ गार्हपत्य आज्यं विलाप्योत्पूय स्नुचि चतुर्गृहीतं
 गृहीत्वाहवनीये सावित्रं जुहोत्यन्वारब्धे यजमाने ॥ १ ॥

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः । वि होत्रा
 दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टतिः स्वाहेति ।
 जुहोत्यदीक्षितस्य । जपति दीक्षितस्य । अथाभ्रिमादत्ते देवस्य त्वा सवितुः
 प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादद इति । आदायाभिमन्त्रयते
 ऽभ्रिरसि नारिरस्यध्वरकृद्देवेभ्य इति । अथैनामादायोपोत्तिष्ठत्युत्तिष्ठ
 ब्रह्मणस्पते देवयन्तस्त्वेमहे । उपप्रयन्तु मरुतः सुदानव इन्द्र प्राशूर्भवा
 सचेति । प्रैति प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता । अच्छा वीरं नर्यं
 पङ्क्तिराधसं देवा यज्ञं नयन्तु न इति । अथ भावितां मृदमुपतिष्ठते देवी
 द्यावापृथिवी अनु मे ऽमः साथामिति । अभ्रिया प्रहरत्यृध्यासमद्य मखस्य
 शिर इति । मखाय त्वेति हरति । मखस्य त्वा शीर्ष्ण इत्युत्तरतः कृष्णाजिने
 निवपति । उदूह्योपस्थानमेवमेव द्वितीयः हरति । एवं तृतीयं तूष्णीं
 चतुर्थम् । पर्येतस्यै शिनष्टि । अथ वराहविहतमुपतिष्ठत इत्यग्र
 आसीरिति । अभ्रिया प्रहरत्यृध्यासमद्य मखस्य शिर इति । मखाय त्वेति
 हरति । मखस्य त्वा शीर्ष्ण इत्युत्तरतः कृष्णाजिने निवपति ।

Having dug out by means of the wooden sword the spot in front of the northern part of the (Prāgvaṁśa) shed and having sprinkled it with water, he pours down the powdered sand on it. He makes a circular mound out of that. He makes it glossy by means of the sand. After he has covered it with sprouts of darbha-blades and bundles of Dūrvā-grass, they enclose it. A door is kept towards the north. Here he places potsherds from a deserted village, besmeared and powdered sand, hair of a goat, hair of a skin of black antelope, a plank to be used as a receptacle, a skilled workman and a piece of bamboo. He boils hot water on the Gārhapatya fire; keeps the hoe within the altar. The doors are enclosed. The sacrificer's wife is curtained off in her chamber. (The fire-places) are strewn around. The Brahman and the sacrificer sit down towards the south. The mantras pertaining to the preceding Śānti are recited at this stage if they are not recited (previously). Having melted clarified butter on the Gārhapatya, having purified and having taken four spoonfuls into the ladle, he makes an offering to Savitr while the sacrificer has contacted him.

IX.2

With the verse, "The wise and the learned direct the thought and the notion of the great wise. He, the only knower of ways and means, has arranged the oblations. The praise of God Savitr is great, svāhā."¹ He makes the offering for a sacrificer who is not yet consecrated; he murmurs the verse for a sacrificer who has been consecrated. He takes up the hoe with the formula, "I take thee in the impulse of god Savitr, with the arms of the Aśvins, with the hands of Pūṣan." Having taken, he recites over it the formula, "Thou art a hoe, thou art a woman, offering sacrifice to gods."² Having taken it, he stands up with the verse, "O Brahmanaspati, do thou get up. Serving the gods, we approach thee. May the Maruts, giving richly, come to us. O Indra, do thou come quickly to us."¹ He moves out with the formula, "May Brahmanaspati, may goddess Sūnṛtā come to the strong hero possessing fivefold bounty; may the gods carry through our sacrifice."³ He prays to the refined soil with the formula, "O divine Dyāvāprthivī, you have given me consent."³ He strikes the soil with the hoe with the formula, "May I flourish today, thou art the head of Makha."³ He carries it with the formula, "For Makha thee."³ He pours it down towards the north on the skin of black antelope with the formula, "Thee for the head of Makha."³ In a similar manner (but) excluding the praying⁴ he carries the

1. TĀ IV.2.1

2. TĀ IV.2.3

3. TĀ IV.2.2

4. To the refined soil with the formula, "O divine Dyāvāprthivī, you have given me consent."

उदूह्योपस्थानमेवमेव द्वितीयः हरति । एवं तृतीयम् । तूष्णीं चतुर्थम् । पर्येतस्यै शिनष्टि । अथ वल्मीकवपामुपतिष्ठते देवीर्वग्रीरस्य भूतस्य प्रथमजा ऋतावरीरिति । अभ्रिया प्रहरत्यृध्यासमद्य मखस्य शिर इति । मखाय त्वेति हरति । मखस्य त्वा शीर्ष्ण इत्युत्तरतः कृष्णाजिने निवपति । उदूह्योपस्थानमेवमेव द्वितीयः हरति । एवं तृतीयम् । तूष्णीं चतुर्थम् । पर्येतस्यै शिनष्टि । अथोतीकस्तम्बं वादारस्तम्बं वोपतिष्ठत इन्द्रस्यौजो ऽसीति । अभ्रिया प्रहरत्यृध्यासमद्य मखस्य शिर इति । मख्या त्वेति हरति । मखस्य त्वा शीर्ष्ण इत्युत्तरतः कृष्णाजिने निवपति । उदूह्योपस्थानमेवमेव द्वितीयः हरति । एवं तृतीयम् । तूष्णीं चतुर्थम् । पर्येतस्यै शिनष्टि । अथ छागापय उपतिष्ठते ऽग्निजा असि प्रजापते रेत इति । अभ्रिमवदधात्यृध्यासमद्य मखस्य शिर इति । मखाय त्वेति हरति । मखस्य त्वा शीर्ष्ण इत्युत्तरतः कृष्णाजिने मृदि प्रश्नोतयति । उदूह्योपस्थानमेवमेव द्वितीयं प्रश्नोतयति । एवं तृतीयम् । तूष्णीं चतुर्थम् । चतुर्थेन सह सर्वश एवैतच्छागापय स्थालेन मृदि परिषिञ्चति । अत्रैतानतिशेषानपो ऽभ्यवहरन्ति । अत्रैव वा प्रकिरन्ति । प्रायश्चित्ताय वा परिशाययन्ति ॥ २ ॥

अथ प्रवर्ग्यमाददते ऽवनाम्य मुखान्यनभिप्रश्नसन्तः । न प्रवर्ग्य चादित्यं चान्तर्दधति । बहवो हरन्तीति विज्ञायते । अथैनमानयन्त्यैतु ब्रह्मणस्यतिरा देव्येतु सूनुता । अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु

soil a second time; similarly a third time, the fourth time without reciting any formula. He keeps back a part of this (soil).

Then he prays to the earth dug out by a boar with the formula, "Thou wast so much (extensive) at first."² He strikes it with the hoe with the formula, "May I flourish today; (thou art) the head of Makha."³ He carries it with the formula, "For Makha thee."³ He pours it down towards the north on the skin of black antelope with the formula, "For the head of Makha thee."³ In a similar manner (but) excluding the praying he carries a second time; similarly a third time. The fourth time similarly. He keeps back a part of it. He prays to the earth of anthill with the formula, "O divine ants, you the righteous, are born first of all this creation."³ He strikes with the hoe with the formula, "May I flourish today; (thou art) the head of Makha."³ He carries with the formula, "For Makha thee."⁴ He pours it down towards the north on the skin of black antelope with the formula, "For the head of Makha thee."³ In the same manner (but) without praying he carries a second time; similarly a third time; the fourth time silently. He keeps back a part of it. He prays to the stem of *Basela cordifolia* or Adāra with the formula, "Thou art the vigour of Indra."⁴ He strikes with the hoe with the formula, "May I flourish today; (thou art) the head of Makha."³ He carries with the formula, "For Makha thee."⁴ He pours it down towards the north on the skin on black antelope with the formula, "For Makha's head thee."⁴ In the same manner (but) excluding the praying he carries it a second time; similarly a third time; the fourth time silently. He keeps back a part of it. He prays to the milk of a she-goat with the formula, "Thou art born of fire, the semen virile of Prajāpati."³

He puts down the hoe with the formula, "May I flourish today; (thou art) the head of Makha."⁵ He carries it (=the milk) with the formula, "For Makha thee."⁵ He drops it towards the north on the soil on the skin of black antelope with the formula, "For Makha's head thee."⁵ In the same manner (but) excluding the praying he drops a second time; similarly a third time; the fourth time silently. With the fourth (dropping) he sprinkles around the entire goat's milk from the vessel into the soil. At this stage all the remnants (of the materials) are poured into water, or scattered here (over the soil); or are preserved for expiation.

IX.3

They take up the Pravargya (= soil and other materials) moving away their faces and without breathing over. Nobody stands between the Pravargya and the sun. Many persons carry it. So is it said.¹ They bring it with the verse, "May Brahmanaspati, may goddess Sūnṛtā come to the strong hero possessing fivefold

5. TA IV. 2.4

1. TĀ V.2.12

न इति । अथैनं खर उपावहरन्त्यायुर्धेहि प्राणं धेह्यपानं धेहि व्यानं धेहि चक्षुर्धेहि श्रोत्रं धेहि मनो धेहि वाचं धेह्यात्मानं धेहि प्रतिष्ठां धेहि मां धेहि मयि धेहीति । अथैनमर्मकपालैः शर्कराभिरवाञ्जनपिष्टाभिरजलोमैः कृष्णाजिनलोमैरिति सःसृज्य मदन्तीभिरुपसृजति मधु त्वा मधुला करोत्विति । पिण्डं करोति मखस्य शिरोऽसीति । यज्ञस्य पदे स्थ इत्यङ्गुष्ठाभ्यामुपनिगृह्णाति । अथ तृतीयं मृदोऽपच्छिद्य त्रीन्पिण्डान्करोति । तेषामेकं कर्त्रे प्रयच्छति गायत्रोऽसीति । तेनास्य बुध्नं करोति गायत्रेण त्वा छन्दसा करोमीति । अतिशिष्टायै मृदोऽर्धं प्रयच्छति त्रैष्टुभोऽसीति । तेनास्य मध्यं करोति त्रैष्टुभेन त्वा छन्दसा करोमीति । सर्वमन्ततो मृदं प्रयच्छति जागतोऽसीति । तेनास्य बिलं करोति जागतेन त्वा छन्दसा करोमीति । तं प्रादेशमात्रं पृथुबुध्नं मध्ये लग्नं करोति । अथास्य वेणुकाण्डेन द्विभागभवविध्यति । तदस्य पिन्वनं भवति । अथास्य त्र्यङ्गुले वा चतुरङ्गुले वा रास्त्रां पर्यस्यति मखस्य रास्त्रासीति । अथास्य बिलं गृह्णात्यदितिस्ते बिलं गृह्णातु पाङ्केन छन्दसेति । अथैनमादित्येनाभितपति सूर्यस्य हरसा श्रायेति । अथैनं खरे निदधाति । निहितमनुमन्त्रयते मखोऽसीति । एवमेव द्वितीयं महावीरं करोति । एवं तृतीयम् । तूष्णीं पिन्वने रौहिणकपाले चाज्यस्थालीं च । अथ या मृदतिशिष्यते तया प्रवाते प्रतिलेपमुपवातयति । तेषूपवातेषूपकल्पयत एकविंशतिं वृष्णो अश्वस्य शकृत्पिण्डानभ्रिमग्निं पचनमिति । अथाश्वशकमादीप्य मुख्यं महावीरं धूपयति वृष्णो अश्वस्य निष्पदसि वरुणस्त्वा धृतव्रत आधूपयतु मित्रावरुणयोर्ध्रुवेण धर्मणेति । अन्तरतश्च बाह्यतश्च सुधूपितं कृत्वा

bounty; may the gods carry through the sacrifice."² They put it down on the mound with the formula, "Do thou give me long life; give me Prāṇa; give me Apāna; give me Vyāna; give me sight; give me faculty of hearing, give me mind; give me speech; give me body; give me stability; hold me; place (all these) within me."³ Having mixed (the soil) with potsherds from a deserted village, besmeared and powdered sand, hair of goat and hair of the skin of black antelope, pours over it hot water with the formula, "May the sweet make thee sweet."⁵

He makes a ball (out of the clay) with the formula, "Thou art the head of Makha."⁵ He moulds it with the formula, "You two are the feet of the sacrifice."⁶ Having taken out one third of the soil (= ball), he forms three balls out of it. He gives one of them to the workman with the formula, "Thou belongest to Gāyatrī." By means of it he moulds the base with the formula, "I mould thee with the Gāyatrī metre."⁶ He gives half of the remaining clay with the formula, "Thou belongest to Triṣṭubh." By means of it he moulds the middle part with the formula, "I mould thee with the Triṣṭubh metre."⁶ He gives the whole remaining clay with the formula, "Thou belongest to Jagatī." By means of it he moulds the upper part with the formula, "I mould thee with the Jagatī metre."⁶ (The workman) moulds (the Mahāvīra) one span (high) with broad base and contracted in the middle. By means of the piece of bamboo he pierces it through the (upper) two parts. It (the cavity) forms the container of the Mahāvīra. He moulds around a girdle at three or four aṅgulas (below the opening) with the formula, "Thou art the girdle of Makha."⁶ He carves its opening with the formula "May Aditi carve the hollow with Paṅkti metre."⁶ He heats it in the sun with the formula, "Do thou be burnt with the sun's heat."⁶ He keeps it on the mound. He follows the kept one with the formula, "Thou art Makha."⁶ Similarly he prepares the second Mahāvīra, similarly the third one.

He silently prepares two milking pots, potsherds for two Rauhiṇa cakes and a vessel for clarified butter. With whatever clay remains, he besmears them in windy weather⁷ and dries them up. When they have dried up, he procures twentyone balls of the dung of a strong steed, a hoe and fire for burning. Having kindled the dung of steed, he fumigates the principal Mahāvīra with the formula, "Thou art the excrement of a strong steed, may Varuṇa, the preserver of laws, fumigate thee through the steady law of Mitra and Varuṇa."⁸ Having well fumigated it inside and

2. TĀ IV.2.2. with a little modification

3. TĀ IV.2.3

4. TĀ IV.2.4

5. TĀ IV.2.5

6. TĀ IV.2.6

7. Bhavasvāmin : *nivāte* "When the weather is calm."

निदधाति । एवमेव द्वितीयं महावीरं धूपयति । एवं तृतीयम् । तूष्णीं पिन्वने
 रौहिणकपाले चाज्यस्थालीं च । अथोत्तरेण शालामुरुबिलमिवावटं
 खानयति । तं पचनेनावस्तीर्य तस्मिन्प्राचो वोदीचो वा महावीरानायात-
 यति । पुरस्तात्पिन्वने । पश्चाद्रौहिणकपाले चाज्यस्थालीं च ।
 अथैनान्यचनेनोपरिष्ठात्संप्रच्छाद्य मृदावलिम्पति । चतुरङ्गुलमनु-
 दिशमादीपनायातिशिनष्टि । अथोपोषति ॥ ३ ॥

अर्चिषे त्वेति पुरस्तात् । शोचिषे त्वेति दक्षिणतः । ज्योतिषे त्वेति
 पश्चात् । तपसे त्वेत्युत्तरतः । ते ऽह्ना वा रात्र्या वा पच्यन्ते । यदि
 प्रातरुपोषति सायमुपैति । यदि सायं प्रातः । तेषु पक्वेषूपकल्पयते
 गोपयश्छागापयो धृष्टिमश्मसंदावः सतः संदःशं खारीः शिक्व्यं
 कृष्णाजिनमिति । एतत्समादायाभ्यैत्यभीमं महिना दिवं मित्रो बभूव
 सप्रथाः । उत श्रवसा पृथिवीम् ॥ मित्रस्य चर्षणीधृतः श्रवो देवस्य

outside, he keeps it. Similarly he fumigates the second Mahāvīra; similarly the third one. He silently fumigates the two milking pots, the two potsherd for the Rauhiṇa cakes and the vessel of clarified butter. To the north of the shed he causes a wide pit to be dug out. Having covered it with fuel, he places in it the Mahāvīras pointing towards the east or north, the milking pots on the front side, the potsherds for Rauhiṇa cakes and the vessel of clarified butter to the rear. Having covered these with fuel from above, he puts a layer of clay. In all directions he leaves cavities of four angulas each for lighting. He then burns it.

IX.4

(With the formulas) "For flame thee"¹ towards the east, "For brilliance thee"¹ towards the south, "For light thee"¹ towards the west, and "for heat thee"¹ towards the north. The implements are burnt either by day or at night. If he enflames in the morning, he goes to it in the evening. If in the evening, in the morning. When they are well burnt, he procures cow's milk, goat's milk, a stirring stick, powdered stone, a pan, pincers, a straw-basket, a sling, and a skin of black antelope. Having taken all this, he goes to it with the verses, "Mitra spreading wide, has supported the heaven gently by his might and the earth with his eminence—The eminence of the god Mitra, supporting men, is victorious; his glory is worthy of loud praise."¹ He takes the stirring stick with the formula, "For accomplishment thee."² With it he removes the embers from the principal Mahāvīra with the verse, "May god Savitṛ draw out thee with good hands, good fingers, good arms and with might."² He lifts it up with the formula, "Do thou get up, be great, stand erect and firm."² He keeps it in its place with the formula, "Without falling on the ground, do thou fill in the directions and the regions."² He inspects it with the formula, "I inspect thee with the eye of the sun for straightness, goodness, good dwelling and well being."² He surrounds it with soil by the right with the formula, "Hereby I surround N.N., son of N.N. with subjects, cattle and Brahman splendour"³ (modifying the formula) according to the caste.⁴

Having held it by means of the pincers and having kept it in the pan, he sprinkles it with goat's milk with the formula, "I sprinkle thee with Gāyatrī metre;

8. TĀ IV.3.1

1. TĀ IV.3.1

2. TĀ IV.3.2

3. TĀ IV.3.3

4. All the three options are mentioned in the formula. If the sacrificer is a ruler, he should say "with subjects", if a Vaiśya "with cattle" and if a Brāhmaṇa "with Brahman-splendour."

सानसिम् । द्युम्नं चित्रश्रवस्तममिति । अथ धृष्टिमादत्ते सिद्धयै त्वेति । तया
 मुख्यान्महावीरादङ्गारानुद्वपति देवस्त्वा सवितोद्वपतु सुपाणिः स्वङ्गुरिः ।
 सुबाहुरुत शक्त्येति । अथैनमुच्छ्रयत्युत्तिष्ठ बृहन्भवोर्ध्वस्तिष्ठ ध्रुवस्त्वमिति ।
 अथैनमाशये प्रतिष्ठापयत्यपद्यमानः पृथिव्यामाशा दिश आपृणेति ।
 अथैनमन्वीक्षते सूर्यस्य त्वा चक्षुषान्वीक्ष ऋजवे त्वा साधवे त्वा सुक्षित्यै
 त्वा भूत्यै त्वेति । अथैनं प्रदक्षिणं पुरीषेण पर्यूहतीदमहममुमामुष्यायणं
 विशा पशुभिर्ब्रह्मवर्चसेन पर्यूहामीति यथावर्णम् । अथैनं संदंशेन
 परिगृह्य सते ऽवधाय छागापयसाच्छृणत्ति गायत्रेण त्वा छन्दसाच्छृणद्भि
 त्रैष्टुभेन त्वा छन्दसाच्छृणद्भि जागतेन त्वा छन्दसाच्छृणद्भि छृणत्तु त्वा
 वाक् छृणत्तु त्वोर्क् छृणत्तु त्वा हविश्छृण्द्वा चं छृण्द्यूर्जं छृण्द्वा हविर्देव
 पुरश्चर सध्यासं त्वेति । अन्तरतश्च बाह्यतश्च स्वाच्छृण्णं कृत्वा

I sprinkle thee with Trīṣṭubh metre; I sprinkle thee with Jagatī metre; may speech sprinkle thee, may vigour sprinkle thee, may the oblation sprinkle thee; do thou sprinkle the speech, do thou sprinkle the vigour, do thou sprinkle the oblation; O forward-moving god, May I be able to hear thee."³ Having sprinkled it well from inside and outside, he pours around cows' milk on it. In the same manner he sprinkles the second Mahāvīra; in the same manner the third Mahāvīra. He silently sprinkles the two milking pots, the two potsherds for Rauhiṇa cakes and the vessel of clarified butter.

If a Mahāvīra suffers from any hole or has a crack, having put the powder of stone in goat's milk and having sprinkled that liquid (over the deficient portion), he heats it by means of a fire-brand with two verses, "The gray one has praised in the assembly of many (the Mahāvīra) who has a hole or a crack and is young. See the miracle of the god by whose greatness (the Mahāvīra) has today fallen to pieces, it breathed yesterday—The Mahāvīra which formerly broke asunder at the ribs without the sticking substances, the bountiful Maghavant the joiner, has again made up the deficiency."⁵ Indeed it becomes recouped. If it totally breaks, having well powdered the potsherds, having mixed that powder with the soil that has remained, having prepared (a new Mahāvīra), and having sprinkled it with milk, he keeps it.

When their hissing ceases, having placed them in the grass-basket and having covered it from above with the skin of black antelope, he hangs it in a sling in the northern part of the shed in such a manner that the sacrificer's wife may not see it. They lie (there) until the (proper) time. They then pronounce the succeeding Śānti mantras :

"(1) May the wind residing in the midregion blow auspiciously for us. May the sun illumine auspiciously for us. May the days be auspicious for us. May the night be auspicious.

(2) May the dawn shine auspiciously for us. May the sun rise auspiciously for us. O Sarasvatī, do thou become most auspicious and favourable to us. Let there be no emptiness under thy supervision.

(3) (O earth) thou art the residence of Idā. Thou art possessed of residence. May we not be deprived of residence. Let him be without residence who hates us and whom we hate.

(4) Thou art stability, may we be possessed of stability; may we not be deprived of stability. Let him be without stability who hates us and whom we hate.

(5) O wind, do thou carry remedy; carry away what is evil. Possessed of all remedies, thou movest as the messenger of gods.

गोपयसाभिविष्यन्दयति । एवमेव द्वितीयं महावीरमाच्छृणोति । एवं तृतीयम् । तूष्णीं पितृवने रौहिणकपाले चाज्यस्थालीं च । अथ यदि विधुर्वा प्रदरो वा जायते ऽश्मचूर्णानि छागापयसि संप्रकीर्य तैः प्रत्युक्ष्योल्मुकेनाभितपति विधुं दद्राणं यदृते चिदभिश्चिष इति द्वाभ्याम् । सः हैव रोहति । यद्यु वै सर्वश एव भिद्यत एतान्येव कपालान्यवाञ्जनं

(6) These two winds blow as far as the ocean and as far as the farthest regions. May the one bring forth grace; may the other carry away what is evil.

(7) O wind, the treasure of ambrosia which is deposited in thy house—do thou give us a part of it for our life; do thou give us remedy out of it; do thou bring lustre out of it.

(8) May the wind, gracious and auspicious to our minds, bring forth remedy; may he extend our life.

(9) (O Sun) thou art the home of Indra. I submit to thee with the cows, the horses and what is mine.

(10) I resort to Bhūḥ; I resort to Bhuvah; I resort to Suvah; I resort to Bhūr Bhuvah Suvah. I resort to Vāyu, I resort to the health-giving divinity. I resort to the unbreakable rock. I resort to Brahman, the treasure of Brahman belonging to Prajāpati; I resort to the Praṇava.

(11) May the midregion be wide for me; the fires and mountains be great. May the wind grant me the grace with which it blows. May our minds be full of grace.

(12) O Prāṇa and Apāna, do you guard me from death. O Prāṇa and apāna, do you not leave me.

(13) May Agni place within me intellect, offspring and lustre. May Indra place within me intellect, offspring and strength. May Sūrya place within me intellect, offspring and brilliance.

(14) O Aśvins, do you guard us with brilliant food and uninjured fortunes. May Mitra, Varuṇa, Aditi, Sindhu, and Dyāvapṛthivī glorify our gain.

(15) With what help, with which most powerful help will the wonderful and evergrowing friend come to us?

(16) Which of the intoxication of the drink, truthful and the most bountiful, will intoxicate thee so that thou shalt break the closed treasures?

(17) Do thou become the guardian of us, thy praising friends, with a hundred aids.

(18) Priyamedha Ṛṣis approached Indra for seeking help like the fair-winged birds. Do thou (O Indra), clear the darkness, grant the sight; release us who are fastened as if with a cord.

(19) May the divine waters be auspicious to us for protection and favourable drinking. May they flow happiness and welfare towards us.

(20) I ask for remedy to the waters which are capable of granting boons and providing shelter to men.

(21) May the waters and plants be friendly to us and unfriendly to him who hates us and whom we hate.

(22) O waters, you are welfare-bringing; do you grant us strength so that we may see the great good.

पिष्टा यैषा मृत्प्रायश्चित्ताय परिशेते तथा सऽसृज्य कृत्वा पक्त्वाच्छृद्य
 निदधाति । तेषां यदा श्वसथ उपरमत्यथैनान्खार्याऽं समवधाय
 कृष्णाजिनेनोपरिष्ठात्संप्रच्छाद्योत्तरे शालाखण्डे शिष्य आसजति । यथा

(23) Give us here your most gracious essence like the dear mothers.

(24) We approach you for that essence whose presence you like. O waters, create that essence for us.

(25) The earth is appeased; it is appeased by fire. Appeased, may it appease my ailment.

(26) The midregion is appeased; it is appeased by the wind. Appeased, may it appease my ailment.

(27) The heaven is appeased, it is appeased by the sun. Appeased, may it appease my ailment.

(28) The earth is the appeasement, midregion the appeasement, heaven the appeasement, quarters the appeasement, intermediate quarters the appeasement, fire the appeasement, mind the appeasement, sun the appeasement, moon the appeasement, constellations the appeasement, waters the appeasement, plants the appeasement, herbs the appeasement, cow the appeasement, she-goat the appeasement, horse the appeasement, man the appeasement, appeasement itself the appeasement. May there be appeasement for me.

(29) With that appeasement, the entire appeasement, I cause appeasement for myself, the two-footed and four footed. May there be appeasement for me.

(30) May radiance, modesty, restraint, penance, intellect, stability, faith, truth and law rise up following me who am rising up. May radiance, modesty, restraint, penance, intellect, stability, faith, truth, and law not leave me.

(31) I have risen up following the immortal gods with life, good life, essence of plants and the strength of rains.

(32) May we perceive for a hundred autumns the brilliant eye placed in the east by gods. May we live for a hundred autumns; may we prosper for a hundred autumns; may we rejoice for a hundred autumns; may we succeed for a hundred autumns; may we hear for a hundred autumns, may we speak for a hundred autumns; may we be unconquered for a hundred autumns so that we may be able to behold the sun for ever.

(33) May the sun, the red-eyed bull, wise, who, illuminating, has come up from the middle of the water of the great ocean, purify my mind.

(34) Thou art the dropper of the Brahman; you two are the leaders of the Brahman, thou art the support of Brahman. This large earth is supported by the Brahman; the wide region is supported by him, he has supported the heaven and earth together with the gods. May I realize what I know. May the Veda not be loosened from me.

(35) May the intellect and grasping faculty enter me concurrently for the attainment of the past and future. May I enjoy the whole span of life.

(36) O Indra, being supported with these utterances, do thou fill up for us what is wanting here. When thou hast broken the big stables for the purpose of thy worshippers, we shall be receiving plenty from thee.

पत्नी न पश्यति तथा । त आ कालात्परिशेरे । अथोत्तराः शान्तिमुपयन्ति
शं नो वातः पवतां मातरिश्वेति ॥ ४ ॥ प्रथमः ॥

श्वो राज्ञः क्रय इत्युपकल्पयत औदुम्बरीः सम्राडासन्दीमौदुम्बरीः
स्थूणां गोदोहनीमौदुम्बरं छागायै शङ्कुमौदुम्बरः शफोपयमनमौदुम्बरः
सुवमौदुम्बर्यौ सुचावनिष्कीर्णे रौहिणहवणी द्वे औदुम्बरी धृष्टी त्रीणि
धवित्राणि कार्ष्णाजिनान्यौदुम्बरदण्डानि । वैणवदण्डानीत्येके ।
षडौदुम्बराञ्छकलान्वैकङ्कतीं च समिधं त्रयोदश वैकङ्कतान्परिधी-
न्वैकङ्कतीः सुचं प्रचरणीं कार्ष्ण्यमयान्परिधीन्सुवर्णरजतौ च रुक्मौ द्वे
घर्मदुधे धेनुं च छागां च द्वौ कुशमयौ वेदावेकं मौञ्जं वेदमपरिवासितं मौञ्जं
रज्जुदाम मुञ्जप्रलवान् रौहिणपिष्टानि खरेभ्यः सिकता इति । अथ
प्रायणीयेन चरति । प्रायणीयेन चरित्वा पदेन चरति । पदेन चरित्वा राजानं
क्रीत्वोह्यातिथ्यं निर्वपति । आतिथ्येन प्रचर्य पूर्वाः शान्तिमुपयन्ति नमो
वाच इति । अथाग्नेण गार्हपत्यं तृणानि सस्तीर्य तदेतत्परिघर्म्यः सर्वः
सःसादयन्ति । अत्र सम्राडासन्दीमत्र स्थूणां गोदोहनीमत्र छागायै
शङ्कुमिति । अथोत्तरेण गार्हपत्यः स्प्येनोद्धत्यावोक्ष्य सिकता निवपति ।
तं प्रादेशमात्रं परिमण्डलं प्रवृञ्जनीयं खरं करोति । अथैनः सिकताभिराभ्राशिनं
करोति । अथोत्तरेणाहवनीयः स्प्येनोद्धत्यावोक्ष्य सिकता निवपति । तं
प्रादेशमात्रं परिमण्डलमुद्गासनीयं खरं करोति । अथैनः सिकताभिराभ्राशिनं
करोति । अथोत्तरे शालाखण्डे स्प्येनोद्धत्यावोक्ष्य सिकता निवपति । तं

(37) We have pronounced the Brahman; may it now leave us. *Om.* (Let there be) appeasement, appeasement, appeasement."⁶

IX.5

(Presuming that) the purchase of Soma is to take place next day, (the Adhvaryu) procures the Samrāḍāsandī¹ made of *Ficus glomerata*, a peg of *Ficus glomerata*, a pot for milking the cow, a pin of *Ficus glomerata* for the she-goat, a pair of tongs and a supporting ladle of *Ficus glomerata*, a spoon of *Ficus glomerata*, two ladles made of *Ficus glomerata*, two uncarved ladles for offering Rauhiṇa cakes, two fire-stirring sticks of *Ficus glomerata*, three fans made of a skin of black antelope with handles made of *Ficus glomerata*—made of bamboo according to some teachers, six chips of *Ficus glomerata*, a firestick of *Flacurtia ramontchi*, thirteen enclosing sticks of *Flacourtia ramontchi*, a ladle in use made of the wood of *Flacourtia ramontchi*, enclosing sticks of *Gmelina arborea*, sheets of gold and silver, two Gharma-yielding animals—a cow and a she-goat, two Vedas of Kuśa grass, one Veda of Muñja grass with its tip uncut, a halter made of Muñja grass, cuttings of Muñja grass, flour for Rauhiṇa cakes and sand for mounds.

The Adhvaryu performs the Prāyaṇīyeṣṭi. Having performed the Prāyaṇīyeṣṭi, he goes through (the rite of collecting the soil of) the foot-print (of the Soma-selling cow). Having gone through the rite pertaining to the foot-print, having purchased Soma, having carried it, he pours out paddy for the Ātithyeṣṭi. Having performed the Ātithyeṣṭi, they pronounce the preceding Śānti, "Obeisance to speech..."² Having spread out darbha-blades in front of the Gārhapatya, they place upon them the implements pertaining to the Gharma oblation. Here the Samrāḍāsandī, here the peg for tethering the cow to be milked, here the pin for the she-goat. Having dug out by means of the wooden sword towards the north of the Gārhapatya, and having sprinkled the place with water, the Adhvaryu pours down sand. Out of it he prepares a circular mound one span wide meant for preparing the Gharma. He makes it shining by means of sand. Having dug out by means of the wooden sword towards the north of the Āhavanīya and having sprinkled (the place) he pours down sand. Out of it he prepares a circular mound, one span wide, meant for shifting of the Mahāvīra. He makes it shining by means of sand. Having dug out

6. TĀ IV.42

1. The stool intended for the implements pertaining to Pravargya which is regarded as *Samrāṭ* (emperor), Soma is regarded as *Rājan* (king).
2. TĀ IV.1; cf BaudhŚS IX.1

चतुरश्रं निष्यन्दनवन्तमुच्छिष्टखरं करोति । अथैनः सिकताभिराभ्राशिनं करोति । अथाध्वर्युः प्रचरणीयं महावीरः शफाभ्यां परिगृह्य प्रवृज्जनीये खरे सादयति । अथैनं मौञ्जेन वेदेनापिदधाति । अथैतामासन्दीमग्रेणाहवनीयं पर्याहृत्य दक्षिणतो निदधाति । तस्यां कृष्णाजिनं प्राचीनग्रीव-मुत्तरलोमोपस्तृणाति । अथैतावुपशयौ महावीरौ वेदाभ्यां परिगृह्याग्रेणाहवनीयं पर्याहृत्य दक्षिणतः सम्राडासन्द्यां कृष्णाजिने प्राचीनबिलौ सादयति । अथैतामभिमग्रेणाहवनीयं पर्याहृत्य दक्षिणतः सम्राडासन्द्यां कृष्णाजिने सादयति । अथैतां मृदमतिशिष्टामग्रेणाहवनीयं पर्याहृत्य दक्षिणतः सम्राडासन्द्यां कृष्णाजिने सादयति । अथैताः स्थूणां गोदोहनीं छागायै शङ्कुमित्यादाय जघनेन दक्षिणेन गार्हपत्यं परिक्रम्य दक्षिणया द्वारोपनिर्हृत्य होतुः संदर्शे स्थूणां निहत्य मौञ्जेन दाम्ना घर्मदुघो वत्सं बध्नन्ति । तमुत्तरेण छागायै शङ्कुं निहत्य छागां निग्रथन्ति । प्रत्युज्जति छगलम् । अथैतेनैव यथेतमेत्य निष्क्रमयन्ति वृषलान् । ह्वयन्ति पत्नीम् । ह्वयन्ति होतारम् । ह्वयन्ति ब्रह्माणम् । ह्वयन्ति प्रतिप्रस्थातारम् । ह्वयन्ति प्रस्तोतारम् । ह्वयन्त्याग्रीध्रम् । परिश्रयन्ति द्वाराणि । पत्नीशाले पत्नीं परिश्रयन्ति । परिस्तृणन्ति । दक्षिणत उपविशतो ब्रह्मा च यजमानश्च । अत्र पूर्वाम् शान्तिमुपयन्ति येषामनुपेता भवति ॥ ५ ॥

अथाध्वर्युः सपवित्राः प्रोक्षणीराददान आह ब्रह्मन्प्रवर्येण प्रचरिष्यामो होतर्घर्ममभिष्टुह्यग्रीद्रौहिणौ पुरोडाशावधिश्रय प्रतिप्रस्थातः प्रवर्यं विहर प्रस्तोतः सामानि गायेति । तद्ब्रह्मा प्रसौति यजुर्युक्तः सामभिराक्तखं त्वा विश्वैर्देवैरनुमतं मरुद्भिः । दक्षिणाभिः प्रततं पारयिष्णुः स्तुभो वहन्तु सुमनस्यमानः स नो रुचं धेह्यहणीयमानो भूर्भुवः सुवरोमिन्द्रवन्तः

by means of the wooden sword in the northern part of the shed and having sprinkled (the place), he pours sand. Out of it he prepares a four-cornered mound with an outlet for the disposal of the Mahāvīra. He makes it shining by means of sand.

Having caught hold of the Mahāvīra to be used by means of the pair of tongs, he places it upon the mound meant for preparing the Gharma. He covers it by means of the Veda of Muñja grass. Having brought around the Samrādāsandī along the front of the Āhavanīya, he keeps it towards the south. He spreads upon it the skin of black antelope with its neck towards the east and with the hairy side upwards. Having held the two lying Mahāvīras by means of two Vedas and having brought around along the front of the Āhavanīya, he places them with their openings towards the east, towards the south upon the skin of black antelope spread upon the Samrādāsandī. Having brought around along the front of the Āhavanīya, he places the hoe towards the south on the skin of black antelope spread upon the Samrādāsandī. Having brought around along the front of the Āhavanīya, he places the remaining soil towards the south on the skin of black antelope spread upon the Samrādāsandī. Having taken up the peg meant for tethering the cow to be milked and the pin for the she-goat, having moved around along the south-west of the Gārhapatya, having carried out by the southern door, and having fixed the peg within the Hotṛ's sight they fasten the calf of the Gharma-yielding cow by means of a tether made of Muñja grass. Having fixed the pin to its north for the she-goat, they tie up the she-goat. The kid is kept under control.

Having come back by the route by which they had gone, they drive away the Śūdras. The sacrificer's wife is called out; the Hotṛ is called out; the Brahman is called out; the Pratiprasthātṛ is called out; the Prastotṛ is called out; the Āgnīdhra is called out. Doors are enclosed. The sacrificer's wife is curtained off in her apartment. Fire-places are strewn around. The Brahman and the sacrificer sit down towards the south. The preceding Śānti is pronounced at this stage if not already pronounced.

IX.6

Taking up the Prokṣaṇī-water together with the strainer, the Adhvaryu says, "O Brahman, we are going to perform the Pravargya rite, O Hotṛ, do you praise the Gharma, O Agnīdh, do thou put on fire the two Rauhiṇa cakes, O Pratiprasthātṛ, do you spread out the Pravargya implements, O Prastotṛ, do thou chant the Sāmans." The Brahman gives the impulse, "May the exultations carry thee who thou art possessed of Yajus, smeared with the Sāmans, accompanied by all gods and the Maruts, extended by the Dakṣiṇās, bringing through and cheerful. Do you give us brilliance, without being angry. *Bhūr Bhuvah suvar om*, supported by Indra, do you

प्रचरतेति । अथाध्वर्युः प्रचरणीयं महावीरं प्रोक्षति यमाय त्वा मखाय त्वा
सूर्यस्य हरसे त्वेति । अभिप्राप्नुवन्परान्परान्संभारान्प्रोक्षति । तमेव
प्रतिप्रस्थाता प्रवर्ग्य विहरति । अथाहवनीये कार्ष्ण्यमयान्परिधीन्परिद-
धाति । तदुपसादयति षडौदुम्बराञ्छकलान्वैकङ्कतीं च समिधं गार्हपत्ये
त्रयोदश वैकङ्कतान्परिधीन्सुवर्णरजतौ च रुक्मौ मुञ्जप्रलवान् रौहिणपिष्टा-
नीति । अथैष आग्नीध्रो जघनेन गार्हपत्यमुपविश्य धृष्टिभ्यां प्रतीचो
ऽङ्गारान्निरूह्य तेषु रौहिणकपाले उपदधाति । अथ दारुणसंयुतानि पिष्टानि
संयुत्य रौहिणौ पुरोडाशावधिश्रयति । अथाज्यं निर्वपति । अथाज्यमधिश्र-
यति । उभयं पर्यग्नौ कृत्वा रौहिणौ पुरोडाशौ श्रपयति । एतस्मिन्काले
प्रतिप्रस्थाता मौञ्जेन वेदेन होमार्थानि पात्राणि संमृशति महावीरं सुवं
पिन्वने रौहिणहवनी उपयमनमिति । अथ प्रतिप्रस्थाताज्यमुत्पूय रौहिणौ
पुरोडाशानुपस्तीर्णाभिघारितानुद्वास्य रौहिणहवनीभ्यां परिगृह्यान्तर्वेद्या-
सादयति । दक्षिणं परिधिसन्धिमन्वेकम् । उत्तरं परिधिसन्धिमन्वितरम् ।
प्राञ्चौ पूर्वाह्निके । प्रत्यञ्चावापराह्निके । अथाध्वर्युः प्रचरणीयं महावीरं
शफाभ्यां परिगृह्य सव्ये पाणौ समावृत्याज्यस्थाल्याः सकृदुपहतेनाज्येन
गार्हपत्ये ऽनवानं संतताः सप्त प्राणाहुतीर्जुहोति प्राणाय स्वाहा व्यानाय
स्वाहापानाय स्वाहा चक्षुषे स्वाहा श्रोत्राय स्वाहा मनसे स्वाहा वाचे
सरस्वत्यै स्वाहेति । चतस्र उत्तरा यथोपपादं दक्षाय स्वाहा क्रतवे
स्वाहौजसे स्वाहा बलाय स्वाहेति । अथैनमाज्येनानक्ति देवस्त्वा सविता
मध्वानक्त्विति । एतस्मिन्काले प्रतिप्रस्थाता राजतं रुक्मं प्रवृञ्जनीये खर
उपगूहति पृथिवीं तपसस्त्रायस्वेति । अथ मुञ्जप्रलवान्व्यतिषज्यादीपयत्य-
र्चिरसि शोचिरसि ज्योतिरसि तपो ऽसीति । तान्प्रवृञ्जनीये खरे संप्रकीर्य
तेषु प्रचरणीयं महावीरं संसादयति ॥ ६ ॥

go ahead."¹ The Adhvaryu sprinkles the Mahāvīra in use with the formula, "For Yama thee, for Makha thee, for the heat of Sūrya thee."² Reaching successively each one, he sprinkles the implements. The Pratiprasthātṛ then arranges those implements. He lays around the Āhavanīya the enclosing sticks of *Gmelina arborea*. He places near it six chips of *Ficus glomerata* and a fire-stick of *Flacourtia ramontchi*. Near the Gārhapatya he places thirteen fire-sticks of *Flacourtia ramontchi*, sheets of gold and silver, cuttings of Muñja grass and flour for Rauhiṇa cakes.

The Āgnīdhra, having sat down to the rear of the Gārhapatya and having taken out embers to the west by means of the stirring sticks, lays down upon them two potsherds for Rauhiṇa cakes. Having thickly mixed the flour with water he puts the Rauhiṇa cakes on fire. He pours out clarified butter; puts it on fire. Having carried fire around both (the cakes and clarified butter), he bakes the Rauhiṇa cakes. At this juncture the Pratiprasthātṛ touches the implements to be used at the offering by means of the Veda of Muñja—the Mahāvīra, the spoon, the milking pots; the ladles to be used for offering the Rauhiṇa cakes and the supporting ladle. Having purified the clarified butter, having taken out the Rauhiṇa cakes (in a pan), having first spread clarified butter as base and after having poured clarified butter over them and having placed them on the Rauhiṇa-ladles, he places them within the altar—one adjoining the southern joint of enclosing sticks and the other adjoining the northern joint of the enclosing sticks. At the forenoon (Pravargya) pointing towards the east; at the afternoon (Pravargya) pointing towards the west.

The Adhvaryu, having held the Mahāvīra in use by means of the pincers and having left them to the left hand, offers on the Gārhapatya by means of the clarified butter in a spoon dipped only once into the vessel of clarified butter seven continuous Prāṇa-offerings without breathing in with the formulas "For Prāṇa svāhā, for Vyāna svāhā, for Apāna svāhā, for Cakṣus svāhā, for Śrotra svāhā; for Manas svāhā; for Vāk Sarasvatī svāhā."² The subsequent four as may be possible³ with the formulas, "For Dakṣa svāhā; for Kratu svāhā; for Ojas svāhā; for Bala svāhā."² He then besmears the Mahāvīra with clarified butter with the formula, "May god Saviṛ besmear thee with honey."⁴ At this juncture the Praiprasthātṛ inserts the silver sheet into the mound for preparing Gharma with the formula, "Do thou guard the earth from heat."⁴ (The Adhvaryu) enkindles the cuttings of Muñja grass having brought together the opposite points with the formula, "Thou art flame; thou art brilliance; thou art light; thou art heat."⁴ Having scattered them on the mound for the Gharma, he places upon them the Mahāvīra to be used.

1. TĀ IV.4.1

2. TĀ IV.5.1

3. That is to say, he need not care for breathing in, according to Bhavasvāmin :
ucchvāsaniyamo nāsti.

4. TĀ IV.5.2

सःसीदस्व महाः असि शोचस्व देववीतमः । वि धूममग्ने अरुषं
मियेध्य सृज प्रशस्त दर्शतमिति । अथैनमाज्येन पूरयत्यञ्जन्ति यं प्रथयन्तो
न विप्रा वपावन्तं नाग्निना तपन्तः । पितुर्न पुत्र उपसि प्रेष्ठ आ घर्मो
अग्रिमृतयन्नसादीदिति । अथास्य प्रादेशेन दिशो व्यास्थापयत्यनाधृष्या
पुरस्तादग्रेराधिपत्य आयुर्मे दा इति पुरस्तात् । पुत्रवती दक्षिणत
इन्द्रस्याधिपत्ये प्रजां मे दा इति दक्षिणतः । सुषदा पश्चाद्देवस्य सवितुराधिपत्ये
प्राणं मे दा इति पश्चात् । आश्रुतिरुत्तरतो मित्रावरुणयोराधिपत्ये श्रोत्रं मे
दा इत्युत्तरतः । विधृतिरुपरिष्ठाद्बृहस्पतेराधिपत्ये ब्रह्म मे दाः क्षत्रं मे
दास्तेजो मे धा वर्चो मे धा यशो मे धास्तपो मे धा मनो मे धा इत्युपरिष्ठात् ।
अथेमामभिमृशति मनोरश्वासि भूरिपुत्रा विश्वाभ्यो मा नाष्ट्राभ्यः पाहि
सूपसदा मे भूया मा मा हिःसीरिति । अथ धृष्टीभ्यामुदीचो ऽङ्गारान्निरूहति
तपो ध्वग्ने अन्तराः अमित्रान्तपा शःसमररुषः परस्य । तपो वसो
चिकितानो अचित्तान्वि ते तिष्ठन्तामजरा अयास इति । तैरेनं प्रदक्षिणं
परिचिनोति चित स्थ परिचितः स्वाहा मरुद्भिः परिश्रयस्वेति । अथैनं
त्रयोदशभिर्वैकङ्कतैः परिधिभिः परिचिनुतो ऽध्वर्युश्च प्रतिप्रस्थाता च । मा
असीति प्राञ्चावध्वर्युः । प्रमा असीत्युदञ्चौ प्रतिप्रस्थाता । तावेवमेव
व्यतिषङ्गं प्रतिमा असि संमा असि विमा अस्युन्मा असीति । अथैनं
त्रयोदशं परिधिं दक्षिणत ऊर्ध्वाग्रं निमिनोत्यन्तरिक्षस्यान्तर्धिर्रसीति ।

IX.7

With the verse, "Do thou be seated; thou art great. Gratifying the gods, do thou shine. O Agni, do thou, who art extolled and partaking of sacrificial food, send out red and beautiful smoke."¹ He fills it with clarified butter with the verse, "The pious Gharma has been seated on fire—the Gharma which the officiating priests besmear as if widening it, heating it with fire as if it possessed omentum, just as a dear son sits in his father's lap."¹ He marks the directions of the Mahāvīra by means of the span of his right hand (held above)—towards the east with the formula, "(Thou art) unassailable towards the east under the supremacy of Agni; give me long life;" towards the south with the formula, "(Thou art) possessed of sons towards the south under the supremacy of Indra; give me offspring;" towards the west with the formula, "Be comfortable towards the west under the supremacy of god Savitṛi, give me vital breath;" towards the north with the formula, "(Thou art) the hearing towards the north under the supremacy of Mitra and Varuṇa, give me the faculty of hearing;"² from above with the formula, "Thou art partition from above under the supremacy of Bṛhaspati. Give me divine song; give me valour; give me splendour; give me vigour; give me glory; give me penance; give me thought."² He then touches this (earth) with the formula, "Thou art the mare of Manu, having many sons. Guard me from all dangers. Do thou become approachable to me. Do not kill me."³

By means of the stirring sticks he draws out embers towards the north with the verse, "O Agni, do thou burn the inner enemies, burn the curse of unkind foe. O good one, do thou, who art wise, burn the unobserved. May the non-aging and brisk keep thee asunder."⁴ He piles them around by the right with the formula, "You are piled, piled around svāhā. Do thou be enclosed by the Maruts."⁴ The Adhvaryu and the Pratiprasthātṛ pile around the thirteen enclosing sticks of *Flacourtia ramontchi*. The Adhvaryu piles up two enclosing sticks towards the east with the formula, "Thou art Mā."⁴ The Pratiprasthātṛ too towards the north with the formula, "Thou art Pramā."⁴ In a similar manner they pile up in opposite directions respectively with the formulas, "Thou art Pratimā; Thou art Sammā; Thou art Vimā; Thou art Unmā."⁴ (The Adhvaryu) keeps erect thirteenth enclosing stick towards the south with the formula, "Thou art the covering of midregion."⁵ He covers the Mahāvīra with the golden sheet with the formula, "Do thou guard the heaven from heat."⁵ He prays to it with the verses, "O Indra, growing with these our songs, do thou make

1. TĀ IV.5.2
2. TĀ IV.5.3
3. TĀ IV.5.4
4. TĀ IV.5.5
5. TĀ IV.5.6

अथैनः सौवर्णेन रुक्मेनापिदधाति दिवं तपसस्त्रायस्वेति । अथैनमुपतिष्ठत
आभिर्गीभिः शुक्रंते अन्यदर्हन्बिभर्षि सायकानि धन्वेति । प्रज्वलिते
रुक्ममपकर्षति ॥ ७ ॥

अथ धवित्राण्यादत्ते गायत्रमसीत्यन्यतरत् त्रैष्टुभमसीत्यन्यतरज्जागत-
मसीत्यन्यतरत् । तैरेनं पश्चात्प्राङ् जान्वाच्योर्ध्वं धूनोति मधु मध्विति ।
उत्तरतस्तिष्ठते प्रतिप्रस्थात्रे द्वे धवित्रे प्रयच्छति । तयोरन्यतरदाग्रीध्रा-
योत्प्रयच्छति । अथैनं त्रिः प्रदक्षिणं परियन्ति प्रणवेप्रणवे धून्वन्तः । त्रिः
परीत्योत्तरतस्तिष्ठन्ति । अथ धवित्राण्यादत्ते । अपरेण परिक्रान्तायोत्तरतस्तिष्ठते
प्रतिप्रस्थात्रे द्वे धवित्रे प्रयच्छति । तयोरन्यतरदाग्रीध्रायोत्प्रयच्छति । अथैनं
पर्युपविशन्ति । पश्चात्प्राङ्मुखो ऽध्वर्युरुपविशति । पुरस्तात्प्रत्यङ्मुखः
प्रतिप्रस्थाता । उत्तरतो दक्षिणामुख आग्रीध्रः । त एवमेव प्रणवेप्रणवे
धून्वन्त आसत उपसमासमुल्मुकान्याप्याययन्तो महावीरम् । अथ यत्र
होतुरभिजानाति याभिर्वर्तिकां ग्रसिताममुञ्चतमिति तदेनमुपोत्थाय रोचयतो
ऽध्वर्युश्च यजमानश्च दश प्राचीर्दश भासि दक्षिणेत्येतेनानुवाकेन । अथ यत्र
होतुरभिजानात्यप्रस्वतीमश्विना वाचमस्मे इति तद्धवित्राण्युपोद्यच्छन्ते ।

up the deficiency. When thou wilt break the big stables for thy worshippers, may we be receivers of plenty. O Pūṣan, thy one form is bright, the other is holy. Thou art as if the heaven bearing the two different forms of day. O blessed one, thou delightest in all powers. May thy pleasing gift be here—O venerable Rudra, thou holdest arrows and a bow. Venerable, thou carriest the holy and multi-formed necklace. Venerable, thou alleyst all dread. There is nothing more vigorous than thee.”⁵ When they catch fire, he takes away the golden sheet.

IX.8

(The Adhvaryu) takes up the fans—one with the formula, “Thou belongst to Gāyatrī,” another with the formula, “Thou belongst to Trīṣṭubh,” and still another one with the formula, “Thou belongst to Jagatī.”¹ Having bent knees from west to east, he tosses them upwards with “honey, honey,”¹ He hands over two fans to the Pratiprasthātṛ standing towards the north. He hands over one of these to the Āgnīdhra. They (the three) move around this (Mahāvīra) three times by the right while fanning at the (utterance of) Praṇava (uttered by the Hotṛ). Having moved three times, they stand towards the north. (The Adhvaryu) takes up the fans. He hands over two fans to the Pratiprasthātṛ standing towards the north after he has moved around by the left. (The Pratiprasthātṛ) gives one of them to the Āgnīdhra. They sit down around this (Mahāvīra). The Adhvaryu sits down to the west facing the east; the Pratiprasthātṛ towards the east facing the west; the Āgnīdhra towards the north facing the south. Tossing the fans at each Praṇava (uttered by the Hotṛ) in a similar manner, they keep on adding chips (to the fire) and swelling the Mahāvīra. When he knows the Hotṛ reciting the verse *yābhir vartikā grāsītām amuṇcatam...* the Adhvaryu and the sacrificer, having stood up, illumine the Mahāvīra with the Anuvāka : “O Mahāvīra, being gracious, thou shinest as ten (flames) in the east, ten in the south, ten in the west, ten in the north and ten above. Being uninjured, do thou grant us brilliance. May Agni, together with the Vasus, illumine thee in front with the Gāyatrī metre; shining, do thou illumine me. May Indra, together with the Rudras, illumine thee towards the south with the Trīṣṭubh metre; shining, do thou illumine me. May Varuṇa, together with the Ādityas, illumine thee towards the west with the Jagatī metre; shining, do thou illumine me. May the glittering Māruta together with the Maruts illumine thee towards the north with the Anuṣṭubh metre; shining, do thou illumine me. May Bṛhaspati together with Viśve Devas illumine thee above with the Pañkti metre; shining, do thou

1. TĀ IV.5.7. Caland's text reads *madhu* twice; many MSS read it thrice following TĀ.

अथ यत्र होतुरभिजानात्यरुरुचदुषसः पृश्निरग्रिय इति तद्रुचितो घर्म
 इत्युक्त्वा यथेतं त्रिः पुनः प्रतिपरियन्ति निधाय धवित्राणि ।
 अवकाशैरवेक्षमाणा उपतिष्ठन्तेऽपश्यं गोपामिति प्रतिपद्याशीमहि त्वा मा
 मा हिंस्रीरित्यातः । अथ गार्हपत्यमुपतिष्ठते त्वमग्ने गृहपतिर्विशामसि
 विश्वासां मानुषीणां शतं पूर्भिर्यविष्ठ पाह्यंहसः समेद्धारं शतं

illumine me. O glittering Gharma, thou art shining among the gods; may I shine among men. O all-pervading Gharma, shining, thou art long-lived, bright and full of Brahṃa-splendour among the gods; shining, may I be long-lived, bright and full of Brahman-splendour among men. Thou art brilliance; grant me brilliance may brilliance be within me. Being gracious, thou shinest as ten (flames) in the east, ten in the south, ten in the west, ten in the north, and ten above. All-pervading, do thou give us food and strength. Mighty, do thou flow so that I may become mighty. The Gharma has been caused by us to shine; may I be shining."²

When he knows the Hotṛ reciting *apnasvatīm aśvinā vācam asme*, they lift up the fans. When he knows the Hotṛ reciting *arūrucad uśasaḥ pṛśnir agriyaḥ* having said, "The Gharma is illuminate," they move around in reverse three times, having put down the fans. Gazing at it with the Avakāśa formulas they pray to it with the mantras beginning with "I have seen the Mahāvīra who is the guardian" and ending with "O Mahāvīra, may we partake of thee, do thou not injure me."³ ("I have seen the Gharma (the sun) who is the guardian, not subduing, going along and the ways beyond. Covering collectively and individually, he recurs again and again within the regions. (O Mahāvīra) together with Madhu and Madhvī, Mādhu and Mādhūcī, thou hast guarded us. I follow you for the attainment of gods. Agni accompanied by Agni, god Savitṛ and Sūrya, shone. Agni accompanied by Tapas, god Savitṛ and Sūrya, has shone. Supporter of heaven, thou shinest from the region; supporter of the earth; supporter of wide midregion; supporting god of gods; immortal, born of Tapas. For the heart thee; for mind thee; for heaven thee; for the sun thee, do thou uplift this sacrifice; do thou convey the offerings unto gods in the heaven. O lord of all regions, O lord of the entire region, O lord of the entire mind, O lord of the entire speech, O lord of the entire Tapas, O lord of the entire Brahman, O god Gharma, well known among the gods, do thou guard the gods. Grant us speech which is born of Tapas and which invokes the gods. (The Gharma is) the womb of gods, the creator of thoughts, the lord of offspring, the thought of wise. The god (Gharma) has exerted himself together with god Savitṛ; he has shone together with Sūrya. O Gharma, thou art the giver of long life, the giver of splendour. Thou art our guardian; do thou guide as a guardian. (The Gharma is) the giver of long life, the giver of milk, the giver of splendour, the giver of boon, the giver of wealth; wider than the wide, he fills up the midregion. (O Gharma) may we partake of thee; do thou not injure me.")³

He prays to the Gārhapatya with the formula, "O Agni, thou art the lord of subjects, of all men. O youngest one, do thou guard me from evils for a hundred winters with thy hundred helps—me who am thy kindler, wearied and heart-cheering. May gifts be here (with me)."³ While being curtained off, the Pratiprasthātṛ

2. TĀ IV.6

3. TĀ IV.7

हिमास्तन्द्राविणः हार्दिवानमिहैव रातयः सन्त्विति । अन्तर्हिते प्रतिप्रस्थाता वेदे पत्नीं वाचयति त्वष्टीमती ते सपेयेत्यान्तादनुवाकस्य । एतस्मिन्काले प्रतिप्रस्थाता दक्षिणः रौहिणं जुहोत्यहर्ज्योतिः केतुना जुषताः सुज्योतिर्ज्योतिषां स्वाहेति ॥ ८ ॥ द्वितीयः ॥

अथ रशनामादत्ते देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादद इति । आदायाभिमन्त्रयते ऽदित्यै रास्त्रासीति । दोहनं कःसं पिन्वने इति प्रतिप्रस्थातापरेण परिक्रम्य । अथैतां घर्मदुघं त्रिरुपांशु देवनामभिराह्वयतीड एह्यदित एहि सरस्वत्येहीति । त्रिरुच्चैः । दक्षिणया द्वारोपनिष्क्रम्य यदस्यै नाम भवति तेनासावेह्यसावेहीति । अथैनां रशनयाभिदधात्यदित्या उष्णीषमसीति । वायुरस्यैड इति घर्मदुघो वत्समभिमृशति । अथैनमुपावसृजति पूषा त्वोपावसृजत्वश्विभ्यां प्रदापयेति । धयन्तमनुमन्त्रयते यस्ते स्तनः शशयो यो मयोभूर्येन विश्वा पुष्यसि वार्याणि । यो रत्नधा वसुविद्यः सुदत्रः सरस्वति तमिह धातवे करिति । प्रत्तामुन्नयत्युस्र घर्मः शिःषोस्र घर्म पाहि घर्माय शिःषेति । नियुज्य संधायोपसीदति बृहस्पतिस्त्वोपसीदत्विति । स्तनान्संमृशति दानव स्थ पेर्वो विष्वग्वृतो लोहितेनेति । अथ यत्र होतुरभिजानात्या दशभिर्विवस्वत इति तदेनां पिन्वने पिन्वयत्यश्विभ्यां पिन्वस्व सरस्वत्यै पिन्वस्व पूष्णे पिन्वस्व बृहस्पतये पिन्वस्वेन्द्राय पिन्वस्वेन्द्राय पिन्वस्वेति । अतिशिष्टं कःसे दोहयति । एतस्मिन्काले प्रतिप्रस्थाता पिन्वने छागां पिन्वयति तूष्णीम् । अथ यत्र होतुरभिजानात्युत्तिष्ठ ब्रह्मणस्पत इति तत्प्रतिप्रस्थात्रे पयसी संप्रदायैतेनैव यथेतमेत्य शफोपयमानादत्ते गायत्रो ऽसीत्यन्यतरत् ।

makes the sacrificer's wife recite with regard to the Veda the mantra up to the end of the Anuvāka, "May I, connected with Tvaṣṭṛ, be attached to thee. Holding the semen virile, may I become pregnant. May I obtain a heroic son within thy sight. May I not become void of increase of wealth."³ At this juncture the Pratiprasthātṛ offers the southern Rauhiṇa cake with the formula, "May the day, the light enjoy with brightness, good light of the lights, svāhā."⁴

IX.9

(The Adhvaryu) takes up the cord with the formula, "I take thee in the impulse of god Savitr, with the arms of Aśvins, with the hands of Pūṣan." Having taken up, he recites over the formula, "Thou art the girdle of Aditi."¹ (Taking up) the pot of white copper for milk and two milking pots, the Pratiprasthātṛ (moves) along the rear (of the Gārhapatya). (The Adhvaryu) calls out the Gharma-yielding cow with divine names "Come, O Idā, come O Aditi, come O Sarasvatī"¹ three times in a low tone, three times loudly. Having gone out by the southern door he calls her out with her usual name "Come N.N. Come N.N." He fastens her with the cord with the formula, "Thou art the turban of Aditi."² He touches the calf of the Gharma-yielding cow with the formula, "Thou art wind, son of Idā."² He releases it with the formula, "May Pūṣan release thee; do thou cause (the milk) to be yielded for the Aśvins."² He follows the calf sucking the cow with the verse, "O Śarasvatī, do thou direct thy udder here which is incessant, which is gladdening, with which thou hast promoted all the treasures, which is bestowing riches and bestowing good and which grants good gifts."² When the cow has begun yielding milk, he takes away the calf with the formula, "O calf, let the Gharma remain, O calf, guard the Gharma, keep back milk for the Gharma."² After having tethered the calf and having joined it (to the cow) he sits by the side of the cow with the formula, "May Bṛhaspati sit by thy side."² He touches all udders together with the formula, "You all swelling drops, surrounded by blood on all sides."³ When he knows the Hotṛ reciting *ā daśabhir vivasvataḥ* .. he milks her in the milking pot with the formula, "Do thou swell for Aśvins; do thou swell for Sarasvatī; do thou swell for Pūṣan; do thou swell for Bṛhaspati; do thou swell for Indra; do thou swell for Indra."³ The remaining milk he milks in the pot of white copper.

At this juncture the Pratiprasthātṛ milks the she-goat in the milking pot silently. When he knows the Hotṛ reciting *uttiṣṭha brahmaṇaspate* ... the Adhvaryu

4. TĀ IV.10.4

1. TĀ IV.8.1

2. TĀ IV.8.2

3. TĀ IV.8.3

त्रैष्टुभौ ऽसीत्यन्यतरज्जागतमसीत्युपयमनम् । अथ यत्र होतुरभिजानात्युपद्रव
पयसा गोधुगोषमिति तत्पयसी आह्रियमाणे अभिमन्त्रयते सहोर्जो
भागेनोप मेहीन्द्राश्विना मधुनः सारघस्य घर्मं पात वसवो यजता वडिति ।
अथ पुरस्तात्प्रत्यञ्चावुपविश्य महावीरे पयसी अवनयतो ऽध्वंश्च प्रतिप्रस्थाता
च । अध्वर्युः पूर्वो गोपयो ऽवनयति स्वाहा त्वा सूर्यस्य रश्मये वृष्टिवनये
जुहोमि स्वाहेति । अथास्योष्माणमन्वीक्षते मधु हविरसि सूर्यस्य
तपस्तपेति । एतस्मिन्काले प्रतिप्रस्थाता छागापयो ऽवनयति तूष्णीम् ।
उभयः समानीयाध्वर्युस्तृतीयमवनयति । अत्र यत्कःसे पयस्तदुपयमने
समवनयति । प्रत्यूह्याङ्गारान् । अथाध्वर्युः प्रचरणीयं महावीरः शफाभ्यां
परिगृह्णाति ॥ ९ ॥

द्यावापृथिवीभ्यां त्वा परिगृह्णामीति । वेदेनाधस्तादुपमृज्योपयमनेनो-
पयच्छत्यन्तरिक्षेण त्वोपयच्छामीति । अथैनमादायोपोत्तिष्ठति देवानां त्वा
पितृणामनुमतो भर्तुः शकेयमिति । प्राङ् हरति तेजो ऽसि तेजो ऽनु
प्रेह्यग्निर्मा पृथिव्याः पातु वायुरन्तरिक्षात्सूर्यो दिवो दिविस्पृङ्मा मा
हिःसीरन्तरिक्षस्पृङ्मा मा हिःसीः पृथिविस्पृङ्मा मा हिःसीः सुवरसि
सुवर्मे यच्छ दिवं यच्छ दिवो मा पाहीति । अथ वातनामानि व्याचष्टे
समुद्राय त्वा वाताय स्वाहेति पञ्चानवानम् । एवमेव द्वे उत्तरे । षडुत्तराणि
यथोपपादमग्रये त्वा वसुमते स्वाहा सोमाय त्वा रुद्रवते स्वाहा वरुणाय
त्वादित्यवते स्वाहा बृहस्पतये त्वा विश्वदेव्यावते स्वाहा सवित्रे त्वर्भुमते
विभुमते प्रभुमते वाजवते स्वाहा यमाय त्वाङ्गिरस्वते पितृमते स्वा-
हेति । विश्वा आशा दक्षिणसदिति दक्षिणत आसीनं ब्रह्माणमीक्षते ।
विश्वान्देवानयाडिहेति पश्चादासीनः होतारम् । सव्येनात्याक्रामञ्जपति
स्वाहाकृतस्य घर्मस्य मधोः पिबतमश्विना स्वाहाग्रये यज्ञियाय शं

having handed over the two milks⁴ and having come back by the same route by which he had gone, takes up the pincers and the supporting ladle—one limb with the formula, “Thou belongst to Gāyatrī metre; ” another with “Thou belongst to Triṣṭubh metre,” and the supporting ladle with “Thou belongst to Jagatī metre.”⁵ When he knows the Hotṛ reciting *upadrava pāyasā godhugoṣam*... he recites over the two milks having brought in (by the Pratiprasthātṛ) the formula, “Do thou come to me together with a portion of vigour. O Indra, O Aśvins, do you drink the Gharma of honey procured by bees; O Vasus; accomplish the sacrificer, *vat*.”⁵

Having sat down towards the east facing towards the west, the Adhvaryu and the Pratiprasthātṛ pour down their respective milks into the Mahāvīra. First the Adhvaryu pours down cow’s milk with the formula, “svāhā, I offer thee to the rain-giving ray of the sun, svāhā.”⁵ He gazes at the last glow with the formula, “Thou art sweet oblation; do thou burn like the heat of the sun.”⁵ At this juncture the Pratiprasthātṛ pours down the goat’s milk silently. Having brought both the milks together, the Adhvaryu pours down the third (oblation). He pours into the supporting ladle the milk remaining in the pot of white copper. Having carried back the embers (to the Gārhapatyā fire), the Adhvaryu holds the Mahāvīra in use by means of the pincers.

IX.10

(With the formula) “I hold thee round by means of Dyāvāprthivī.”¹ Having cleansed it at the bottom, he supports it with the supporting ladle with the formula, “I support thee with midregion.”² Having taken it, he stands up with the formula, “Permitted by the gods and Pitṛs, may I be able to carry thee.”² He carries it towards the east with the formula, “Thou art splendour; follow the splendour. Touching the heaven, do thou not injure me; touching the midregion, do thou not injure me; touching the earth, do thou not injure me. Thou art light; grant me the heaven; guard me from (i.e. in) the heaven.”² He then utters the five names of Vāta without breathing in : “For Vāta called ocean thee; svāhā; for Vāta called water thee svāhā; for Vāta the unconquerable thee svāhā; for Vāta the unassailable thee, svāhā; for Vāta seeking help thee, svāhā.”³ Similarly the next two (having breathed out and then again without breathing in), “For Vāta the respectful thee svāhā; for Vāta pervading thee svāhā.”³ The next six as may be convenient (for breathing), “For wealthy Agni thee svāhā; for Soma accompanied by Rudra thee svāhā; for Varuṇa

4. One in the milking pot and the other in the pot of white copper.

5. TĀ IV.8.4

1. TĀ IV.8.4

2. TĀ IV.8.5

3. TĀ IV.9.1

यजुर्भिरिति । यजमानमतिवाचयत्यश्विना घर्मं पातः हार्दिवानमहर्दिवा-
भिरूतिभिरनु वां द्यावापृथिवी अमःसातामिति । उच्चैराश्राव्याह घर्मस्य
यजेति । वषट्कृते जुहोति स्वाहेन्द्रायेति । स्वाहेन्द्रा वडित्यनुवषट्कृते
हुत्वा वाचयति घर्ममपातमश्विना हार्दिवानमहर्दिवाभिरूतिभिरनु वां
द्यावापृथिवी अमःसातां तं प्राव्यं यथावत् नमो दिवे नमः पृथिव्यै दिवि
धा इमं यज्ञं यज्ञमिमं दिवि धा दिवं गच्छान्तरिक्षं गच्छ पृथिवीं गच्छ पञ्च
प्रदिशो गच्छ देवान्घर्मपानाच्छ पितृन्घर्मपानाच्छेति । एतस्मिन्काले
प्रतिप्रस्थाता पिन्वनेनोपयमनादुपहत्य प्रचरणीयं महावीरं पूरयति ।
एथैनमन्तःपरिध्यभिपीपयतो ऽध्वर्युश्च प्रतिप्रस्थाता च सहैवेषे पीपिह्यर्जे
पीपिहि ब्रह्मणे पीपिहि क्षत्राय पीपिह्यद्भ्यः पीपिह्योषधीभ्यः पीपिहि
वनस्पतिभ्यः पीपिहि द्यावापृथिवीभ्यां पीपिहि सुभूताय पीपिहि
ब्रह्मवर्चसाय पीपिहि यजमानाय पीपिहि मह्यमित्युपाःशूक्त्वा ज्यैष्ठ्याय
पीपिहीत्युच्चैः । अथैनमनुदिशमात्मानमभि पीपयति त्विष्यै त्वा द्युम्नाय
त्वेन्द्रियाय त्वा भूत्यै त्वेति । अत्र यन्महावीरे पयस्तदुपयमने समवन-
यति । अथोदङ्ङत्याक्रम्याथैतदुपयमनमन्तर्वेदि प्राचीनबिलः सादयति ।
एतस्मिन्काले प्रतिप्रस्थाता राजतः रुक्ममुद्गासनीये खर उपगूहति ।
तस्मिन्प्रचरणीयं महावीरः सादयति ॥ १० ॥

accompanied by Āditya thee svāhā; for Br̥haspati accompanied by Viśve Devas thee svāhā; for Savitr̥ accompanied by R̥bhus, Vibhus, Prabhus and Vāja thee svāhā; for Yama accompanied by Aṅgiras and Pitṛs thee svāhā.³ He gazes at the Brahman sitting towards the south with the formula, "(May the Brahman) seated towards the south (guard me from) all directions."⁴ (He gazes) at the Hotṛ seated towards the west with the formula, "He has offered to Viśve Devas."⁴

Stepping beyond along the left, he murmurs the formula, "O Aśvins, do you drink the sweet Gharma offered to the accompaniment of svāhā. Svāhā for the holy Agni. Blessings with the Yajus."⁴ He makes the sacrificer recite the formula, "O Aśvins, do you drink today the heart-cheering Gharma with shining aids. May Dyāvāpṛthivī approve you."⁴ Having loudly caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for Gharma." At the Vaṣaṭ-utterance he makes the offering with "svāhā for Indra."⁴ Having made (another) offering at the second Vaṣaṭ-utterance with *svāhe'ndra vaṣ*, he causes the sacrificer to recite the formula, "O Aśvins, you have drunk today the heart-cheering Gharma with shining aids. Dyāvāpṛthivī have given assent to you. To him zealous *vaṣ*. Obeisance to Dyaus; obeisance to Pṛthivī. Do thou (O Indra) place this offering in the heaven; go to the heaven; go to the midregion; go to the earth; go towards the five directions; go to the Gharma-drinking gods, go to the Gharma-drinking Pitṛs."⁵

At this juncture the Pratiprasthātṛ fills up the Mahāvira in use by means of the milking pot dipping it into the supporting ladle. The Adhvaryu and the Pratiprasthātṛ swell it together (i.e. cause to flow) holding it within the enclosing sticks with the formula, "Do thou swell for food, do thou swell for vigour; do thou swell for the Brahman; do thou swell for the Kṣatra; do thou swell for waters; do thou swell for herbs; do thou swell for trees; do thou swell for Dyāvāpṛthivī; do thou swell for happiness; do thou swell for Brahman-splendour, do thou swell for the sacrificer—me (to be uttered in a low tone), do thou swell for my greatness"⁶ (uttered loudly). Then he causes it to flow towards himself successively from the various directions with the formula, "For glory thee; for brilliance thee; for power thee; for welfare thee."⁷ Whatever quantity of milk remains in the Mahāvira, he pours it into the supporting ladle. Having crossed towards the north, he places the supporting ladle within the altar with its opening towards the east. At this juncture the Pratiprasthātṛ keeps the silver sheet on the disposing mound. (The Adhvaryu) places upon it the Mahāvira in use.

4. TĀ IV.9.2

5. TĀ IV.9.3

6. TĀ IV.10.1

7. TĀ IV.10.2

घर्मासि सुधर्मा मे न्यस्मे ब्रह्माणि धारय क्षत्राणि धारय विशं धारय
 नेत्वा वात स्कन्दयादिति । अथ यद्यभिचरेदमुष्य त्वा प्राणे सादयाम्यमुना
 सह निरर्थं गच्छ यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इति । अथाप उपस्पृश्य
 षडौदुम्बराञ्छकलान्याचाति । तेषामेकैकेनोपयमनादुपहत्य पूर्वार्धं
 आहवनीयस्य प्रश्नोतयति पूष्णे शरसे स्वाहेति । अथैनमन्तराञ्जनं मध्यमे
 परिधौ सःस्पृष्टः सादयति । एवमेव द्वितीयेनोपयमनादुपहत्य पूर्वार्धं
 एवाहवनीयस्य प्रश्नोतयति ग्रावभ्यः स्वाहेति । तं तथैवान्तराञ्जनं मध्यमे
 परिधौ सःस्पृष्टः सादयति । एवमेव तृतीयेनोपयमनादुपहत्य मध्यत
 आहवनीयस्य प्रश्नोतयति प्रतिरेभ्यः स्वाहेति । तं तथैवान्तराञ्जनं मध्यमे
 परिधौ सःस्पृष्टः सादयति । एवमेव चतुर्थेनोपयमनादुपहत्यापरार्धं
 आहवनीयस्य प्रश्नोतयति द्यावापृथिवीभ्याः स्वाहेति । एथैनमूर्ध्वाञ्जनं
 भस्मान्त उपगूहति । एवमेव पञ्चमेनोपयमनादुपहत्य दक्षिणार्धं
 आहवनीयस्य प्रश्नोतयति पितृभ्यो घर्मपेभ्यः स्वाहेति । अथैनं बहिराञ्जनं
 दक्षिणे परिधौ सःस्पृष्टः सादयति । अथैतः षष्ठः शकलः सर्वेषु लेपेषु
 समज्योपयमनादन्तत उपहत्योत्तरार्धं आहवनीयस्य प्रश्नोतयति रुद्राय
 रुद्रहोत्रे स्वाहेति । अथैनमुत्तरेण शालाया अतीकाशेनानन्वीक्षमाणो
 निरस्यत्यमुना सह निरर्थं गच्छ यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इति ।
 अथाप उपस्पृश्यातिशिष्टाञ्छकलानद्भिः सःस्पृश्याहवनीये ऽनुप्रहरति ।
 एतस्मिन्काले प्रतिप्रस्थातोत्तरः रौहिणं जुहोत्यहर्ज्योतिः केतुना जुषताः
 सुज्योतिर्ज्योतिषाः स्वाहेति । अत्रैताः समिधं मध्यत आहवनीय-
 स्याभ्यादधाति तूष्णीम् । तस्यामादीप्तायां प्रतिमुखं द्विर्जुहोति भूः
 स्वाहेति । अथैतदुपयमनमन्तर्वेदि प्राचीनबिलः सादयित्वा

IX.11

(With the formula) "Thou art a support, strong support for me; do thou place the Brahman within us,... do thou place the Kṣatra ... do thou place the Viś. Let the wind not spill thee out."¹ If he wants to practise exorcism (he places it with the formula) "I place thee in the vital breath of N.N.; go out to the desired place with N.N. who hates us and whom we hate."² Having touched water, he asks for six chips of *Ficus glomerata*. Having dipped each of them into the supporting ladle, he drops the drops into the eastern half of the Āhavanīya with the formula, "For Pūṣan the cream svāhā."² He keeps it (=the chip) with the besmeared end inside so as to touch the middle enclosing stick. Similarly having dipped the second (chip) into the supporting ladle, he drops (the drops of Gharma) into the eastern part of the Āhavanīya with the formula, "For pressing stones svāhā."² He similarly keeps it with the besmeared end inside³ so as to touch the middle enclosing stick. Similarly having dipped the third (chip) into the supporting ladle, he drops (the drops of Gharma) into the supporting ladle, he drops (the drops of Gharma) into the middle part of the Āhavanīya with the formula, "For the promoting ones svāhā."² He similarly keeps it with the besmeared and inside³ so as to touch the middle enclosing stick. Similarly, having dipped the third (chip) into the supporting ladle, he drops (the drops of Gharma) into the middle part of the Āhavanīya with the formula, "For the promoting ones svāhā."² He similarly keeps it with the besmeared end inside³ so as to touch the middle enclosing stick. Similarly having dipped the fourth (chip) into the supporting ladle, he drops (the drops of Gharma) into the rear half of the Āhavanīya fire with the formula, "For Dyāvāpṛthivī svāhā."² He keeps it with the besmeared end upwards within the ashes. Similarly having dipped the fifth (chip) into the supporting ladle, he drops (the drops of Gharma) into the southern half of the Āhavanīya with the formula, "For Gharma-drinking Pitṛs svāhā."² He places it with its besmeared end outside so as to touch the southern enclosing stick.

Having besmeared the sixth chip into all smearings and finally having dipped into the supporting ladle drops (the drops of Gharma) into the northern half of the Āhavanīya with the formula, "For Rudra having Rudras as the invokers svāhā."² While not gazing on, he throws away the chips through the northern window of the shed with the formula, "Go away to the desired place with one who hates us and whom we hate."² Having touched water and having applied water to the remaining chips, he puts them on the Āhavanīya fire. At this juncture, the Pratīprasthātṛ offers the Rauhiṇa cake placed towards the north with the formula, "May the day, the light enjoy with brightness good light of the lights svāhā."⁴ At this juncture he puts the

1. TĀ IV.10.2

2. TĀ IV.10.3

3. Caland's text reads *tathai'vāñjanam*. It needs to be emended as *tathai'vāntarāñjanam* following the earlier occurrence.

4. TĀ IV.10.4

तस्मिन्नग्निहोत्रविधिं चेष्टित्वा । स यावन्तः प्रवर्ग्यस्यत्विजस्तेषूपहवमिष्ट्वा
 यजमान एव प्रत्यक्षं भक्षयति हुतः हविर्मधु हविरिन्द्रतमे ऽग्नौ पिता नो
 ऽसि मा मा हिःसीरश्याम ते देव घर्म मधुमतो वाजवतः पितुमतो
 ऽङ्गिरस्वतः स्वधाविनो ऽशीमहि त्वा मा मा हिःसीरिति । अथैतदुपयमनं
 परिकर्मा वाग्नीध्रो वोच्छिष्टखरे मार्जयित्वान्तर्वेदि प्राचीनबिलः सादयित्वा
 तस्मिन्सुवर्णरजतौ च रुक्मौ प्रास्य मदन्तीरप आनीय हिरण्यवती-
 भिर्मार्जयन्ते ॥ ११ ॥

हिरण्यवर्णाः शुचयः पावका इति चतसृभिः । अत्रैव मदन्तीरपो
 निनीयाज्यस्थाल्याः सुवेणोपघातं घर्मप्रायश्चित्तानि जुहोति प्राणाय स्वाहा
 पूष्णे स्वाहेत्येताभ्यामनुवाकाभ्याम् । अथैतदुपयमनमन्तर्वेदि प्राचीनबिलः
 सादयित्वा तदेत्परिघर्म्यः सर्वः समवशमयन्नाह घर्मायोत्साद्यमानाया-
 नुब्रूहीति । अथैतदुपयमनमग्रेणाहवनीयं पर्याहत्य दक्षिणतः सम्राडासन्ध्यां
 कृष्णाजिने प्राचीनबिलः सादयति स्वाहा त्वा सूर्यस्य रश्मिभ्य इति ।
 अथोत्तराः शान्तिमुपयन्ति शं नो वातः पवतां मातरिश्चेति । अथापराह्ण
 आपराह्निकेन प्रवर्ग्येण प्रचरति । तस्य यद्विहितं विहितमेवास्य तत् ।
 समानं कर्मा दक्षिणस्य रौहिणस्य होमात् । अथ दक्षिणः रौहिणं जुहोति
 रात्रिर्ज्योतिः केतुना जुषताः सुज्योतिर्ज्योतिषाः स्वाहेति । एवमेवोत्तरः
 रौहिणं जुहोति । समानं कर्मा समिदाधानात् । अत्रैताः समिधं मध्यत

firestick⁵ silently in the middle of the Āhavanīya. When it has caught fire, he twice offers with *bhūh svāhā* with the ladle held in the positions facing each other.

Having placed the supporting ladle within the altar with its opening towards the east and with regard to it he goes through the procedure of Agnihotra (to be followed after the offering). The sacrificer, having sought the consent of as many priests as there are at the Pravargya, himself consumes (the remnants) with the formula, "The oblation, the sweet oblation is offered on the most powerful fire. O Gharma, thou art our father; do not injure me. May we, O God Gharma, enjoy thee who thou art sweet, full of treasure, full of food, relating to the Āṅgirasas, and containing sweet drink. Let us enjoy thee. Do not injure me."⁶ An assistant or the Āgnīdhra, having cleansed the supporting ladle, having placed it within the altar with its opening towards the east and having put into it the golden and silver sheets,⁵ brings the hot water. The priests sprinkle themselves with that water equipped with gold.

IX.12

With the four verses, "May the water be auspicious and pleasing for us which are golden-coloured, bright, purifying, from whom Kaśyapa was born, Agni was born, which conceived Agni and which are multiformed—May the waters be auspicious and pleasing for us whose ruler Varuṇa moves among men watching their truth and untruth, which are dripping honey and are bright and purifying. May the waters be auspicious and pleasing for us which gods consume in heaven, which become multiplied in the midregion, which by their fluid form inundate the earth and which are bright—O waters, do you gaze at me with auspicious eye; do you touch me with auspicious body. I invoke all Agnis residing in you. Do you grant me vigour and might."¹ Having poured down the hot water, he offers the Gharma-expiations, each time dipping the spoon into the vessel of clarified butter with the two Anuvākas, "For Prāṇa svāhā," "For Pūṣan svāhā." (= "For Prāṇa svāhā; for Vyāna svāhā; for Apāna svāhā; for Cakṣus svāhā; for Śrotra svāhā; for Manas svāhā; for Vāk Sarasvatī svāhā."² —For Puṣan svāhā; for Pūṣan the cream svāhā; for Pūṣan favourable on the way svāhā; for Pūṣan pleasing men svāhā; for Pūṣan the leader svāhā; for Pūṣan the wise svāhā."³)

5. The fire-sticks of *Flacourtia ramontchi*, cf. BaudhŚS IX.5.

6. TĀ IV.10.5

1. TS V.6.1.1-2 These verses are among those which are employed in connection with the piling up of Kumbha-bricks in the Agnicayana. No other Śrauta-sūtra has employed these mantras in this context.

2. TĀ IV.15

3. TĀ IV.16

आहवनीयस्याभ्यादधात्यपीपरो माहो रात्रियै मा पाह्येषा ते अग्रे समित्तया
 समिध्यस्वायुर्मे दा वर्चसा माञ्जीरिति सायमपीपरो मा रात्रिया अहो मा
 पाहीति प्रातः । प्रातर्मन्त्रेणात ऊर्ध्वं पूर्वाह्निके ऽभ्यादधाति ।
 सायंमन्त्रेणापराह्निके । तस्यामादीप्तायां प्रतिमुखं द्विर्जुहोत्यग्नि-
 ज्योतिर्ज्योतिरग्निः स्वाहेति सायं । सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहेति
 प्रातः । समानं कर्मा संप्रैषात् । अथैतदुपयमनमग्रेणाहवनीयं पर्याहृत्य
 दक्षिणतः सम्राडासन्ध्यां कृष्णाजिने प्रतीचीनबिलं सादयति स्वाहा त्वा
 नक्षत्रेभ्य इति । अथोत्तरां शान्तिमुपयन्ति शं नो वातः पवतां मातरि-
 शेति । स एवमेव प्रवर्ग्येण प्रचरति त्र्यहं षडहं द्वादशाहं संवत्सरं चतुरो
 वा मासांस्तापश्चित्ते ऽग्रौ । प्रवर्ग्यं भक्षयित्वा संवत्सरं न मांसमश्रीयात् ।

Having placed the supporting ladle within the altar with its opening pointing towards the east, while collecting all the Gharma-implements in it, he says (to the Hotṛ) "Do you recite verses for the Gharma (-implements) being shifted." Having brought around the supporting ladle along the front of the Āhavanīya, he places it towards the south upon the skin of black antelope spread upon the Samrāḍāsandī with its opening towards the east with the formula, "For the sun's rays thee svāhā."⁴ Then they adopt the posterior Śānti,⁵ "May the wind residing in the midregion blow auspiciously for us."

In the afternoon he performs the afternoon Pravargya rite. What is prescribed for that (morning Pravargya) is to be applied here also. The procedure up to the offering of the southern Rauhiṇa cake is similar. He offers the southern Rauhiṇa cake with the formula, "May the night, the light, enjoy with brightness, good light of the lights svāhā."⁶ Similarly he offers the northern Rauhiṇa cake. The rite up to the putting of the fire-stick⁷ is similar. He offers this fire-stick into the middle of the Āhavanīya in the evening with the formula, "(O Agni), thou hast led me through the day, guard me through the night. O Agni, this is thy fire-stick; do thou be kindled with it. Grant me (long) life; furnish me with vigour"⁶ and in the morning with the formula, "(O Agni), thou hast led me through the night; guard me from the day. This O Agni, is thy fire-stick; do thou be enkindled with it. Grant me (long) life; furnish me with glory."⁶ Hereafter he puts the fire-stick at the morning Pravargya with the morning formula; at the afternoon Pravargya with the evening formula.⁷ When it has been lighted, he makes the offering twice (at both the ends) in the evening with the formula, "Agni the light, light the Agni svāhā,"⁸ and in the morning with the formula, "Sūrya the light, light the Sūrya svāhā."⁸ The rite upto the call is similar. He places the supporting ladle towards the south on the skin of black antelope spread over the Samrāḍāsandī having carried it around along the front of the Āhavanīya with its opening towards the west with the formula, "For constellations thee svāhā."⁸ Then they go through the posterior Śānti "May the wind residing in the midregion blow auspiciously for us."⁹

In this very manner he performs the Pravargya rite for three days, for six days, for twelve days, for a year. In Tapaścītām Ayana for four months. After having consumed (the remnants at) the Pravargya, one should not eat flesh for a year;

4. TĀ IV.11.5

5. cf. BaudhŚS IX.4

6. TĀ IV.10.4

7. cf. BaudhŚS IX.11

8. TĀ IV.10.5

9. TĀ IV.42

न रामामुपेयात् । न मृन्मयेन पिबेत् । नास्य राम उच्छिष्टं पिबेत् । तेज एव तत्संश्यतीति ब्राह्मणम् ॥ १२ ॥ तृतीयः ॥

प्रवर्ग्यमुद्वासयिष्यन्नुपकल्पयते त्रीञ्छालाकानिध्माःस्त्रीणि सतान्युदकुम्भौ दधि मधुमिश्रं गुमुष्टिमवकाभारं विंशतिमौदुम्बरीः समिधो मुञ्जप्रलवान् रौहिणपिष्टानि खरेभ्यः सिकता इति । अत्र पूर्वाः शान्तिमुपयन्ति नमो वाच इति । अथाग्रेणाहवनीयं तृणानि संस्तीर्य तदेतत्परिघर्म्यः सर्वः सह संसादयन्ति । अत्र सम्राडासन्दीमत्र स्थूणां गोदोहनीमत्र छागायै शङ्कुमिति । अथैतौ खरौ नानैव सतयोः समुप्यात्रैव सह संसादयन्ति । अथैतमुच्छिष्टखरं परिकर्मी वाग्रीध्रो वा सते समुप्य दक्षिणया द्वारोपनिर्हृत्य मार्जालीयदेशे निवपति । अथैतेनैव यथेतमेत्य निष्क्रमयन्ति वृषलान् । ह्वयन्ति पत्नीम् । ह्वयन्ति होतारम् । ह्वयन्ति ब्रह्माणम् । ह्वयन्ति प्रतिप्रस्थातारम् । ह्वयन्ति प्रस्तोतारम् । ह्वयन्त्याग्रीध्रम् । परिश्रयन्ति द्वाराणि । अथैतां पत्नीमुदगदशेन वाससान्तर्दधति । परिस्तृणन्ति । दक्षिणत उपविशतो ब्रह्मा च यजमानश्च । अत्र पूर्वाः शान्तिमुपयन्ति येषामनुपेता भवति । अथ गार्हपत्य आज्यं विलाप्योत्तुनाति । एतस्मिन्काले प्रतिप्रस्थाताहवनीये शालाकमिध्ममादीप्य मुखदध्रे धारयन्पुरस्तात्प्रत्यङ्मुखस्तिष्ठति । तमध्वर्युः पश्चात्प्राङ्मुखस्तिष्ठन्नुवाहुत्याभिजुहोति घर्म या ते दिवि शुग्या गायत्रे छन्दसि या ब्राह्मणे या हविर्धाने तां त एतेनावयजे स्वाहेति । तमत्रैव प्रास्यापरमादीप्य नाभिदध्रे धारयन्पुरस्तात्प्रत्यङ्मुखस्तिष्ठति । तमध्वर्युः पश्चात्प्राङ्मुखस्तिष्ठन्नुवाहुत्याभिजुहोति घर्म या ते ऽन्तरिक्षे शुग्या त्रैष्टुभे छन्दसि या राजन्ये याग्रीध्रे तां त एतेनावयजे स्वाहेति । तमत्रैव प्रास्यापरमादीप्य जानुदध्रे

should not approach a woman; should not drink from an earthen pot; a servant should not drink his remnants. "Thereby he sharpens his lustre." So says the Brāhmaṇa.¹⁰

IX.13

One who is going to dispose of the Pravargya (- implements) procures three faggots of sticks, three pans, two water-pitchers, curds mixed with honey, a bunch of darbha-blades with roots, a load of *Blyxa octiranda*, twenty fire-sticks of *Ficus glomerata*, cuttings of Muñja grass, flour remained after preparing the Rauhiṇa cakes and sand for mounds. At this stage they pronounce the anterior Śānti "obeisance to speech."¹ Having spread darbha-blades in front of the Āhavanīya, they place together all implements pertaining to Gharma; here the Samrādāsandī, here the peg for tethering the cow and here the pin for the shegoat. The two mounds which are separately collected in two pans are placed together. An assistant or the Āgnīdhra, having collected in a pan and having taken out by the southern door, pours it down on the Mārjālīya mound.

Having come back by the route by which they had gone, they drive away the Śūdras, call out the sacrificer's wife, call out the Hotṛ, call out the Brahman, call out the Pratiprasthātr, call out the Prastotr, and call out the Āgnīdhra. The doors are curtained off. The sacrificer's wife is curtained off with a piece of cloth with its fringes towards the north. (The fire-places) are strewn around. The Brahman and the sacrificer sit down towards the south. The anterior Śānti is pronounced now if it was not already pronounced. After having melted clarified butter over the Gārhapatya, he purifies it. At this juncture the Pratiprasthātr, having enkindled the faggot of sticks over the Āhavanīya, holding it as high as the mouth, stands towards the east facing the west. The Adhvaryu, standing to his west and facing the east, offers a spoonful over it with the formula, "O Gharma, I hereby compensate thy glow which is in the heaven, which is in the Gāyatrī metre, which is in the Brāhmaṇa, which is in the Havirdhāna, svāhā."² Having thrown it here only and having enkindled another one, holding it as high as the navel, the Pratiprasthātr stands in front facing the west. The Adhvaryu, standing to his west and facing eastwards, offers a spoonful over it with the formula, "O Gharma, I hereby compensate thy glow which is in the midregion, which is in the Triṣṭubh metre, which is in the Rājanya and which is in the Āgnīdhriya, svāhā."² Having thrown it here only and

10. TĀ V.8.13

1. cf. BaudhŚS IX.1

2. TĀ IV.11.1

धारयन्पुरस्तात्प्रत्यङ्मुखस्तिष्ठति । तमध्वर्युः पश्चात्प्राङ्मुखस्तिष्ठन्नु-
वाहुत्याभिजुहोति घर्म या ते पृथिव्याः शुग्या जागते छन्दसि या वैश्ये या
सदसि तां त एतेनावयजे स्वाहेति । तमत्रैव प्रास्य विवृत्य द्वाराण्यथ
प्रवर्यमादाय पूर्वया द्वारोपनिष्क्रामन्त्यनु नो ऽद्यानुमतिरन्विदनुमते त्वमिति
द्वाभ्याम् । अथ महावेदिमवक्रम्य प्रस्तोतारमाह प्रस्तोतः साम गायेति ।
साम्ना प्रस्तोतान्ववैति । त्रिर्निधनमुपैति । पुरुषःपुरुषो निधनमुपैतीति
ब्राह्मणम् । अथाभिक्रामन्ति ॥ १३ ॥

दिवस्त्वा परस्पाया अन्तरिक्षस्य तनुवः पाहि पृथिव्यास्त्वा धर्मणा
वयमनुक्रामाम सुविताय नव्यस इति । विषुवति द्वितीयं निधनमुप-
यन्ति । अथाभिक्रामन्ति ब्राह्मणस्त्वा परस्पायाः क्षत्रस्य तनुवः पाहि
विशस्त्वा धर्मणा वयमनुक्रामाम सुविताय नव्यस इति । उपरवकाले
तृतीयं निधनमुपयन्ति । अथाभिक्रामन्ति प्राणस्य त्वा परस्पायै चक्षुषस्तनुवः
पाहि श्रोत्रस्य त्वा धर्मणा वयमनुक्रामाम सुविताय नव्यस इति ।
अथोत्तरेणोत्तरवेदिमुपरमन्ति । स यो बलवाःस्तमाहानेनोदकुम्भेन संततया
धारया त्रिः प्रदक्षिणं परिषिञ्चन्परीहीति । स तथा करोति । परिषिच्यमाने
यजमानं वाचयति वल्गुरसि शंयुधायाः शिशुर्जनधायाः शं च वक्षि परि
च वक्षीति । निधाय कुम्भं यथेतं त्रिः पुनः प्रतिपर्येति ।
अथोत्तरनाभिमभिमृशति चतुःस्रक्तिर्नाभिर्ऋतस्य सदो विश्वायुः शर्म
सप्रथा अप द्वेषो अप ह्वरो ऽन्यद्ब्रतस्य सश्वमेति । अथैतौ
खरावुत्तरेणोत्तरनाभिमवकिरति । तं धृष्टीभ्यां प्राग्दीर्घं खरं करोति ।

having enkindled still another one, holding it as high as the knee, the Pratiprasthātṛ stands in front facing the west. The Adhvaryu, standing to his west and facing eastwards, offers a spoonful with the formula, "O Gharma, I hereby compensate thy glow which is on the earth, which is in the Jagatī metre, which is in the Vaiśya and which is in the Sadas, svāhā."²

Having thrown it here only, having opened the doors and having taken up the Pravargya-implements, they go out by the eastern door with the two verses, "May Anumati accompany us today and favour our sacrifice today among the gods. May she and the oblation-carrier Agni be cheerful to the worshipper"—"O Anumati, do thou favour us and give us bounty; impel us for wisdom and power; lengthen our lives."³ Having stepped into the Mahāvedi, he says to the Prastotṛ, "O Prastotṛ, do thou chant the Sāman." The Prastotṛ follows by chanting. He chants the Nidhana thrice. "Each person chants the Nidhana." So says the Brāhmaṇa.⁴ Then they proceed further.

IX.14

(with the formula), "For the protection of the heaven thee; guard the forms of the midregion. May we, O Pravargya, follow thee with the law of the earth for the new welfare."¹ On the half way they chant the Nidhana for the second time. Then they proceed further with the formula, "For the protection of the divine knowledge thee; do thou guard the forms of Kṣatra. May we, O Pravargya, follow thee with the law of the subjects for the new welfare."¹ At the spot near the Uparava-holes they chant the Nidhana for the third time. Then they proceed with the formula, "For the protection of the vital breath thee; do thou guard the forms of the sense of sight. May we, O Pravargya, follow thee with the law of the sense of hearing for the new welfare."¹

They halt towards the north of Uttaravedi. (The Adhvaryu) says to one who is strong, "Do thou move around (the Uttaravedi) three times by the right pouring down a continuous stream by means of this pitcher full of water." He does so. While (the Uttaravedi) is being sprinkled around, he makes the sacrificer recite the formula, "Thou art handsome, giving benevolence, a child giving progeny. Bring me fortune, bring around."² Having put down the pitcher, he moves around in the reverse manner three times, by the way by which he had gone. (The Adhvaryu)

3. TĀ IV.11.2

4. TĀ V.9.4

1. TĀ IV.11.3

2. TĀ IV.11.4

तस्मिन्सुवर्णः हिरण्यं निधाय कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमोपस्तृणाति।
 अथैनः रौहिणपिष्टैरनुप्रकीर्य मुञ्जप्रलवैरनुविशाद्य सिकताभिरनुप्रकिरति।
 अथाध्वर्युः प्रचरणीयं महावीरः शफाभ्यां परिगृह्य दध्ना मधुमिश्रेण
 पूरयति घर्मैतते ऽन्नमेतत्पुरीषं तेन वर्धस्व चा च प्यायस्व वर्धिषीमहि च
 वयमा च प्यासिषीमहीति । अथैनमभिपूरयति महीनां पयो ऽसि विहितं
 देवत्रा ज्योतिर्भा असि वनस्पतीनामोषधीनाः रसो वाजिनं त्वा वाजिनो
 ऽवनयाम इति । अथैनं पूर्वार्धे खरस्य सादयत्यूर्ध्वं मनः सुवर्ग-
 मिति ॥ १४ ॥

अथैतावुपशयौ महावीरौ वेदाभ्यां परिगृह्य दध्ना मधुमिश्रेण
 पूरयित्वाग्रेण प्रचरणीयं महावीरः सःस्पृष्टौ सादयति । अथैतां प्रचरणीं
 दध्ना मधुमिश्रेण पूरयित्वोपरिष्टान्महावीरेषु प्रतीचीनबिलाः सादयति ।
 अथैतौ रुक्मौ दध्ना मधुमिश्रेण समज्याभितः प्रचरणीयं महावीरः
 सःस्पृष्टौ सादयति । अथैते पिन्वने दध्ना मधुमिश्रेण पूरयित्वाभितः
 प्रचरणीयं महावीरं प्रतीचीनबिले सःस्पृष्टे सादयति । अथैतं मौञ्जं वेदं
 विस्त्रस्य दध्ना मधुमिश्रेण समज्याग्रेण महावीरान्प्रतीचीनाग्रः सःस्पृष्टं
 विस्तृणाति । अथैतौ शफौ दध्ना मधुमिश्रेण समज्य जघनेन प्रचरणीयं
 महावीरं तिरश्चीनाग्रौ व्यतिषक्तौ सःस्पृष्टौ सादयति । अथैते रौहिणहवनी
 दध्ना मधुमिश्रेण समज्य शफाग्राभ्यां प्रतीचीनाग्रे सःस्पृष्टे सादयति ।
 अथैता दशौदुम्बरीः समिधो दध्ना मधुमिश्रेण समज्य जघनेन रौहिणहवनी
 प्रतीचीनाग्राः सःस्पृष्टा विस्तृणाति । अथैतं कुशमयं वेदं विस्त्रस्य दध्ना
 मधुमिश्रेण समज्य जघनेन प्रचरणीयं महावीरं प्रतीचीनाग्रः सःस्पृष्टं
 विस्तृणाति । अथैते स्थूणे दध्ना मधुमिश्रेण समज्य जघनेन शफौ
 प्रतीचीनाग्रे सःस्पृष्टे सादयति । अथैतदुपयमनं दध्ना मधुमिश्रेण

touches the navel of the Uttaravedi with the formula, "(Thou art) the four-cornered navel of the divine order, the seat for all beings the extensive happiness. We have removed the aversion, the crookedness of one who abide by another's rules."²

He scatters the two mounds towards the north of the navel of the Uttaravedi. He makes out of them an oblong mound by means of the two stirring sticks. Having placed upon it a piece of gold, he spreads upon it the skin of black antelope with its neck towards the east and hairy side upwards.³ Having scattered the remaining flour of Rauhiṇa cake in a line, and having covered them with cuttings of Muñja grass, he spreads sand upon it. The Adhvaryu, having caught hold of the Mahāvīra in use by means of the pincers, fills it with curds mixed with honey with the formula, "O Gharma, this is thy food, this the debris; grow with it and swell. May we grow and swell."² He further fills it with the formula. "Thou art the milk of great (cows) intended for gods; thou art the light and brilliance, the sap of trees and plants; we the strong, pour down thee, strong."⁴ He places it in the eastern half of the mound with the formula, "(in order to obtain) the desirable Svarga upwards."⁴

IX.15

Having seized the two lying Mahāvīras by means of the two Vedas and having filled them with curds mixed with honey (the Adhvaryu) places them in front of the Mahāvīra in use and touching it. Having filled the ladle in use with curds mixed with honey, he places it upon the Mahāvīras with its opening towards the west. Having besmeared the two sheets with curds mixed with honey, he places them on both sides of the Mahāvīra in use and touching it. Having filled the two milking pots with curds mixed with honey, he places them on both sides of the Mahāvīra in use with their openings towards the west and touching it. Having loosened the Veda of Muñja grass and having besmeared it with curds mixed with honey, he spreads it in front of the Mahāvīras with its tips towards the west and touching them. Having besmeared the pincers with curds mixed with honey, he places them to the rear of the Mahāvīra in use with their tips across, with ends on opposite sides and touching it. Having besmeared the two ladles for offering the Rauhiṇa cakes with curds mixed with honey and with their tip towards the west, he places them so as to touch the tips of the pincers.

Having besmeared the ten fire-sticks of *Ficus glomerata* with curds mixed with honey, he spreads them to the rear of the ladles for Rauhiṇa-cakes and touching them with their tips pointing towards the west. Having loosened the Veda of Kuśa grass and having besmeared it with curds mixed with honey, he spreads it to the rear

3. Bhavasvāmin says *adhāraloma* "with hairy side below."

4. TĀ IV.12

पूरयित्वोपरिष्ठात्स्थूणयोः प्रतीचीनबिलः सादयति । अथैतद्रज्जुद्रव्यं
 विस्त्रस्य दध्ना मधुमिश्रेण समज्यात्रैवोपयमने समवशमयति ।
 अथैतान्कार्ष्ण्यमयान्परिधीन्धवित्रदण्डानिति विस्त्रस्य दध्ना मधुमिश्रेण
 समज्योपरिष्ठादुपयमनं तिरश्चीनाग्रान्व्यतिषक्तान् सःस्पृष्टान्विस्तृणाति ।
 अथैतामभ्रिं दध्ना मधुमिश्रेण समज्य जघनेन स्थूणे तिरश्चीनाग्राः सःस्पृष्टाः
 सादयति । अथैते धृष्टी दध्ना मधुमिश्रेण समज्याभ्याग्राभ्यां प्रतीचीनाग्रे
 सःस्पृष्टे सादयति । अथैते धवित्रे दध्ना मधुमिश्रेण समज्य जघनेन धृष्टी
 सःस्पृष्टे सादयति । अथैता दशौदुम्बरीः समिधो दध्ना मधुमिश्रेण समज्य
 जघनेन धवित्रे प्रतीचीनाग्राः सःस्पृष्टा विस्तृणाति । अथैतामाज्यस्थालीं
 दध्ना मधुमिश्रेण पूरयित्वा जघनेनाभ्रिः सःस्पृष्टाः सादयति । अथैतद्धवित्रं
 दध्ना मधुमिश्रेण समज्य तेनाज्यस्थालीमपि दधाति । अथैते रौहिणकपाले
 दध्ना मधुमिश्रेण समज्य जघनेनाज्यस्थालीः सःस्पृष्टे सादयति । अथैतः
 सुवं दध्ना मधुमिश्रेण पूरयित्वा जघनेनाज्यस्थालीमन्तरेण रौहिणकपाले
 प्रतीचीनबिलः सःस्पृष्टः सादयति । अथैतं कुशमयं वेदं विस्त्रस्य दध्ना
 मधुमिश्रेण समज्य जघनेनाज्यस्थालीं प्रतीचीनाग्रः सःस्पृष्टं विस्तृ-
 णाति । अथैतामासन्दीं विस्त्रस्य दध्ना मधुमिश्रेण समज्यात्रैवोत्तरतः
 सःस्पृष्टाः सादयति । अथैतां मृदमतिशिष्टां दध्ना मधुमिश्रेण समज्यान्तरेण
 सक्थिनी निवपति ॥ १५ ॥

धर्मैतत्ते ऽत्रमेतत्पुरीषं तेन वर्धस्व चा च प्यायस्व वर्धिषीमहि च
 वयमा च प्यासिषीमहीति । अथैनः सिकताभिरनुप्रकीर्य मुञ्जप्रलवैरनु-
 विशाद्य रौहिणपिष्टैरनुप्रकीर्य कृष्णाजिनेन प्राचीनग्रीवेणोत्तरलोम्ना प्रोर्णोति ।
 अपि वाभितः प्रचरणीयं महावीरं परिचिनोत्यादित्यमण्डलवत् ।
 अथैनमुपतिष्ठते ऽयं यः पुरुषरूपो ऽसि स न आस्ये न तिष्ठसि । नोर्ध्वो

of the Mahāvīra in use and touching it with its tips towards the west. Having besmeared the two pegs with curds mixed with honey, he places them to the rear of the pincers and touching them with their tips pointing towards the west. Having filled the supporting ladle with curds mixed with honey, he places it with its opening towards the west upon the pegs. Having loosened the tether and having besmeared it with curds mixed with honey, he puts it into the supporting ladle. Having loosened the enclosing sticks of *Gmelina arborea* and the handles of the fans and having besmeared them with curds mixed with honey, he scatters them upon the supporting ladle with their tips across, with opposite ends and touching each other. Having besmeared the hoe with curds mixed with honey, he places it to the rear of the pegs and touching them with its tips across. Having besmeared the stirring sticks with curds mixed with honey, he placed them touching the tips of the hoe with their tips pointing towards the west. Having besmeared the two fans with curds mixed with honey, he places them to the rear of the stirring sticks and touching them. Having basmeared the (other) ten fire-sticks of *Ficus glomerata* with curd mixed with honey, he spreads them to the rear of the two fans and touching them with their tips pointing towards the west.

Having filled the vessel of clarified butter with curds mixed with honey, he places it to the rear of the hoe and touching it. Having besmeared the fan with curds mixed with honey, he covers the vessel of clarified butter with it. Having besmeared the potsherds for Rauhiṇa cakes with curds mixed with honey, he places them touching each other to the rear of the vessel of clarified butter. Having filled the spoon with curds mixed with honey, he places it to the rear of the vessel of clarified butter between the potsherds for Rauhiṇa cakes and touching them with its opening towards the west. Having loosened the Veda of Kuśa grass and having besmeared it with curds mixed with honey, he spreads it to the rear of the vessel of clarified butter and touching it with its tips towards the west. Having dismantled the stool and having besmeared it with curds mixed with honey, he places it here only towards the north and touching (other utensils). Having mixed the remaining soil with curds mixed with honey, he pours it down between the thighs.

IX.16

(with the formula), "O Gharma, this is thy food, this the debris, grow with it and swell. May we grow and swell."¹ Having scattered sand around it, having covered with the cuttings of Muñja grass and having scattered around the remaining flour of Rauhiṇa cakes, he covers the Pravargya materials with the skin of black

न तिर्यग्विधां ते ऽनु विहितो ऽस्मि विधां मे ऽनु विहितो ऽसि यस्त्वमसि
 सो ऽहमस्मि यो ऽहमस्मि स त्वं नाकमारोह सह यजमानेन साकमिति ।
 अथ गुमुष्टिमादाय दध्ना मधुमिश्रेणावोक्षत्यस्कान्द्यौः पृथिवीमस्कानृषभो
 युवा गाः । स्कन्नेमा विश्वा भुवना स्कन्नो यज्ञः प्रजनयतु । अस्कानजनि
 प्राजनि । आ स्कन्नाज्जायते वृषा । स्कन्नात्प्रजनिषीमहीति । अथ
 प्रस्तोतारमाह प्रस्तोतर्वाषाहरः साम गायेट्राहोत्रीयं चेति । स यो
 बलवाःस्तमाहानेनोदकुम्भेन संततया धारया त्रिः प्रदक्षिणं
 परिषिञ्चन्परीहीति । स तथा करोति । परिषिच्यमाने यजमानं गन्धर्वयजूंषि
 वाचयति रन्तिर्नामासि दिव्यो गन्धर्व इति प्रतिपद्येन्द्रो दक्षं
 परिजानादहीनमित्यातः । निधाय कुम्भं यथेतं त्रिः पुनः प्रतिपर्येति ।
 अथैनमुपतिष्ठत एतत्त्वं देव घर्म देवो देवानुपागा इदमहं मनुष्यो
 मनुष्यान्सोमपीथानु मेहि सह प्रजया सह रायस्पोषेणेति । अथाञ्जलिनाप
 उपहन्ति सुमित्रा न आप ओषधयः सन्त्विति । तां दिशं निरुक्षति

antelope with its neck towards the east and hairy side upwards. Or he piles around all the Pravargya-implements on both sides of the Mahāvīra in use like the disc of the sun. He prays to it with the formula, "Thou who this one hast assumed a human body, dost not stand in our mouth; neither erect nor crosswise. I am formed after thy pattern. Thou art formed after my pattern. Who thou art so am I. Who I am so art thou. Do thou ascend the heaven together with the sacrificer."² Having taken the bundle of darbha-blades with roots, he sprinkles (the Pravargya) with curds mixed with honey (with the two verses), "The heaven has split upon the earth; the young bull spilt upon the cows; all these worlds are spilt out. May the spilt out sacrifice procreate. It is spilt out; it is created; it is further created; the bull is born of the spilt out; let us procreate from the spilt out."³

He says to the Prastotr, "O Prastotr, do thou chant the Vārsāhara Sāman and the Iṣṭāhotriya Sāman." He says to one who is strong, "Do thou move around (the Uttaravedi) three times by the right pouring down a continuous stream by means of this pitcher full of water." He does so. While (the Uttaravedi) is being sprinkled around, he makes the sacrificer recite the Gandharva yajus beginning with "Thou art the heavenly Gandharva name Ranti" and ending with "Indra knew the mighty and bountiful Gandharva."⁴ ("Thou art the heavenly Gandharva named Ranti. Thy Havirdhāna is having feet; Agni is thy superintendent; Rudra the overlord. May I meet with long life, splendour, milk, lordship over cows and welfare. May he be without him who hates us and whom we hate. The manly yellowish (Pravargya) is making noise, the great, handsome as the sun. He shines along with the sun. Thou art intelligence, the womb of ocean, brilliant, mighty, an eagle, righteous, an active bird having golden wings, the great seated in thy seat with stability. Obeisance be to thee; do thou not injure me. The waters have perceived Viśvāvasu Gandharva, the bringer of Soma. They met him with law. He followed them. Active Indra saw with them the enclosures of the sun. May Viśvāvasu the heavenly Gandharva measuring the midregion approve of what is truth and what we do not know. Impelling our intellects, may he guard our intellects. In the flowing of rivers he obtained the gain. He opened the doors of the rivers flowing through rock. The Gandharva praised their water. Indra knew the mighty and bountiful Gandharva.")

Having kept down the pitcher, he again moves three times reversely. Then (the Adhvaryu) prays to him with the formula, "O god Gharma, thou as god hast gone to the gods. I, a human being, have gone to human beings. O Soma-drink, accompany me together with offspring and welfare."⁵ He strikes at water by means

2. The original source of this mantra is not known.

3. TĀ IV.13

4. TĀ IV.11.5-8

5. TĀ IV.42. BaudhŚS IX.12.

यस्यामस्य दिशि द्वेष्ट्यो भवति दुर्मित्रास्तस्मै भूयासुर्यो ऽस्मान्द्वेष्टियं च
 वयं द्विष्म इति । अथाप उपस्पृश्य ज्योतिष्मत्यादित्यमुपतिष्ठत उद्वयं
 तमसस्परीति । अथैनमवकाभारेण प्रतिच्छाद्य गोप्तारं समादिशति
 वयोभ्यो महावीरं गोपाय । प्रस्तोतः श्यैतेनान्वेहीति प्रस्तोतारमाह ।
 अथैतेनैव यथेतमेत्य गार्हपत्ये द्वे स्नुवाहुती जुहोत्युदुत्यं चित्रमिति ।
 अथाहवनीयमुपतिष्ठन्त इममूषुत्यमस्मभ्यं सनिं गायत्रं नवीयांसमग्रे
 देवेषु प्रवोच इति । अथाग्रीध्रदेशं द्रुत्वाग्रीध्रदेश उत्तरां शान्तिमुपयन्ति
 शंनो वातः पवतां मातरिश्चेति ॥ १६ ॥ चतुर्थः ॥

अथातो घर्मप्रायश्चित्तानि व्याख्यास्यामः । अथ यदि प्रवर्ग्यम-
 प्रवृक्तमादित्यो ऽभ्यस्तमियाद्गार्हपत्ये तिस्रः स्नुवाहुतीर्जुहुयाद्भूवः
 सुवरिति । उपसदा प्रचर्य श्वो भूते प्रवर्ग्येण प्रचरेत् । अथ यदि प्रवर्ग्यं
 प्रवृक्तमादित्यो ऽभ्यस्तमियाद्गार्हपत्ये तिस्रः स्नुवाहुतीर्जुहुयाद्भूवः

of his folded palms with the formula, "May waters and plants be our good friends."⁵ He throws away (the water in his folded palms) towards that direction towards which lies one whom he hates with the formula, "May they become hostile to him who hates us and whom we hate."⁵ Having touched water, he prays to Āditya with the Jyotiṣmatī verse, "We have gone above darkness beholding the higher light, god Sūrya among the gods highest light."⁵ Having covered (the Pravargya) with a load of *Blyxa octrandia* he instructs the guard, "Do thou guard the Mahāvīra against birds."

He says to the Prastotr, "O Prastotr, do thou proceed with the chanting of the Śyaita Sāman." Having come back by the same route by which he had gone, he offers two spoonfuls on the Gārhapatya with the two verses, "The rays bear upwards god Sūrya, the lord of wealth so that every thing may become visible. The bright face of the gods has arisen, the eye of Mitra, Varuṇa and Agni. It has filled in the heaven, the earth and the midregion. The sun (is) the soul of the moving and standing."⁵ All pray to the Āhavaniya with the verse, "O Agni, do thou pronounce to the gods our new gift composed in the Gāyatrī metre."⁵ Having hastened to the place meant for the Āgnīdhra fire, they pronounce the posterior Śānti, "May the wind residing in the midregion blow auspiciously for us."⁵

IX. 17

GHARMA PRĀYASČITTAS

Now we shall explain the expiations in respect of the Charma. If the sun sets while the Pravargya rite is not started, the Adhvaryu should offer three spoonfuls on the Gārhapatya with *bhūḥ bhuvah* and *suvah*. Having performed the Upasad rite, he should perform the Pravargya rite next morning. If the sun sets while the Mahāvīra is on fire,¹ the Adhvaryu should offer three spoonfuls on the Gārhapatya with *bhūḥ bhuvah* and *suvah*. He should continue the Pravargya rite after having tied a piece of gold in the western door, if the Mahāvīra falls down after it is set on fire,² the Adhvaryu should offer three spoonfuls on the Gārhapatya with *bhūḥ bhuvah* and *suvah*. Then he lifts it up with the two verses, "Do thou stand erect like god Savitr for our help as the winner of the gain when we contend with anointing priests. Erect, do thou guard us from evil with thy banner; do thou burn out each Atri. Do thou lift us up for movement and for life. Secure predilection for us with the gods."³ He fills it with clarified butter with the verse, "The pious Charma has been seated on fire—the Charma whom the officiating priests besmear as if widening him, heating him with fire as if he possessed omentum, just as a dear son sits in his father's

1. Caland reads *pravṛttam* but suggested *pravṛktam*.

2. Caland reads *pravṛttah* but suggested *pravṛktaḥ*.

3. TĀ IV.20.1

सुवरिति । अथापरस्यां द्वारि सूत्रेण हिरण्यं प्रग्रथ्य प्रचरेत् । अथ यदि प्रवृक्तः प्रपतेद्गार्हपत्ये तिस्रः सुवाहुतीर्जुहुयाद्भूधुवः सुवरिति । अथैनमुच्छ्रयत्यूर्ध्व ऊ षु ण ऊतय ऊर्ध्वो नः पाह्यः सहस इति द्वाभ्याम् । अथैनमाज्येन पूरयत्यञ्जन्ति यं प्रथयन्तो न विप्रा इति । अथ यदि विधुर्वा प्रदरो वा जायते ऽश्मचूर्णानि छागापयसि संप्रकीर्य तैः प्रत्युक्ष्योल्मुकेनाभितपति विधुं दद्राणं यदृते चिदभिश्चिष इति द्वाभ्याम् । सः हैव रोहति । यद्यु वै सर्वश एव भिद्यत एतान्येव कपालान्यवाञ्जनं पिष्ट्वा यैषा मृत्प्रायश्चित्ताय परिशेते तया सः सृज्य कृत्वा पक्त्वाच्छृद्य निदधाति । अथान्यं प्रचरणीयं महावीरं प्रवृणक्ति । अथ यदि प्रमत्ता अतिपरियन्ति गार्हपत्ये तिस्रः सुवाहुतीर्जुहुयाद्भूधुवः सुवरिति । अथ पुनरूर्जा सह रय्येति पुनः प्रतिपरियन्ति । अथ यद्युद्यतः प्रपतेद्गार्हपत्ये तिस्रः सुवाहुतीर्जुहुयाद्भूधुवः सुवरिति । अथैनमभिमृशति मा नो घर्म व्यथितो विव्यथो नो मा नः क्रतुभिर्हीडितेभिरस्मानिति द्वाभ्याम् । अथ यदि घर्मदुग्धं वा महावीरं वा वयो ऽभिप्रस्नावयेत्तावुष्णोदकेन प्रक्षालयेदुप नो मित्रावरुणाविहावतमिति । अथ गार्हपत्ये नव सुवाहुतीर्जुहुयादिमं मे वरुण तत्त्वा यामि त्वं नो अग्रे स त्वं नो अग्रे त्वमग्रे अयास्युद्वयं तमसस्पर्युदु त्यं चित्रं वयः सुपर्णा इति । अथ यदि घर्मदुग्धं न विन्देतान्यां

lap."⁴ If it gets a hole or has a creak, having mixed up stone-powder with goat's milk and having applied that powder, he heats it with a fire-brand with the two verses, "The gray one has praised in the assembly of many (the Mahāvīra) which has a hole or a creak and is young. See the miracle of the god by whose greatness (the Mahāvīra) has today fallen to pieces; it breathed yesterday. The Mahāvīra which formerly broke asunder at the ribs without the sticking substance - the bountiful Maghavant, the joiner, has again made up the deficiency."⁵ It indeed becomes recouped. If it totally breaks, having well-powdered the potsherds, having mixed that powder with the soil kept back for expiation purposes, having prepared (the Mahāvīra), having baked it and having sprinkled it (with milk), he keeps it down. He then heats another Mahāvīra already prepared for use. If the priests move round for more times by mistake, the Adhvaryu offers three spoonfuls on the Gārhyapatya with *bhūh*, *bhuvah* and *suvaḥ*. They move round reversely again with the two verses, "Return with strength, return O Agni with food and life. Guard us again on all sides. - Return with wealth, O Agni, swell with the stream gaining all on every side."⁶ If it falls down when raised up, the Adhvaryu offers on the Gārhyapatya three spoonfuls with *bhūh*, *bhuvah* and *suvaḥ*. He then touches it with the two verses, "O Gharma, staggered, do thou not stagger us; do not lead towards the lower region what is high of ours; do not put us into darkness; let not the attendants of Rudra assault us wrongly. - O Gharma, do thou not deprive us of good conduct through our excited deliberations and through hatred. May not Rudra nor Nirṛti throw us out; may not Dyāvāprthivī be angry with us."⁴ If a bird drops dirt over the Gharma-yielding (cow or goat) or the Mahāvīra, one should wash it with hot water with the verse, "O Mitra-Varuṇa, do you guard us here, O friends, do you enkindle us. May the weapon of the Ādityas, harsh, variously attacking and the onset, horrible, hundred-barbed and active, spare us."⁶ He then offers nine spoonfuls on the Gārhyapatya with the verses, "Do thou O Varuṇa, harken my invocation....; I come to thee....; Do thou, O Agni, the wise....; Do thou O Agni, be nearest to us....; Thou art quick, O Agni....; We have gone above darkness....; The rays bear upwards....; The bright face of the gods... Priyamedha Ṛṣis approached Indra for seeking help like fair-winged birds. Do thou (O Indra), clear the darkness, grant the sight, release us who are fastened as if with a cord."⁷

If one cannot acquire a Gharma-yielding cow, one should cause another cow to be milked. If one cannot acquire another cow, one should cause a she-goat to be milked. If one cannot procure a she-goat, one should employ the sap of *Calotropis gigantea*. If one cannot procure the sap of *Calotropis gigantea*, one should employ the

4. TĀ IV.5.2; BaudhŚS IX.7

5. TĀ IV.20.1

6. TĀ IV.20.2

7. TĀ IV.20.3

दोहयेत् । अथ यद्यन्यां न विन्देताजां दोहयेत् । अथ यद्यजां न विन्देतार्कक्षीरैः प्रचरेत् । अथ यद्यर्कक्षीरं न विन्देत यवपिष्टानि ब्रीहिपिष्टानि श्यामाकपिष्टानि वाद्भिः सःसृज्य तैः प्रचरेत् । अप्यद्भिः प्रचरेत् । न त्वेव न प्रचरेत् । महीनां पयो ऽसीत्युक्तं महावीरे ऽवनयनम् । अस्कान्द्यौः पृथिवीमिति स्कन्नानुमन्त्रणम् । अथ यदि विद्युदापतेद्गार्हपत्ये सुवाहुतिं जुहुयाद्या पुरस्ताद्विद्युदापतदित्येतैर्यथारूपम् । प्राणाय स्वाहा पूष्णे

flour of barley or paddy or *Panicum frumentaceum* mixed with water. One may even employ water. One should however not remain without offering. The pouring in into the Mahāvira is prescribed to be done with the formula, "Thou art the milk of great (cows) intended for gods. Thou art the light and brilliancé, the sap of trees and plants."⁸ The mantra for following the spilling out is, "The heaven has spilt upon the earth, the young bull has spilt upon the cows; all these worlds are spilt out. May the spilt out sacrifice procreate. - It is spilt out, it is created, it is further created, the bull is born of spilt out. Let us procreate from the spilt out."⁹ If the lightning strikes (toward the east), one should offer a spoonful on the Gārhapatya with the relevant formula, "The lightning which has struck towards the east, I compensate with this (oblation) svāhā." If towards the south, (with the formula) "The lightning has struck towards the south.... (If towards the west, with the formula), "The lightning has struck towards the west...." (If towards the north, with the formula,) "The lightning which has struck towards the north...."¹⁰ The Gharma-prāyaścitta offerings are prescribed (in the two Anuvākas beginning with) "For Prāṇa svāhā; for Vyāna svāhā; for Apāna svāhā; for the faculty of sight svāhā; for the faculty of hearing svāhā; for the thought svāhā, for the speech Sarasvatī svāhā; - For Pūṣan svāhā; for Pūṣan the cream svāhā; for Pūṣan favourable on the way svāhā; for Pūṣan pleasing men, svāhā; for Pūṣan the leader svāhā; for Pūṣan the wise svāhā."¹¹

In the event of any default pertaining to the (offering of the) Gharma, one should make the offerings with the formulas, "Obeisance to thee, O Gharma, for Bhūpati svāhā; obeisance to thee, O Gharma, for Bhuvanapati svāhā; Obeisance to thee, O Gharma, for the lord of Bhūtas svāhā, for Gharma svāhā; for the Ásvins svāhā; for Indra svāhā, for Brhaspati svāhā; for Prajāpati svāhā; for Brahman svāhā."¹² Having laid down the Aṣādhā brick having three lines with its sign upwards, the Adhvaryu piles up at this stage the Gharṁṣṭakā and the Kulāyini brick.¹³ He piles up the Gharṁṣṭakā with the formula, "The sun rises through his strength; he does not become tired. Like the earth, he bears abundant burden. May the bright divine reflection come to me, like the well-fashioned strong chariot. Certain teachers while praising (Agni), thought of great likeness (between the two). They supported the sun by the lustre of Agni. They illumined the sun thereby. Gharma is the head (of the sacrifice). It is indeed this Agni, O Agni, thou art the

8. TĀ IV.12; BaudhŚS IX.14.

9. TĀ IV.13

10. TĀ IV.14

11. TĀ IV.15,16

12. These formulas could not be traced to their original source.

13. These bricks are to be piled up in the Agnicayana only.

स्वाहेत्युक्तानि घर्मप्रायश्चित्तानि । यत्किञ्चिद्धर्मकार्यविपर्यासे चैता
 आहुतीर्जुहुयान्नमस्ते घर्म भूपतये स्वाहा नमस्ते घर्म भुवनपतये स्वाहा
 नमस्ते घर्म भूतानां पतये स्वाहा घर्माय स्वाहाश्चिभ्याः स्वाहेन्द्राय स्वाहा
 बृहस्पतये स्वाहा प्रजापतये स्वाहा ब्रह्मणे स्वाहेति । अथाषाढां
 त्र्यालिखितामुत्तरलक्ष्माणमुपधायात्र घर्मेष्टकां कुलायिनीं चोपदधाति ।
 उदस्य शुष्माद्भानुरिति घर्मेष्टकाम् । यास्ते अग्र आर्द्रा योनयो या इति
 कुलायिनीम् । संचितमग्निः सामभिरुपस्थायोक्थेनानुशस्तमुत्तरे श्रोण्यन्ते
 तिष्ठन्नग्निमभिमृशत्यग्निरसि वैश्वानरो ऽसीत्येतेनानुवाकेन । अत्राध्वर्यवे
 ऽग्निदक्षिणां ददाति शतः सहस्रमन्विष्टकं वा ॥ १७ ॥

प्रवर्ग्यवति सोमे दधिघर्मं भक्षयन्ति भूर्भुवः सुवर्मयि त्यदिन्द्रियं
 महदित्येतेनानुवाकेन । अथ घोरास्तनूरनुदिशति । यास्ते अग्रे घोरास्तनुव

earth (the forming the brick). May its power be dear (to the sacrificer) together with offspring and cattle. May Prajāpati lay thee down. Together with that divinity, do thou be firm like the Aṅgiras."¹⁴

He piles up the Kulāyini brick with the formula, "O Agni, those which are thy wet birth-places and which are equipped with resorts, those which are thy bright drops and which are thy navels, those which are thy bodies known as energy equipped with both these (categories), do thou, O Agni, sit down here together with offspring and wealth. May Prajāpati place thee. With that divinity do thou sit firmly like the Aṅgiras."¹⁵ After the piled up Agni has been prayed with Sāmans and has been praised with Rgvedic composition, the Adhvaryu, standing at the northern buttock, touches the piled Agni with the Anuvāka, "Thou art Agni. Thou art Vaiśvānara; thou art Saṁvatsara; thou art Parivatsara; thou art Idāvatsara; thou art Iduvastara; thou art Idvatsara; thou art Vatsara; Vasanta is thy head; Grīṣma the southern wing; the rainy season the tail; Śarad the northern wing; Hemanta the central part; bright halves of the month the cities; the dark halves the earth; days and night the bricks; may thy months and half months be fruitful; may thy seasons be fruitful; may thy Saṁvatsara be fruitful; may thy days and nights be fruitful. (May Agni be praised with a suitable verbal root prefixed with) *ā, pra, vi, sam* and *ud*. May Prajāpati place thee. Do thou sit firmly with that divinity like Aṅgiras."¹⁶ At this stage the sacrificer gives to the Adhvaryu the Dakṣiṇā pertaining to Agni—a hundred or thousand (cows) or as many (cows) as the bricks.¹⁷

IX.18

In the Soma-sacrifice characterised by Pravargya the priests consume Dadhigharma with *bhūḥ bhuvah suvah* and the Anuvāka, "May that great strength, energy, good intention and good valour be deposited within me. May the Charma of threefold lustre shine for me together with intention and mind, with dignity and brilliance, with offering and milk, with Brahman and brilliance, with Kṣatra and glory, with truth and penance. May we consume its yield; may we obtain its enjoyment; may we attain its consumption. Having obtained consent, I consume it drunk by Indra, sweet and which has been invoked."¹ He points at the fierce

14. TĀ IV.17

15. TĀ IV.18

16. TĀ IV.19

17. All this is applicable in the contingency of the piling up of Agni.

1. TĀ IV.21

स्निक्च स्नीहितिश्च स्निहितिश्चेति घोरास्तनुवः । धुनिश्च ध्वान्तश्चेति राजसूयिको गणः । उग्रश्च धुनिश्चेत्याग्निचित्यः । अथ यदि घर्मदुघं वा महावीरं वा स्तेनो ऽपहरेद्गार्हपत्ये स्नुवाहुतिं जुहुयादहोरात्रे त्वोदीर्यतामिति । खडिति वाचः क्रूराणीति । अथ यद्येकसृको वाश्येत तमनुमन्त्रयते वि गा इन्द्र विचरन्स्याशयस्वेति । अथास्मा उभयतआदीप्तमुल्मुकं क्षिपेदग्रे अग्निना संवदस्व मृत्यो मृत्युना संवदस्वेति । अथैनमुपतिष्ठते सकृत्ते अग्रे नमो द्विस्ते नमस्त्रिस्ते नम इति । अथ यदि गृध्रो वाश्येत तमनुमन्त्रयते ऽसृङ्मुखो रुधिरेणाव्यक्त इति । अथ यद्यार्ता वागुदियात्तामनुमन्त्रयते यदेतद्वृकसो भूत्वेति । अथ यदि भयेडकः

forms—"Those which, O Agni, are thy fierce forms—Snik, Snīhiti, Snihiti, Uṣṇā, Śītā, Ugrā, Bhīmā—these are the fierce forms."² Dhuni, Dhvānta, Dhvana, Dhvanayan, Nilimpa, Vilimpa and Vikṣipa—this is the group of fierce forms belonging to the Rājasūya.³ Ugra, Dhuni, Dhvānta, Dhvana, Dhvanayan, Sahasāhvān, Sahamāna, Sahasvān, Sahiyān, Etya, Pretya, and Vikṣipa—this is the group of the fierce forms belonging to Agniciti."⁴

If a robber steals the Gharma-yielding cow or the Mahāvira, one should offer a spoonful on the Gārhapatyā with the formula, "May the day and night bring thee back; may the half months win thee over; may the months boil thee; may the seasons cook thee; may the Saṁvatsara kill thee N.N."⁵ The fierce forms of speech are : khaṭ, Phaṭ, Jahi, Chindhī, Bhindhī, Handhī, Kaṭ.⁶

If a solitary jackal wails, one follows the wailing with the verse, "O Indra, moving along, do thou guard the cows. Do thou, O Indra, seek him who hunts the cattle while he is sleeping. Do thou mark him who is ungracious. Strike him with thy thunderbolt when he is asleep for my meal."⁷ Then he should throw at him a fire-brand burning at both the ends with the formula, "O Agni do thou converse with Agni; O death, do thou converse with death, O lord, obeisance be to thee."⁷ He prays to him with the formula, "O Agni, obeisance to thee twice, obeisance to thee thrice; obeisance to thee four times; obeisance to thee five times; obeisance to thee ten times; obeisance to thee a hundred times; obeisance to thee up to a thousand times; obeisance to thee for undefined times; obeisance to thee; do thou not injure me."⁷ If a vulture makes sound, one follows that sound with the verse, "Thou runnest, with thy mouth besmeared with blood, unrecognisable on account of blood, messenger of Yama, dog-footed, greedy, fair-winged, a messenger sent by both Yama and Bhava; thou devourest a corpse."⁸ If a painful sound is uttered, one follows it with the formula, "O sound-deity, in that having become a Vṛkasa, thou roarest, do thou roar towards one who hates us. O death, lead him unto death; let him meet with distress through distress." Of a dreadful wild sheep or a wild animal living in boughs⁹ cries, one follows that crying with the formula, "The cry which the dreadful wild sheep has made being forced by somebody or of its own will, O Indra-

2. TĀ IV.23

3. TĀ IV.24

4. TĀ IV.25

5. TĀ IV.26

6. TĀ IV.27

7. TĀ IV.28

8. TĀ IV.29

9. The text reads *kākapīṇjaka*. A recorded variant is *kapiṇjalo*. Bhavasvāmin comments *kākaḥ kapiṇjalako madguḥ*. Madgu is a wild animal frequenting boughs in forest, according to Suśruta. cf. Parnamṛga.

काकपिञ्जको वाश्येत तमनुमन्त्रयते यदीषितो यदि वा स्वकामीति । अथ यदि सालावृकी वाश्येत तामनुमन्त्रयते दीर्घमुखि दुर्हण्विति । अथ यद्यलूकोलूकी वाश्येत तमनुमन्त्रयत इत्थादुलूक आपप्तदिति । अथ यद्युन्मत्ता वागुदियात्तामनुमन्त्रयते यदेतद्भूतान्यन्वाविश्येति । अथ यदि घर्मदुघं वा महावीरं वा वयो ऽभिप्रपतेत्तमनुमन्त्रयते प्रसार्य सक्थ्यौ पतसीति । अथ यदि घर्मदुघं वा महावीरं वा क्रिमय उपाधिगच्छेयुस्तानद्भिः प्रक्षालयेदत्रिणा त्वा क्रिमे हन्मीति । अथ यदि प्रवृक्तं प्रवर्ग्य भ्रातृव्यो ऽभिप्रपद्येत गार्हपत्ये स्नुवाहुतिं जुहुयादाहरावद्येति । अथैनमनुव्याहरिष्यन्भवति । तमनुव्याहरेद्ब्रह्मणा त्वा शपामीति । अथ यं द्वेष्टि तस्य

Agni, knowing it by divine knowledge, do you turn it as auspicious in our home."¹⁰ If a she-wolf cries, one follows her with the formula, "O long-mouthed one, bad-chinned, do not cry towards the south. If thou criest towards the south, distress my enemy."¹¹ If a male or female owl cries, one follows it with the formula, "The owl, golden-eyed, iron-faced, has come hither. The messenger of the Raksases has come; O Agni, drive it out from here."¹² If a frantic noise occurs, one follows it with the formula, "O Piśācā-haunted man, remove towards our enemies the uncommon sound which thou hast uttered. O death, carry them towards death. Let them meet with distress through distress. May Agni be in harmony with Agni."¹³

If a bird attacks the Gharma-yielding cow or the Mahāvira, one follows it with the formula, "O crow, thou fliest spreading thy legs; thou closest the left eye. Let nobody become ill here."¹⁴ If worms are produced on the body of the Gharma-yielding cow or in the Mahāvira, one should wash them with water with the formula, "O worm, I kill thee through Atri, Kaṇva and Jamadagni. Thou art killed by the divine song of Viśvāvasu. The king of worms, even their leader is killed. Its mother and father, big as also small worms, black as also white worms, also Āśātikas have been killed. All together with white worms have been killed."¹⁵ If, while the Mahāvira is set on fire,¹⁶ an enemy enters, one should offer a spoonful on the Gārhapatya with the formula, "Bring forth, take out portion as of a cooked oblation; truly I place N.N. under the jaws of Yama. Be it so *khaṇ, phaṇ*. Thou art killed."¹⁷ One wants to curse somebody, (if so), he should curse him with the formula, "I curse thee with Brahman. I curse thee with the curse of Brahman. I gaze at thee with the dreadful eyes of Bhṛgu, I meditate upon thee with the dreadful mind of Aṅgirasas. I prick thee with the edge of evil; do thou N.N. lie below me."¹⁸ If one hates anybody, he should stir the southern post (of the cowpen) with the formula, "O *Simi*-born plant, cut him out; O bed-born plant, cut him out; send him out to the mountain; drive away the rays of forest-conflagration. While the sun rises from the east, destroy him here who hates us and whom we hate."¹⁹ If any animal other than these cries,

10. TĀ IV.31

11. TĀ IV.32

12. TĀ IV.33

13. TĀ IV.34

14. TĀ IV.35

15. TĀ IV.36

16. Caland's reads: *atha yadi pravṛttam pravargyam bhrātṛvṛyo'bhīprapadyeta*, Caland in his foot notes rightly suggests the reading *pravṛttam* in place of *pravṛttam*. Bhavasvāmin comments, *pravargyakāle yadi vaiḷi (?ori) praviśet*.

17. TĀ IV.37

18. TĀ IV.38

19. TĀ IV.39

दक्षिणं द्वार्बाहुमनुप्रचालयेदुत्तुद शिमिजावरीति । स यो ऽन्य एतेभ्यो
 वाश्येत तस्मा उभयतआदीप्तमुल्मुकं क्षिपेदुत्तुद शिमिजावरीति । अथ
 यद्युद्धून्वन्निव वातो वायात्तमनुमन्त्रयते भूर्भुवः सुवो भूर्भुवः सुवो भूर्भुवः
 सुवो भुवो ऽधायि भुवो ऽधायि भुवो ऽधायीति । अथ यद्यप्रवृक्तः शालां
 प्रपद्येताभिर्गीर्भिर्यदतो न ऊनमित्येतया प्रपद्येत । यद्यु वै प्रवृक्त एतयैव
 ॥ १८ ॥ पञ्चमः ॥

अथातो ऽवान्तरदीक्षां व्याख्यास्यामः । उदगयन आपूर्यमाणपक्षे
 पुण्ये नक्षत्रे केशश्मश्रु वापयित्वा पूर्ववदुपाकृत्य ग्रामात्प्राचीं वोदीचीं वा
 दिशमुपनिष्क्रम्य खिले ऽच्छदिदर्शे ऽग्निमुपसमाधाय संपरिस्तीर्य
 मदन्तीरधिश्रित्य प्रथमेनानुवाकेन शान्तिं कृत्वा दर्भैः प्रवर्ग्यदेवताभ्य
 आसनानि कल्पयति । अग्रेणाग्निं प्रवर्ग्याय कल्पयामि घर्माय कल्पयामि
 महावीराय कल्पयामि सम्राज्ञे कल्पयामीति । दक्षिणेनाग्निं ब्रह्मणे
 कल्पयामि प्रजापतये कल्पयामीति । उत्तरेणाग्निमृषिभ्यो मन्त्रकृद्भ्यो
 मन्त्रपतिभ्यः कल्पयामि देवेभ्यो घर्मपेभ्यः कल्पयामीति । अथ दक्षिणतः
 प्राचीनावीती पितृभ्यो घर्मपेभ्यः कल्पयामि यमायाङ्गिरस्वते पितृमते
 कल्पयामीति । अथाप उपस्पृश्योत्तरतो यज्ञोपवीती रुद्राय रुद्रहोत्रे
 कल्पयामीति । अथाप उपस्पृश्य सर्वाभ्यः प्रवर्ग्यदेवताभ्यः कल्पयामीति ।
 प्रदक्षिणमग्निं परिषिच्य व्याहृतीभिर्वैकङ्कतीः समिधो ऽभ्याधाय मदन्तीभिः
 प्रवर्ग्यदेवतास्तर्पयति । अग्रेणाग्निं प्रवर्ग्यं तर्पयामि घर्मं तर्पयामि महावीरं
 तर्पयामि सम्राजं तर्पयामीति । दक्षिणेनाग्निं ब्रह्माणं तर्पयामि प्रजापतिं

one should throw for him a fire-brand burning at both the ends with the formula, "O *Simi*-born plant, cut him out" If roaring wind blows, one follows it with the formula, "*bhūr bhuvah suvo bhūr bhuvah suvo bhūr bhuvah suvo suvo'dhāyi suvo'dhāyi suvo'dhāyi*."²⁰

If a priest enters the Prāgvaṁśa while the Mahāvīra is not yet kept on fire,²¹ he should do so with the verse, "O (Indra) having steeds, being nourished with these praises, do thou swell what is wanting. When thou severely breakest the clouds for the worshippers, we shall be receivers of plenty from thee."²² Even when he enters after the Mahāvīra is kept on fire,²³ he should do so with the same verse.

IX.19

AVĀNTARADĪKṢĀ

Now we shall explain the intermediate initiation. In the northern course of the sun, in the bright half of the month, under an auspicious constellation, having got hair and beard shaved, having performed the Upākarma rite as before,¹ having gone out of the village towards the east or the north, having enkindled fire on a waste piece of land from where roofs in the village would not be visible, having strewn around the fire, having boiled water, having gone through the Śānti by reciting the first Anuvāka (TĀ IV.1), the person to be initiated prepares seats of Darbha-blades for the Pravargya-divinities. In front of the fire, (he prepares the seats, saying), "I prepare a seat for Pravargya; I prepare a seat for Gharma; I prepare a seat for Mahāvīra, I prepare a seat for the Samrāj." To the south of the fire (he prepares seats, saying), "I prepare a seat for the Brahman; I prepare a seat for Prajāpati." To the north (he prepares seats, saying) "I prepare a seat for the Ṛṣis who are seers of mantras and lords of mantras. I prepare a seat for Gharma-drinking gods." Towards the south, with his sacred cord suspended over the right shoulder (he prepares seats saying), "I prepare a seat for Gharma-drinking Pitṛs; I prepare a seat for Yama accompanied by Aṅgīrasas and Pitṛs." Having touched water, (he prepares a seat) towards the north while suspending his sacred cord over the left shoulder saying, "I prepare a seat for Rudra for one offering to Rudra." Having touched water (he prepares a seat saying), "I prepare a seat for all Pravargya-divinities."

20. TĀ IV.40. BhārṢṢ XI.20.7; ĀpṢṢ XV.19.11 have employed this Sāman for a different purpose. According to these texts, if the Udgātṛ does not chant the Puruṣa-sāman in the initial stage of Agnicayana, the Adhvaryu should chant this Sāman.

21. Caland's reads *avṛttah*; there is a variant *avṛttah*. One would expect *apṛavṛktaḥ*.

22. TĀ IV.5.6

23. Caland's reads *pravṛta*. MSS have *pravṛtta*. It should be emended as *pravṛkta*.

1. The Upākarma-rite to be performed subsequent to the Upanayana, is prescribed in the Baudhāyana Grhyasūtra. It marks the beginning of Vedic studies.

तर्पयामीति । उत्तरेणाग्रिमृषीन्मन्त्रकृतो मन्त्रपतीऽस्तर्पयामि देवान्धर्म-
पाऽस्तर्पयामीति । अथ दक्षिणतः प्राचीनावीती पितृन्धर्मपाऽस्तर्पयामि
यममङ्गिरस्वन्तं पितृमन्तं तर्पयामीति । अथाप उपस्पृश्योत्तरतो यज्ञोपवीती
रुद्रः रुद्रहोतारं तर्पयामीति । अथाप उपस्पृश्य सर्वाः प्रवर्ग्यदेवतास्तर्पया-
मीति । चतस्र औदुम्बरीः समिधो ऽप्रतिशुष्काग्रा घृतान्वक्ता
अभ्याधापयन्वाचयति पृथिवी समिदित्येतैः प्रतिमन्त्रम् । अथ देवता
उपतिष्ठते ऽग्रे व्रतपते शुक्रियं व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यतां वायो
व्रतपत आदित्य व्रतपते व्रतानां व्रतपते शुक्रियं व्रतं चरिष्यामि तच्छकेयं
तन्मे राध्यतामिति । अथैतेषामनुवाकानां प्रभृतीर्वाचयति प्रथमोत्तम-
योर्वा । अथैनः सःशास्ति संमील्य वाचं यच्छेति । अथास्याहतेन वाससा
त्रिः प्रदक्षिणः समुखः शिरो वेष्टयति चित स्थ परिचितः स्वाहा मरुद्भिः
परिश्रयस्वेति । प्रदक्षिणमग्रिं परिषिच्य व्याहृतीभिर्वैकङ्कतीः समिधो
ऽभ्याधाय मदन्तीभिः प्रवर्ग्यदेवतास्तर्पयित्वोत्तमेनानुवाकेन शान्तिं कृत्वा ।
अथास्तमित आदित्ये ग्राममायन्ति । वाग्यतस्तिष्ठेदेताः रात्रिमुपवि-
शेत्संविशेद्वा । अथ प्रातरुदित आदित्ये ग्रामात्प्राचीं वोदीचीं वा
दिशमुपनिष्क्रम्य खिले ऽच्छदिदर्शे ऽग्रिमुपसमाधाय संपरिस्तीर्य
मदन्तीरधिश्रित्य प्रथमेनानुवाकेन शान्तिं कृत्वा दर्भैः प्रवर्ग्यदेवताभ्य
आमनानि कल्पयित्वा वयः सुपर्णा इति वासो विमुच्य । अथास्य
षट्पथमभिर्विदर्शयत्यग्रिमप आदित्यं गां ब्राह्मणः हिरण्यमिति । त्रीनादितो

Having sprinkled water around the fire by the right, having put fire-sticks of *Flacourtiamontchi* with the Vyāhṛtis, he gratifies the Pravargya-divinities with the boiling water. In front of the fire (he gratifies them with the formulas) "I gratify Pravargya; I gratify Gharma; I gratify Mahāvīra; I gratify the Samrāj." Towards the south of the fire "I gratify the Brahman; I gratify Prajāpati." Towards the north of the fire "I gratify the Ṛṣis the seers of mantras and lords of the mantras; I gratify Gharma-drinking gods." Towards the south, with the sacred cord suspended over the right shoulder, "I gratify Gharma-drinking Pitṛs; I gratify Yama accompanied by Aṅgirasas and Pitṛs." Having touched water, towards the north, with the sacred cord suspended over the left shoulder "I gratify Rudra, the offerer to Rudra." Having touched water, "I gratify all Pravargya-deities." Causing the person to be initiated to put on the fire four fire-sticks of *Ficus glomerata* whose tips are not dried up and which are besmeared with clarified butter respectively with the formulas, he makes him recite those formulas, "The earth is the fire-stick; Agni has enkindled it; it has enkindled the fire; I have enkindled it (=the fire-stick); enkindled, may it enkindle me with (long) life, lustre, strength, glory, grace, Brahman-splendour and food, svāhā.—The midregion is the fire-stick; Vāyu has enkindled it; it has enkindled Vāyu; I have enkindled it; enkindled, may it enkindle me with (long) life, lustre, strength, glory, grace, Brahman-splendour and food, svāhā.—The heaven is the fire-stick; Āditya has enkindled it; it has enkindled Āditya; I have enkindled it; enkindled, may it enkindle me with (long) life, lustre, strength, glory, grace, Brahman-splendour and food, svāhā.—Thou art a fire-stick, belonging to Prajāpati, destroyer of my enemy, killer of my enemy, svāhā."²

Then he (the person to be initiated) prays to the divinities with the formulas, "O Agni, lord of vows, I shall observe the Śukriya vow; may I be capable of it; may it flourish for me; O Vāyu, lord of vows ...; O Āditya, lord of vows ...; O lord of vows, I shall observe the Śukriya vow; may I be capable of it, may it flourish for me."² (The teacher) makes him recite the opening words of all Anuvākas (of TĀ IV) or of the first and the last one. Then he instructs him, "Having closed the eyes do thou restrain speech." He winds round his head together with the mouth by the right by means of a new piece of cloth with the formula, "You are piled, piled around, svāhā. Do thou be enclosed by the Maruts."³ After having sprinkled water round the fire by the right, having put fire-sticks of *Flacourtia ramontchi* with the Vyāhṛtis, having gratified the Pravargya-divinities with boiling water and after having gone through the Śānti rite by reciting the last Anuvāka, they return to the village at sunset. The initiated should be restraining speech this night, or he may sit down, or may lie down.

2. TĀ IV.41

3. TĀ IV.5.5

ऽनुदर्शयित्वा यथोपपादमितराणि दर्शयित्वा प्रदक्षिणमग्निं परिषिच्य
 व्याहृतीभिर्वैकङ्कतीः समिधो ऽभ्याधाय मदन्तीभिः प्रवर्ग्यदेवतास्तर्प-
 यित्वोत्तमेनानुवाकेन शान्तिं कृत्वा । अथास्य व्रतचर्यामुपदिशेत् । न
 यानमारोहेत् । न वृक्षमधिरोहेत् । न कूपमवरोहेत् । न छत्रं धारयीत ।
 नोपानहौ धारयीत । नासन्ध्यां शयीत । न स्त्रिया न शूद्रेण संभाषेत । यदि
 संभाषेत ब्राह्मणेन संभाषेत । न सायं भुञ्जीत । यदि सायं भुञ्जीतावज्ज्वलितं
 भुञ्जीत । न स्नायात् । अष्टम्यां पर्वणि चोपवसेत्तदहश्च स्नायात् । वाग्य-
 तस्तिष्ठेदेताः रात्रिमुपविशेत्संविशेद्वा । अमेध्यलोहितशवापपात्रदर्शने
 ज्योतिषां संदर्शनम् । अमेध्यं दृष्ट्वा जपत्यबद्धं मनो दरिद्रं चक्षुः सूर्यो
 ज्योतिषां श्रेष्ठो दीक्षे मा मा हासीरिति । अथ यद्येनमभिवर्षत्युन्दती-
 बलं धत्तौजो धत्त बलं धत्त मा मे दीक्षां मा तपो निर्वधिष्टेति जपति
 ॥ १९ ॥

संवत्सरमेतद्व्रतं चरेत् । संवत्सरः हि व्रतं नातीति ।
 एतस्मिन्स्त्वैतत्संवत्सरे ऽधीयीत । यद्यु वा एतस्मिन्संवत्सरे नाधीयीत
 यावदध्ययनमेतद्व्रतं चरेत् । अथ संवत्सरे पर्यवेते ऽध्यापयते श्रावयते वा ।
 पूर्ववदुपाकृत्य ग्रामात्प्राचीं वोदीचीं वा दिशमुपनिष्क्रम्य खिले ऽच्छदिदर्शे
 ऽग्निमुपसमाधाय संपरिस्तीर्य मदन्तीरधिश्रित्य प्रथमेनानुवाकेन शान्तिं

In the morning after the sun has risen, having gone out of the village towards the east or north, having enkindled the fire on a waste piece of land from where one cannot gaze the roofs (of houses in the village), having strewn around the fire, having boiled water, having gone through the Śānti-rite by reciting the first Anuvāka, having provided seats for the Pravargya-divinities by means of darbha-blades, having untied his lower piece of cloth with the verse, "Priyamedha R̥ṣis approached Indra...."⁴ (The teacher) causes him to gaze at six objects : fire, water, sun, cow, a brāhmaṇa and a piece of gold. Having caused him to gaze at the first three objects, having shown the others as they may become available, having sprinkled water around the fire by the right, having put fire-sticks of *Flacourtia ramontchi* with the Vyāhrtis, having gratified the Pravargya divinities with boiled water and having gone through the Śānti rite by reciting the last Anuvāka, he should instruct him in the observance of vows.

The initiated should not ride a vehicle, should not climb upon a tree, should not climb down into a well, should not wear an umbrella, should not wear shoes, should not sleep on a stool, should not converse with a woman or with a Śūdra. If at all he has to converse, he may converse with a brāhmaṇa. He should not eat in the evening; if at all he has to eat in the evening, he should eat food illumined by a fire-brand. He should not bathe; he should observe fast on the eighth day of fortnight and on the Parvan day. On that day he should bathe. Through that night he should restrain his speech; he may sit down or lie down. If he happens to have a look at an impure object, or blood or a dead body or a person not allowed to use a pot, he should gaze at a lustrous body. After seeing an impure object he murmurs the formula, "Let my mind not become affected (and my) sight wretched; the sun is the most excellent of all luminaries. O initiation, do thou not abandon me."⁵ If rain falls upon him, he murmurs the formula, "(O waters) wetting, do you give me strength; give me vigour; give me strength; do not ruin my initiation and my penance."⁶

IX.20

He should observe this vow for a year. The vow does not extend beyond a year. So (is it said). In this very year he should study (the text). If he does not finish the study in this year, he should continue the vow as long as he studies. If after the year has elapsed, the teacher teaches or causes to be heard, having performed the Upākarma rite as before, having gone out of the village towards the east or north,

4. TĀ IV.20.3; BaudhŚS IX.17. The sūtra replete with gerunds has the person to be initiated as the subject.
5. TS III.1.1.2. BaudhŚS VI.6
6. TS III.1.1.3; BaudhŚS VI.6

कृत्वा दर्भैः प्रवर्ग्यदेवताभ्य आसनानि कल्पयित्वा । अथाब्रत्यप्रायश्चित्ते
 जुहोति यन्म आत्मनो मिन्दाभूत्पुनरग्निश्चक्षुरदादिति द्वाभ्याम् । प्रदक्षिणमग्निं
 परिषिच्य व्याहृतीभिर्वैकङ्कतीः समिधो ऽभ्याधाय मदन्तीभिः
 प्रवर्ग्यदेवतास्तर्पयित्वा । चतस्र औदुम्बरीः समिधो ऽप्रतिशुष्काग्रा
 घृतान्वक्ता अभ्याधापयन्वाचयति द्यौः समिदित्येतैः प्रतिमन्त्रम् । अथ
 देवता उपतिष्ठत आदित्य व्रतपते शुक्रियं व्रतमचारिषं तदशकं तन्मे
 ऽराधि वायो व्रतपते ऽग्रे व्रतपते व्रतानां व्रतपते शुक्रियं व्रतमचारिषं
 तदशकं तन्मे ऽराधीति । प्रदक्षिणमग्निं परिषिच्य व्याहृतीभिर्वैकङ्कतीः
 समिधो ऽभ्याधाय मदन्तीभिः प्रवर्ग्यदेवतास्तर्पयित्वोत्तमेनानुवाकेन शान्तिं
 कृत्वा । तस्यानध्यायानुपदिशेत् । नाधीयीतास्तमित आदित्ये । नानुदिते ।
 न विप्रोषितः । न पर्यावृत्ते । नाभ्रच्छायायाम् । न ग्राम्यस्य पशोरन्ते ।
 नारण्यस्य । नापामन्ते । न हरितयवान्प्रेक्षमाणः । न हर्म्याणि । न शरीराणि ।
 न लोहितमुत्पतितं दृष्ट्वा । न मांसमशित्वा । न श्राद्धं भुक्त्वा । न केशश्मश्रु
 वापयित्वा । न केशान्प्रसार्य । न दतो धावते । नाङ्गे । नाभ्यङ्गे । नार्द्रः ।
 नार्द्रेण वाससा । नार्द्र इति । अथ स्वाध्यायमधीयीत । अपरेणाग्निं
 दर्भेष्वासीनो दर्भान्धारयमाणः पराचीनं स्वाध्यायमधीयीत । यत्र
 क्रचाशान्तिकृतं पश्येत्पुनरेव शान्तिं कृत्वाधीयीत । अधीत्य चोत्तमेन
 प्रवर्ग्यायोपनिष्क्रम्य नाप्रविश्य ग्राममन्यदधीयीतान्यदधीयीत ॥ २० ॥

षष्ठः ॥

॥ इति नवमः प्रश्नः ॥

having kindled fire on a waste piece of land from where the roofs (of houses in the village) would not be visible, having strewn around the fire, having boiled water, having gone through the Śānti rite by reciting the first Anuvāka (TĀ IV.1), having prepared seats for the Pravargya-divinities by means of darbha-blades, he offers two expiatory offerings pertaining to one violating the vow with the two verses, "Whatever fault has been mine..."¹ and "Agni has given back the eye-sight...."¹ Having sprinkled water around the fire by the right, having put fire-sticks of *Flacourtia ramontchi* with the Vyāhrtis, having gratified the Pravargya-divinities with boiled water, (the teacher), while making him offer four fire-sticks of *Ficus glomerata* with undried tips and besmeared with clarified butter, causes him to recite respectively the formulas, "The heaven is the fire-stick...."² Then he prays to the divinities, with the formulas, "O Āditya, lord of vows, I have observed the Śukriya vow; I have been capable of it; it has flourished for me; O Vāyu, lord of vows.... O Agni, lord of vows... , O lord of vows of vows, I have observed the Śukriya vow, I have been capable of it; it has flourished for me."² Having sprinkled water around Agni by the right, having put fire-sticks of *Flacourtia ramontchi* with the Vyāhrtis, having gratified the Pravargya divinities with boiled water, having gone through the Śānti rite by reciting the last Anuvāka (TĀ IV.42), the teacher should instruct him on the occasions for stopping the study.

He should not study while the sun has set, not before sunrise, not when on a long journey, not after returning, not under the shade of clouds, not in the vicinity of a domestic animal, not in the vicinity of a wild animal, not by the side of water, not while gazing at green barley, not gazing at fiery pits, not gazing at bones, not after looking at fallen blood, not after eating in the evening, not after taking food at a Śrāddha, not after having got hair and beard shaved, not after scattering hair. He does not cleanse teeth; does not put collyrium in eyes, does not anoint himself, does not study while he is wet; not while he is wearing a wet cloth, not on a wet (place). He should study the text (in the following manner): He should study the text serially being seated on darbha-blades to the rear of the fire, holding on darbha-blades. Whenever he finds that he has commenced the study without first having gone through the Śānti rite, he should recommence the study after having gone through the Śānti rite. Or after having studied, he should go through the Śānti rite by reciting the last Anuvāka. After having gone out of the village for the study of the Pravargya-text, he should not study anything else without entering the village.

CHAPTER IX ENDS.

1. TS III.2.5.4; BaudhŚS VIII.17.

2. TĀ IV.41 in the reverse order.

उखाः संभरिष्यन्नुपकल्पयते ऽश्वं च गर्दभं च तयोरेव रशने मौञ्ज्यौ वा
 कुशमय्यौ वाभिं च ब्राह्मणसंपन्नां मृदं च भावितां करणीयां वल्मीकवपां
 कृष्णाजिनं च पुष्करपर्णं च योक्त्रमुदकुम्भं हिरण्यमर्मकपालानि शर्करा
 अवाञ्जनपिष्टा अजलोमानि कृष्णाजिनलोमानि वैश्यं सप्तदशं
 सूनामधिकरणीमुखाकृतं कुशलमिति । अथामावास्येन वा हविषेष्ट्वा नक्षत्रे
 वाग्रेण शालां शम्यान्यासे गर्तं खानयति । तद्भावितां मृदमवलेपयति ।
 समां बिलेन करोति । तदुपसादयति कृष्णाजिनं च पुष्करपर्णं च
 योक्त्रमुदकुम्भं हिरण्यमिति । अथ विषुवति स्फ्येनोद्धृत्यावोक्ष्य
 वल्मीकवपां निदधाति । तां दक्षिणतो वैश्यो गोपायन्नास्ते । अथोत्तरं
 शालाखण्डमग्रेण स्फ्येनोद्धृत्यावोक्ष्य सिकता निवपति । तं परिमण्डलं
 खरं करोति । अथैनं सिकताभिराभ्राशिनं करोति । तं कुशतरुण-
 कैर्दूर्वाग्रन्थिभिरिति संप्रच्छाद्याथैनं परिश्रयन्ति । तस्योदीचीं द्वारं कुर्वन्ति ।
 तदुपसादयत्यर्मकपालानि शर्करा अवाञ्जनपिष्टा अजलोमानि कृष्णाजिन-
 लोमानि सूनामधिकरणीमुखाकृतं कुशलमिति । अथैतावश्वगर्दभावग्रेण
 शालां पल्पूलितौ तिष्ठतः । अन्तर्वेद्यभिं निदधात्युत्तरे वेद्यन्ते रशने ।
 परिस्तृणन्ति । दक्षिणत उपविशतो ब्रह्मा च यजमानश्च । अथ गार्हपत्य
 आज्यं विलाप्योत्पूय स्नुचि चतुर्गृहीतं गृहीत्वाहवनीये सावित्राणि
 जुहोत्यन्वारब्धे यजमाने ॥ १ ॥

युञ्जानः प्रथमं मन इति षडृचो ऽनन्तर्हिता देव सवितरित्यृगेषेमं नो
 देव सवितरिति यजुरेतत् । ऋचा वा यजुषा वावस्यति । आहुतिं नवमीं

CHAPTER - X
PILING UP OF THE FIRE-ALTAR

AGNICAYANA

X.1

One who is going to prepare the cauldrons procures a horse, an ass, two cords for them made either of Muñja grass or Kuśa, a hoe as prescribed in the Brāhmaṇa,¹ prepared earth to be used, earth of an anthill, a skin of black antelope, a lotus-leaf, yoke-halter, a pitcher full of water, a piece of gold, potsherds from a deserted place, finely crushed gravel, goat's hair, hair from a skin of black antelope, a Vaiśya as the seventeenth, a basket as a container and a skilled cauldron-preparer. After having performed an Iṣṭi on the full-moon day or under an auspicious constellation, (the Adhvaryu) causes a pit to be dug out in front of the shed at a distance of the throw of a yoke-halter. He covers the prepared earth to be poured therein. He makes it level with the opening. He keeps near it the skin of black antelope, the lotus-leaf, the yoke-halter, the pitcher full of water and the piece of gold. Having dug out midway by means of the wooden sword and having sprinkled with water, he keeps there the earth of anthill. The Vaiśya stands towards the south guarding it.

Having dug out by means of the wooden sword in front of the northern part of the shed and having sprinkled with water, he pours down the sand. He makes a round mound out of it. He makes it shining by means of the sand. He covers it with tender Kuśa grass and knots of Dūrvā grass. It is enclosed on all sides. A door is kept towards the north. He places there potsherds from a deserted village, finely crushed sand, goat's hair, hair from the skin of a black antelope, the basket as a container and the skilled cauldron-maker. The horse and ass stand washed in front of the shed. He keeps the hoe within the altar and the two reins at the northern end of the altar. (The fire) is strewn around. The Brahman and the sacrificer sit down towards the south. Having melted clarified butter over the Cārhapatya, having purified it and having taken four spoonfuls into the ladle, he makes Sāvitra offerings on the Āhavaniya while the sacrificer has contacted him.

X.2

With the six consecutive verses, "The Savitr, applying mind first, extending the thoughts has brought Agni on the earth having discerned the light—Savitr has directed the gods going to the heaven and producing great light, after having yoked them with mind and thought. —May we be able to go to heaven with yoked mind under the impulse of Savitr. —The wise related to the great wise employ the mind,

1. cf. TS. V.1.1.14

हुत्वोपतिष्ठत ऋचा स्तोमः समर्धयेति । अथाग्निमादत्ते देवस्य त्वा सवितुः
 प्रसव इति चतुर्भिः पर्यायैः । तामग्रेणाहवनीयं पर्याहृत्य दक्षिणत
 आसीनाय ब्रह्मणे प्रयच्छति । अथ रशनामादत्त इमामगृभ्णन् रशनामृत-
 स्येति । तयाश्वमभिदधाति प्रतूर्तं वाजिन्नाद्रवेति । एवमेव द्वितीयाः
 रशनामादत्ते । तथा गर्दभमभिदधाति युञ्जाथाः रासभं युवं योगेयोगे
 तवस्तरमिति द्वाभ्याम् । अश्वं पूर्वं नयन्ति । तमनुमन्त्रयते प्र-
 तूर्वन्नेह्यवक्रामन्नशस्तीरिति । अन्वञ्चं गर्दभं पूष्णा सयुजा सह पृथिव्याः
 सधस्थादग्निं पुरीष्यमङ्गिरस्वदच्छेहीति । प्रदक्षिणी वैश्यं कुर्वते । वैश्यः
 पृच्छति पुरुषाः किमच्छेथेति । अग्निं पुरीष्यमङ्गिरस्वदच्छेम इतीतरे
 प्रत्याहुः । अथ वल्मीकवपामुपतिष्ठतेऽग्निं पुरीष्यमङ्गिरस्वद्वरिष्याम

employ the thought. He alone knowing the path holds the priestly functions. The praise of God Savitr is great.—(O sacrificer and wife) I employ for you the old prayer with obeisance. Thereby the praises extended far away like rays of the sun on the way. All sons of the immortal (Prajāpati) who have resorted to divine places are listening (to our prayers).—He is the traversing god Savitr characterised by greatness whose traversing other gods followed praising his greatness, and who measures the terrestrial regions;” the verse, “O god Savitr, do thou impel our sacrifice, impel the lord of sacrifice towards prosperity. May the divine Gandharva, purifier of thought, purify our thought. May the lord of speech promote our speech;” the Yajus “O god Savitr, do thou impel this our sacrifice, serving the gods, winning friends, always victorious, winning booty, winning heaven.”² He concludes the offerings either with the verse or the Yajus. Having made the ninth offering, he prays with the verse, “O Agni, do thou promote the praise with the Ṛk, the Rathantara with the Gāyatra-sāman and the Bṛhatsāman with Gāyatra-sāman.”³ He takes up the hoe with the four rounds of formulas, “I take thee in the impulse of God Savitr, by the arms of Aśvins and the hands of Pūṣan and with the Gāyatrī metre like the Aṅgirasas. Thou art a hoe, not having an enemy. Do thou fill in the fire in the form of earth, from the abode of earth like the Aṅgirasas.—I take thee... with the Trīṣṭubh metre like the Aṅgirasas; thou art the hoe, not having an enemy; may we be able to dig out fire in the form of earth from thy abode.—I take thee ... with the jagatī metre like the Aṅgirasas. Savitr has held in his hand the golden hoe. Having dug out by means of it fire (in the form of earth) do thou provide us with eternal light.—I take thee ... with the Anuṣṭubh metre like the Aṅgirasas.”⁴

Having brought it around along the front of the Āhavanīya, he hands it over to the Brahman seated towards the south. He then takes up a rein with the verse, “The sages caught hold of this cord of the cosmic order in early days in the sacrifices. The gods therewith pressed Soma proclaiming the stream in the Sāman of the cosmic order.”⁵ He ties the horse with it with the formula, “O horse, do thou run swiftly towards the exalted space. Thy highest birth is in the heaven, thy navel in the midregion, and birth-place on the earth.”⁵ Similarly he takes the second cord. With it he ties the ass with the two verses, “You two yoke at this juncture, O wealthy ones, the ass which carries fire (in the form of earth) for our purpose. We the associates invoke the mighty Indra on every occasion in each contest for help.”⁵ The horse is carried ahead. He follows him with the formula, “O horse, do thou come swiftly trampling the enemies (saving us) from the leadership of Rudra. Do thou come

2. TS IV.1.1.1-3

3. TS IV.1.1.3

4. TS IV.1.1.4

5. TS IV.1.2.1

इति । अथोपातियन्त्यन्वग्रिरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः ।
 अनु सूर्यस्य पुरुत्रा च रश्मीननु द्यावापृथिवी आततानेति । अथैतेनाश्वेन
 प्राचा मृदमाक्रमयत्यागत्य वाज्यध्वन आक्रम्य वाजिन्पृथिवीमिति
 द्वाभ्याम् । अथास्य पृष्ठं मर्मृज्यते द्यौस्ते पृष्ठं पृथिवी सधस्थमात्मान्तरिक्षं
 समुद्रस्ते योनिः । विख्याय चक्षुषा त्वमभितिष्ठ पृतन्यत इति । अत्र यं
 यजमानो द्वेष्टि तमश्वस्याधस्पदं ध्यायति । अथैनं प्राञ्चमुत्क्रमयत्युत्क्रामोद-
 क्रमीदिति द्वाभ्याम् । अथैतं पदाशयमद्भिरुपसृजति ॥ २ ॥

अपो देवीरुपसृज मधुमतीरयक्ष्माय प्रजाभ्यः । तासां स्थाना-
 दुज्जिहतामोषधयः सुपिप्पला इति । अथ सुचि चतुर्गृहीतं गृहीत्वा दक्षिणे

along the wide midregion. Providing good pastures and rendering safety."⁶ Subsequently he follows the ass with the formula, "Do thou come with the companion Pūṣan from the abode of the earth towards the fire in the form of earth like the Aṅgirasas."⁶

They go around the Vaiśya along the south. The Vaiśya asks, "O men, what for are you going?" The others say, "We are going to fetch fire in the form of earth like the Aṅgirasas." Then the Adhvaryu prays to the earth of anthill with the formula, "We shall procure the fire in the form of earth in the manner of the Aṅgirasas." They cross beyond with the verse, "The Agni has discerned succeeding the dawns. The Jātavedas has discerned succeeding the days. He has discerned succeeding the sun's rays spreading around. He has spread himself succeeding the heaven and earth."⁷ He causes the horse facing the east to traverse the earth with two verses, "The horse coming by the way shakes all adversaries. He gazes with his eye the fire in the great abode. Traversing the earth, O horse, do thou aspire to acquire the fire through thy splendour. Having chosen the proper place of the earth, do thou inform us so that we may dig him out."⁷ He cleanses his (horse's) back with the verse, "(O horse) heaven is thy back, earth thy abode, the midregion thy body, ocean thy birth-place. Having discerned by thy eye, do thou subdue the enemies."⁷ At this stage he deems to have trampled under the horse's feet him whom the sacrificer hates. He causes him to step towards the east with the two verses, "O horse, do thou step out from this place for great fortune giving us wealth. Digging the fire from her lap, may we be in the favour of the earth. The wealth-giving horse has stepped out. He has made the earth the well-accomplished abode. From that abode may we dig out good-looking fire ascending the highest heaven."⁸ He pours water over the spot under the horse's foot-print,

X.3

(with the verse) "I pour out divine waters full of honey for the health of the progeny. From their place may come out plants having good fruit."¹ Having taken four spoonfuls into the ladle, having kept a piece of gold on the southern half of the print of the frog of the hoof and having strewn it around, he makes an offering with the verse "Meditating, I drop clarified butter over Agni residing in the respective regions, covering wide regions for a long time and obtaining varied food quickly."² Having taken up another four spoonfuls, having kept a piece of gold on

6. TS IV.1.2.2

7. TS IV.1.2.3

8. TS IV.1.2.4

1. TS IV.1.2.4

2. TS IV.1.2.5

ऽवान्तरशफे हिरण्यं निधाय संपरिस्तीर्याभिजुहोति जिघर्म्यग्निं मनसा
 घृतेनेति । अपर चतुर्गृहीतं गृहीत्वोत्तरे ऽवान्तरशफे हिरण्यं निधाय
 संपरिस्तीर्यैवाभिजुहोत्यां त्वा जिघर्मि वचसा घृतेनेति । अपोद्धृत्य
 हिरण्यमभ्रिमादाय पदं परिलिखति परि वाजपतिः कविः परि त्वाग्रे पुरं
 वयं त्वमग्रे द्युभिरिति तिसृभिः । खनति देवस्य त्वा सवितुः प्रसवे
 ज्योतिष्मन्तं त्वाग्रे सुप्रतीकमिति द्वाभ्याम् । अथोत्तरतः पार्श्वतः संभाराणां
 प्राचीनाग्राणि तृणानि संस्तीर्य तेषूपरि कृष्णाजिनं प्राचीनग्रीव-
 मुत्तरलोमोपस्तृणाति । अथापां पृष्ठमसीति पुष्करपर्णमाहरति ।
 तदुपरिष्ठात्कृष्णाजिने निधायार्थैने संमृशति शर्म च स्थः संवसाथामिति
 द्वाभ्याम् । अपोद्धृत्य पुष्करपर्णमष्टाभिर्मृदं हरति ॥ ३ ॥

पुरीष्यो ऽसि विश्वभरा इति । तासां चतस्रो गायत्र्यश्चतस्रस्त्रिष्टुभः ।
 स पिण्डं पिण्डं वैवर्चा हरति । अपि वाष्टाभिरेकमेव पिण्डं हरति ।
 अथैतमवटं विश्वलोपेन पूरयित्वाद्भिरुपसृजति सं ते वायुर्मातरिश्वा
 दधातूत्तानायै हृदयं यद्विलिष्टम् । देवानां यश्चरति प्राणथेन तस्मै च देवि

the northern half of the print of the frog of the hoof, having strewn around, he makes the offering with the verse, "O Agni, I illumine thee with praise and clarified butter; do thou enjoy it with quiet mind. Agni the resort of men, of dear form rejoicing with his body, is not liable to be touched."² Having taken away the piece of gold and having taken the hoe, he draws a line around the foot-print with three verses, "Agni, the lord of food, the learned, granting wealth to the sacrificer, has accepted the oblation. O mighty Agni, may we set thee around, having fierce form and destroying day by day the breakable. O Agni, lord of men, lustrous, thou art born together with lustre, thou art quick drier, thou art born from water, from rock, from wood, from plants."² He digs with two formulas, "I dig up thee, the fire in the form of earth in the manner of the Aṅgirasas, in the impulse of God Savitr, with the arms of Aśvins, with the hands of Pūṣan on the abode of the earth. O Agni, I dig thee, the fire in the form of earth, in the manner of the Aṅgirasas on the surface of the earth, lustrous, good-looking, shining with eternal light, and auspicious to the progeny and non-injuring."³ Having spread darbha-blades with their tips pointing towards the east to the north and by the side of the materials, he spreads upon them the skin of black antelope with its neck towards the east and hairy side upwards. He brings the lotus-leaf with the formula, "Thou art the surface of water."³ Having placed it upon the skin of black antelope, he touches both of them with two formulas, "You are welfare, you are armour, deftless, wide; enveloping do you dwell together; bear the fire in the form of earth. You yourself dwell together, winning the heaven, going together, collecting fire within lustrous and eternal."⁴ Taking away the lotus-leaf, he carries the earth with eight verses :

X.4

beginning with "Thou art full of earth, possessing all." Of them four are in Gāyatrī metre, four in Triṣṭubh : "Thou art full of earth, possessing all. O Agni, Atharvan churned thee out first of all.—O Agni, Atharvan churned thee first out of the lotus-leaf from the head of every sacrificer. The sage Dadhyañc, son of Atharvan enkindled thee first—the Vṛtra-killer and destroyer of forts. Pāthya Vṛṣan enkindled thee the best destroyer of foes, winning wealth in every dispute.—O Hotṛ do thou, knowing, be seated in thy place; place the sacrificer in the birth-place of good deed. Desirous of meeting gods, you worships gods with oblation. O Agni, do thou give ample food to the sacrificer.—The Hotṛ, knowing, lustrous, brilliant, skilful, mindful of unviolated vow, most wealthy, giving in thousands, bright-tongued Agni has sat down on the Hotṛ's seat.—O Agni, do thou be seated; thou art great. Do thou shine, the best frequenter of gods. O partaker of sacrificial food and well-praised, do thou release ruddy smoke which is worth seeing.—O Agni, do

3. TS IV.1.3.1

4. TS IV.1.3.2

वषडस्तु तुभ्यमिति । अथोपरिष्ठात्पुष्करपर्णं मृदि निधाय समुच्चित्य
 कृष्णाजिनस्यान्तान्योक्त्रेणोपनह्यति सुजातो ज्योतिषा सह शर्मवरूथमासदः
 सुवः । वासो अग्रे विश्वरूपः संव्ययस्व विभावसो इति । अथै-
 नमादायोपोत्तिष्ठत्युदु तिष्ठ स्वध्वरोर्ध्व ऊ षु ण ऊतय इति द्वाभ्याम् ।
 अथैनमाहरति स जातो गर्भो असि रोदस्योरग्रे चारुर्विभृत ओषधीषु ।
 चित्रः शिशुः परितमाःस्यक्तः प्र मातृभ्यो अधि कनिक्रदद्वा इति । अथैनं
 गर्दभ आसादयति स्थिरो भव वीड्वङ्ग आशुर्भव वाज्यर्वन् । पृथुर्भव
 सुषदस्त्वमग्रेः पुरीषवाहन इति । अथैनमुपतिष्ठते शिवो भव प्रजाभ्यो
 मानुषीभ्यस्त्वमङ्गिरः । मा द्यावापृथिवी अभिशूशुचो मान्तरिक्षं मा
 वनस्पतीनिति । अश्वं पूर्वं नयन्ति । तमनुमन्त्रयते प्रैतु वाजी कनिक्रद-
 दिति । अन्वञ्चं गर्दभं नानदद्रासभः पत्वा । भरत्राग्रिं पुरीष्यं मा पाद्यायुषः
 पुरा ॥ रासभो वां कनिक्रदत्सुयुक्तो वृषणा रथे । स वामाग्रिं पुरीष्यमाशुर्दूतो
 वहादितः ॥ वृषाग्रिं वृषणं भरत्रपां गर्भः समुद्रियम् । अग्र आयाहि वीतय
 इति । अथेमे समीक्षत ऋतः सत्यमृतः सत्यमिति । प्रदक्षिणी वैश्यं
 कुर्वते । वैश्यः पृच्छति पुरुषाः किं भरथेति । अग्रिं पुरीष्यमङ्गिरस्वद्भराम
 इतीतरे प्रत्याहुः । अथैनं खर उपावहरन्त्योषधयः प्रतिगृहीताग्रिमेतमोषधयः

thou, victorious, be generated at the opening of the day, benevolent to the devotees, ruddy among the trees. Agni the Hotṛ, possessing seven flames in each home, worthy of sacrifice, has sat down."¹

He carries each ball with each verse, or carries only one ball with eight verses. Having filled up the pit with grass, he pours water over it with the verse, "O divine (earth), may mind Mātariśvan join the broken heart of thee who art open. Let there be the Vaṣaṭ-offering to the wind who moves as the expiration of gods and to thee."² Having placed the lotus-leaf upon the earth, and having brought together the ends of the skin of black antelope, he ties them with the yoke-halter with the verse, "O Agni, well-born, do thou be seated together with lustre and with pleasure, in the shelterlike heaven. O lustrous one, do thou wear the multi-coloured piece of cloth."³ Taking it up, he stands up with two verses, "O Agni, good performer of sacrifice, favour us with divine radiance. Shining well with great lustre, do thou come in accordance with good prayers so that all may see. (O Agni) come up for our help; stand like god Savitṛ. Since we invoke thee variously together with brilliant praisers, do thou come up giving food to us."⁴ He brings it with the verse, "O Agni, thou art born as the foetus of heaven and earth, brilliant, variously preserved among the plants, multi-coloured, (just born as) a baby, anointed around by darkness, thou hast gone towards thy mother's making sound."⁵ He puts the load on (the back of) the ass with the verse, "O ass, do thou stand firm. (Then) do thou go fast (like) the speedy horse. Carrying the earth, do thou become broad (on the back), and safely carrying the fire (earth)."⁴ He prays to it with the verse, "O Aṅgiras (Agni), do thou be auspicious to human beings. Do thou not burn the heaven and earth, the midregion and the plants."⁵

The horse is led ahead. He follows it with the formula, "May the horse go ahead making sound."⁵ He follows the ass going after the horse with the formulas, "Let not the ass, making noise, moving, carrying the fire the earth not die prior to the span of life. O strong ones, the ass out of you two, making noise, has been well yoked to chariot (i.e. the cart). Let him of you two, the swift messenger carry the fire in the form of earth from here—(may) the strong (ass come up) carrying the strong fire—the foetus of waters, and born of ocean. O Agni, do thou come for enjoyment."⁵ He gazes at them with the formula, "Order and truth, order and truth."⁵ They go around the Vaiśya along the south. The Vaiśya asks, "O men, what are you carrying?" Others reply, "We are carrying fire in the form of earth in the manner of the Aṅgirasas." They pour down (the earth) on the mound with the two verses, "O

1. TS IV.1.3.4

2. TS IV.1.4.1 The Brāhmaṇa in TS V.1.5 prescribes the utterance of *vaṣ* instead of *vaṣaṭ*.

3. TS IV.1.4.1-2

4. TS IV.1.4.2

5. TS IV.1.4.3

प्रतिमोदध्वमेनमिति द्वाभ्याम् । अद्भिरभ्युक्ष्याश्वगर्दभावुत्सृजन्ति । अपो
रशने अभ्यवहरन्त्यपि वाद्भिरभ्युक्ष्य भुञ्जते ॥ ४ ॥ प्रथमः ॥

अथैनं विस्रंसयति वि पाजसा पृथुना शोशुचान इति । अथै-
नमद्भिरुपसृजत्यापो हि ष्ठा मयोभुव इति तिसृभिरनुच्छन्दसम् । अथै-
नमर्मकपालैः शर्कराभिरवाञ्जनपिष्टाभिरजलोमैः कृष्णाजिनलोमैरिति
संसृजति मित्रः संसृज्य पृथिवीमयक्ष्माय त्वा संसृजामीति द्वाभ्याम् ।
अथैनं संभरति रुद्राः संभृत्य पृथिवीमिति । पिण्डं करोति मखस्य शिरो
ऽसीति । यज्ञस्य पदे स्थ इत्यङ्गुष्ठाभ्यामुपनिगृह्णाति । अथ तृतीयं मृदो
ऽपच्छिद्य त्रीन्पिण्डान्करोति । तेषामेकमुखाकृते प्रयच्छति संसृष्टां
वसुभी रुद्रैरिति । अनुमन्त्रयते वसवस्त्वा कृण्वन्तु गायत्रेण छन्दसेति ।
अतिशिष्टायै मृदो ऽर्धं प्रयच्छति सिनीवाली सुकपर्देति । अनुमन्त्रयते
रुद्रास्त्वा कृण्वन्तु त्रैष्टुभेन छन्दसेति । सर्वामन्ततो मृदं प्रयच्छत्युखां
करोतु शक्त्येति । अनुमन्त्रयत आदित्यास्त्वा कृण्वन्तु जागतेन छन्दसा
विश्वे त्वा देवा वैश्वानराः कृण्वन्त्वानुष्टुभेन छन्दसेति । अथ वै भवति

Plants, do you receive this auspicious fire coming to you removing all evil intentions and enemies. Sitting here, may he remove ill will.—O plants, do you, possessing flowers and fruit, rejoice at this (fire). This your foetus appearing at the proper time has taken root in the old abode.”⁶ He releases the horse and ass after having sprinkled them. They throw the two cords into water or use them after sprinkling,

X.5

(The Adhvaryu) unties the load with the verse, “(O Agni), shining with great strength, do thou destroy the enemies, the Rakṣas and ailments. With regard to the carrying forth of the well invokable Agni, may I be in the favour of the great welfare-giver.”¹ He adds water to the load of earth with the three consecutive verses, “You waters, are healing; further us to strength to see great joy. The most auspicious flavour that is yours, accord to us here with it like eager mothers. To him may we come with satisfaction to whose dwelling you quicken us, O waters, and propagate us.”¹ He mixes it with potsherds from a deserted village, gravel which is finely powdered, goat’s hair and hair from the skin of black antelope with two verses, “Mitra, having mixed the wide earth with brilliance, has well created the fire which is beneficial to all and is wide.—O fire, I produce thee for the welfare of progeny. May all gods beneficial to all mix thee with the Anuṣṭubh metre in the manner of the Aṅgirasas.”² He collects it with the verse, “Rudras, having collected the earth, enkindled great lustre. Their fire which is shining, eternal and brilliant shines among the gods.”² He moulds it into a ball with the formula, “Thou art the head of Makha.”³ He moulds the ball with the formula, “You two are the feet of the sacrifice.”³ Having taken out the third part of the earth, he makes three balls out of it. Out of them he hands over one to the cauldron-preparer with the verse, “May Sinivālī prepare the cauldron after having softened by means of their hands the earth which the intelligent Vasus and Rudras have mixed together and have rendered it capable of moulding.”² He follows (the moulding) with the formula, “May the Vasus prepare thee with the Gāyatrī metre.” He gives half of the remaining earth with the verse, “May Sinivālī, with good head-dress, with good net, with a good top-knot hold the cauldron in her hands for thee, O great Aditi.”⁴ He follows (the moulding) with the formula, “May Rudras prepare thee with the Triṣṭubh metre.” Finally he gives all the remaining earth with the verse, “May Aditi prepare the cauldron with strength by means of her hands, with intelligence. May she bear Agni within her womb just as the mother bears the son in her lap.”⁴ He follows (the

6. TS IV.1.4.4

1. TS IV.1.5.1

2. TS IV.1.5.2

3. TĀ IV.2.5.; TS IV.1.5.3

4. TS IV.1.5.3

प्रान्याभिर्यच्छत्यन्वन्यैर्मन्त्रयते मिथुनत्वाय । त्र्युद्धिं करोतीति । स यदेव
 त्रिह्ररति त्रिरनुलिम्पति तेन त्र्युद्धिः । तां प्रादेशमात्रीमूर्ध्वामपरिमितां
 तिरश्चीं करोति । अथास्यै त्र्यङ्गुले वा चतुरङ्गुले वा रास्त्रां पर्यस्यत्यदित्यै
 रास्त्रासीति । अथास्या अनुदिशमष्टावश्रीरुन्नयति । रास्त्रासन्धिषु चाश्रिसन्धिषु
 चाष्टौ स्तनान्करोति । नवाश्रिमभिचरतः कुर्यादिति ब्राह्मणम् । अस्तनां
 नवमीं करोति । अथास्यै बिलं गृह्णात्यदितिस्ते बिलं गृह्णातु पाङ्केन
 छन्दसेति । अथेनां खरे निदधाति कृत्वाय सा महीमुखामित्यान्तादनुवा-
 कस्य । एवमेव द्वितीयां करोत्येवं तृतीयां तूष्णीं पञ्च चर्षभास्तिस्त्रश्च
 मण्डलेष्टकाः ॥ ५ ॥

अथ या मृदतिशिष्यते तया प्रवाते प्रतिलेपमुपवातयति ।
 तासूपवातासूपकल्पयत एकविंशतिं वृष्णो अश्वस्य शकृत्पिण्डानभ्रिमग्निं
 पचनमिति । अथाश्वशकमादीप्य मुख्यामुखां धूपयति वसवस्त्वा धूपयन्तु
 गायत्रेण छन्दसेति प्रतिपद्य वरुणस्त्वा धूपयत्वित्यातो ऽन्तरतश्च
 बाह्यतश्च । सुधूपितां कृत्वा निदधाति । एवमेव द्वितीयां धूपयत्येवं
 तृतीयाम् । तूष्णीं पञ्च चर्षभास्तिस्त्रश्च मण्डलेष्टकाः । अथोत्तरेण शाला-
 मुरुबिलमिवावटं खानयत्यदितिस्त्वा देवी विश्वदेव्यावती पृथिव्याः
 सधस्थे ऽङ्गिरस्वत्खनत्ववटेति । तं पचनेनावस्तीर्य तस्मिन्मुख्यामुखां

moulding) with the formula, "May the Ādityas prepare thee with the Jagatī metre; may Viśve Devas beneficial to all men prepare thee with the Anuṣṭubh metre in the manner of the Aṅgirasas. Thou art directions; thou art firm; grant me the sacrificer, offspring, abundance of wealth, lordship over cattle, good valour and relatives."⁵

It is said, "He gives (the earth) with certain verses and follows (the moulding) with other formulas, for the purpose of pairing. (The maker) prepares it in three elevations."⁶ In that he carries (the earth) three times and follows (the moulding) three times, thereby the cauldron becomes of three elevations. (The maker) prepares it as high as a span, and crosswise a little more. He provides a girdle for it at three aṅgulas or four aṅgulas (from above) with the formula, "Thou art the girdle of Aditi."⁵ He raises on the cauldron eight edges at the various directions. He carves eight udders on the joints of the girdle and on the joints of the edges. For the sacrificer practising exorcism, one prepares nine edges. So says the Brāhmaṇa.⁶ (In that case) he raises the ninth edge without an udder. He carves out its vacuum with the formula, "May Aditi carve a vacuum for thee, with the Paṅkti metre in the manner of the Aṅgirasas."⁵ He keeps the cauldron on the mound with the verse ending with the Anuvāka, "Aditi, having prepared the great cauldron out of the earth as the material for Agni, handed it over to her sons thinking 'May they burn it.'⁴ Similarly he prepares the second (cauldron); similarly the third. He silently prepares five Rṣabha bricks and three Maṇḍala bricks.

X.6

With whatever earth remains, he applies a smearing with it and dries up in a windy place.¹ When the cauldrons have dried up, he procures twentyone balls of (dried) faeces of a strong horse, the hoe and fire for burning. Having enkindled the horse's faeces, he fumigates the main cauldron inside and outside with the formulas beginning with "May Vasus fumigate thee with the Gāyatrī metre" and ending with "May Varuṇa fumigate thee." Having fumigated well, he puts it down. Similarly he fumigates the second, similarly the third. He silently fumigates five Rṣabha bricks and three Maṇḍala bricks.

Towards the north of the shed he causes to be dug a pit with wide opening with the formula, "O pit, may goddess Aditi possessing that which belongs to Viśve Devas dig thee on the surface of the earth in the manner of the Aṅgirasas."² Having spread

5. TS IV.1.5.4

6. cf. TS V.1.6

1. The word *pravāte* has already occurred in BaudhŚS IX.3 in connection with the preparation of the Mahāvīra.

2. TS IV.1.6.1

प्रवृणक्ति देवानां त्वा पत्नीर्देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थे ऽङ्गिरस्वद्धतूख इति । एवमेव द्वितीयां प्रवृणक्त्येवं तृतीयाम् । तूष्णीं पञ्च चर्षभाः स्तिस्त्रश्च मण्डलेष्टकाः । ताः प्राचीर्वोदीचीर्वायातयति । अथैनाः पचनेनोपरिष्ठात्संप्रच्छाद्य मृदावलिम्पति चतुरङ्गुलमनुदिशमादीप-
नायातिशिनष्टि । अथोपोषति ॥ ६ ॥

धिषणास्त्वेति पुरस्ताद् ग्रास्त्वेति दक्षिणतो वरूत्रयस्त्वेति पश्चाज्जनयस्त्वेत्युत्तरतः । अथैनाः परिददाति मित्रैतामुखां पचैषा मा भेद्येतां ते परिददाम्यभित्या इति । ता अह्ना वा रात्र्या वा पच्यन्ते । यदि प्रातरुपोषति सायमुपैति यदि सायं प्रातः । तासु पक्कासूपकल्पयते गोपयश्छागापयो धृष्टिमश्मसंदावः सतः संदःशं खारीः शिक्यं कृष्णाजिनमिति । एतत्समादायाभ्यैत्यभीमां महिना दिवं मित्रो बभूव सप्रथाः । उत श्रवसा पृथिवीम् ॥ मित्रस्य चर्षणीधृतः श्रवो देवस्य सानसिम् । द्युमं चित्रश्रवस्तममिति । अथ धृष्टिमादाय मुख्याया उखाया अङ्गारानुद्वपति देवस्त्वा सवितोद्वपतु सुपाणिः स्वङ्गुरिः । सुबाहुरुत शक्त्येति । अथैनामुच्छ्रयत्युत्तिष्ठ बृहती भवोर्ध्वा तिष्ठ ध्रुवा त्वमिति । अथैनामाशये प्रतिष्ठापयत्यपद्यमाना पृथिव्याशा दिश आपृणेति । अथैनाः संदःशेन परिगृह्य सते ऽवधाय छागापयसाच्छृणति ॥ ७ ॥

fuel in it he places into it the principal cauldron with the formula, "O cauldron, may the wives of gods possessing that which belongs to Viśve Devas place you on the surface of the earth in the manner of the Aṅgirasas."² Similarly he places the second one, similarly the third one. He places silently five Ṛṣabha bricks and three Maṇḍala bricks. He places them so as to end towards the east or towards the north. Having covered them with fuel on the upper side, he puts a layer of clay. In each direction he leaves a vacuum of four angulas for lighting. Then he lights,

X.7

With the formulas, "May the goddesses Dhiṣaṇās possessing that which belongs to Viśve Devas enkindle thee on the surface of the earth, in the manner of the Aṅgirasas, O cauldron"¹ in front, "May wives the goddesses possessing that which belongs to Viśve Devas burn thee on the surface of the earth, in the manner of the Aṅgirasas, O cauldron"¹ towards the south, "May the protectors the goddesses possessing that which belongs to Viśve Devas burn thee on the surface of the earth in the manner of the Aṅgirasas, O cauldron"¹ towards the west; and with the formula, "May the women the goddesses possessing that which belongs to Viśve Devas burn thee on the surface of the earth in the manner of the Aṅgirasas, O cauldron"¹ towards the north. He then entrusts them with the formula, "O Mitra, do thou burn this cauldron; let it not be broken. I entrust these to thee for non-breaking."¹ They are burnt either by day or by night. If he burns them in the morning, he approaches in the evening; if he burns in the evening he approaches them in the morning.

When they are burnt, he procures cow's milk, goat's milk, a stirring stick, stone-powder, a pan, pincers, a basket, a sling and a skin of black antelope. Having taken this, he goes to it with the verses, "Mitra the extending, goes round this sky, and this earth with his fame. The fame of Mitra, the extending, goes round this sky, and this earth with his fame. The fame of Mitra, the supporter of people, the god is eternal, and his glory is very well-known."² Having taken up the stirring stick, he removes the embers from the main cauldron with the verse, "May god Savitr bring thee up, with strength having good palms, good fingers and good hands."² He lifts it up with the half verse, "Do thou get up; be large, stand up firm."² He places it in its place with the half verse, "O earth, not falling down, do thou fill in the direction."² Having taken it by means of the pincers, and having placed in the pan, he sprinkles with goat's milk.

1. TS IV.1.6.2

2. TS IV.1.6.3

वसवस्त्वाच्छृन्दन्तु गायत्रेण छन्दसेति प्रतिपद्य विश्वे त्वा देवा
 वैश्वानरा आच्छृन्दन्त्वानुष्टुभेन छन्दसेत्यातोऽन्तरतश्च बाह्यतश्च । स्वाच्छृण्णां
 कृत्वा गोपयसाभिविष्यन्दयति । एवमेव द्वितीयामाच्छृणत्येवं तृतीयाम् ।
 तूष्णीं पञ्च चर्षभाः स्तिस्रश्च मण्डलेष्टकाः । अथ यदि विधुर्वा प्रदरो वा
 जायते ऽश्मचूर्णानि छागापयसि संप्रकीर्य तैः प्रत्युक्ष्योल्मुकेनाभित-
 पति । सः हैव रोहति । यद्यु वै सर्वश एव भिद्यत एतान्येव कपालान्य-
 वाञ्जनां पिष्ट्वा यैषा मृत्प्रायश्चित्ताय परिशेते तया सः सृज्य कृत्वा पक्त्वाच्छृद्य
 निदधाति । तासां यदा श्वसथ उपरमत्यथैनाः खार्याः समवधाय
 कृष्णाजिनेनोपरिष्टात्संप्रच्छाद्योत्तरे शालाखण्डे शिष्य आसजति । ता
 आ कालात्परिशेरे ॥ ८ ॥ द्वितीयः ॥

अथैतस्मिन्नेव पूर्वपक्षे वायव्येन पशुना यजते । तस्य तदुपकृप्तं
 भवति यत्पशुना यक्ष्यमाणस्य संग्रामे हतयोरश्वस्य च वैश्यस्य च शिरसी ।
 दीव्यन्त ऋषभं पचन्ते । वृष्णिं च बस्तं च । आहरन्त्येतत्सर्पशिरः ।
 अथास्यैषा पूर्वेद्युरेव पाशुबन्धिकी वेदिर्विमिता भवति । तां परिस्तीर्य
 स्तम्बयजुर्हरतीदमेव प्रसिद्धं पौरोडाशिकं त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं
 परिग्राहं परिगृह्णाति । करणं जपति । उद्धन्ति । उद्धतादाग्रीध्रस्त्रिर्हरति ।
 यदाग्रीध्रस्त्रिर्हरत्यथ चात्वालस्यावृता चात्वालं परिलिखति । उत्तर-
 वेदेरावृतोत्तरवेदिं निवपति । उत्तरनाभिमुत्साद्याग्रेरावृताग्निं प्रणयति ।
 अग्निवत्युत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चः स्फ्यः स्तब्ध्वा
 संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसादय सुवः स्वधितिः सुचश्च

X.8

With the formulas beginning with "May Vasus sprinkle thee with the Gāyatri metre in the manner of the Aṅgirasas; may Rudras sprinkle thee with the Triṣṭubh metre in the manner of the Aṅgirasas; may Ādityas sprinkle thee with the Jagatī metre in the manner of the Aṅgirasas; may Viśve Devas beneficial to all sprinkle thee with the Anuṣṭubh metre in the manner of the Aṅgirasas"¹ inside and outside. Having sprinkled it well, he drops cow's milk on it. He sprinkles the second cauldron similarly, the third one similarly. He silently sprinkles five Ṛṣabha bricks and three Maṇḍala bricks. If there is a hole in the cauldron or it has a crack, having put stone-powder in goat's milk and having sprinkled that mixture on the cauldron, he heats it with a fire-brand. Thereby it becomes repaired. If it totally breaks, having finely crushed the potsherds, having mixed that powder with the earth which is kept behind for expiation, having prepared (the cauldron), having burnt and sprinkled, he keeps it down. When their (the cauldrons') hissing ceases, having placed them in the basket and having covered it on the upper part by means of the skin of black antelope, he hangs it in the sling in the northern part of the shed. They (the cauldrons) remain there until the proper time.

X.9

In this very bright month-half, the sacrificer performs the animal-sacrifice for Vāyu. For it those materials are procured which are procured by one who is going to perform an animal-sacrifice, and also the heads of a horse and a Vaiśya killed in a battle. They play the game of dice. (They win) a bull and cook it. (They also cook) a ram and a goat. A serpent's head is brought. An altar pertaining to the animal-sacrifice is measured for him (the sacrificer) on the previous day. Having strewn it around, (the Adhvaryu) carries the Stambayajus. This is well-established in the Pauroḍāśika Brāhmaṇa¹ (of the Kāṇḍānukrama). (As prescribed therein he carries it three times with the relevant yajus, and fourth time silently.) He does the first tracing (of the altar); murmurs the Karaṇa formula.¹ The Āgnīdhra three times carries (the grass together with the earth) from the dug out portion. When the Āgnīdhra carries thrice, he draws around a line for the Cātvalā in the manner of preparing the Cātvalā. He pours down earth for the Uttaravedi in the manner of preparing the Uttaravedi. Having carved out the navel, he carries the fire (on the Uttaravedi) in the manner of carrying forth the fire.

Having done the second tracing (of the altar) on which fire has been placed, having made it firm and having held across it the wooden sword, he gives out the call, "Do thou (O Āgnīdhra) keep down the Prokṣaṇī-ladle, place the sacrificial

1. TS IV.1.6.3

1. cf. BaudhŚS IV.2

संमृद्धिं तूष्णीं पृषदाज्यग्रहणीं पत्नीः संनह्याज्येन च दध्ना चोदेहि
 प्रतिप्रस्थातः पशुशीर्षाणि विद्धीति । अध्वर्युरेव प्रसिद्धं पाशुबन्धिकं कर्म
 चेष्टति । अथ प्रतिप्रस्थाता याचत्येकविंशतिं माषान्पर्णशाखां मृत्पिण्ड-
 मुदपात्रमुत्कुषीः सप्तधा वितृण्णां वल्मीकवपाः संदंशमिति । एतत्समादाय
 पशुशीर्षाण्यभ्यैति । दक्षिणत एतत्पुरुषशिर उपशेते ऽग्रेणेतराणि । अथ
 प्राचीनावीतं कृत्वा सप्तभिर्माषैः पुरुषशिरः परिकीर्य त्रिरपसलैः पर्णशाख्या
 परिकर्षति ॥ ९ ॥

अहरहर्नयमानो गामश्वं पुरुषं जगत् । वैवस्वतो न तृप्यति
 पञ्चभिर्मानवैर्यम इति । अपरैः सप्तभिः परिकीर्यैव परिकर्षति वैवस्वते
 विविच्यन्ते यमे राजनि ते जनाः । ये चेह सत्येनेच्छन्ते य उ चानृतवादिन
 इति । अपरैः सप्तभिः परिकीर्यैव परिकर्षति ते राजन्निह विविच्यन्ते ऽथा
 यन्ति त्वामुप । देवाःश्च ये नमस्यन्ति ब्राह्मणाःश्चापचित्यतीति । अथादत्ते
 दक्षिणेन वल्मीकवपाः सव्येन संदंशेन पुरुषशिरः । प्राणैः प्राणान्संनि-
 धायाशये वल्मीकवपां निदधाति । अथैतत्पुरुषशिरो ऽभ्युक्ष्योत्कुष्य
 प्रक्षाल्य मृदाभिलिम्पत्यनभिलिम्पन्प्राणान् । अथेतराणि त्रयेणैव
 निस्तिष्ठन्त्यभ्युत्कुष्यैव प्रक्षाल्य मृदाभिलिम्पत्यनभिलिम्पन्तः प्राणान् ।
 अथैनान्यद्भिः प्रोक्ष्य दक्षिणतो निदधाति । तान्या कालात्परिशेरे
 ॥ १० ॥

grass and faggot, cleanse the spoon, the knife and the ladles, (cleanse) the Prṣadājya-ladle silently, girdle the sacrificer's wife, and come up taking clarified butter and curds; O Pratisprasthātṛ, do thou know about the heads of animals." The Adhvaryu performs the rites pertaining to the animal-sacrifice. The Pratiprasthātṛ asks for twentyone grains of bean, a twig of *Butea frondosa*, a ball of clay, a pot full of water, a fire-brand,² an anthill with seven holes and pincers. Having taken all this, he approaches the heads of animals. The head of a human being lies towards the south; others in front. Having suspended the sacred cord over the right shoulder, after having scattered seven grains of bean around the head of the human being, and draws the twig of *Butea frondosa* three times by the left around it.

X.10

(With the verse) "Yama the son of Vivasvat accompanied by five human beings does not feel satiated by dragging every day the cattle, horse, human being and all moving creatures."¹ Having scattered seven more grains of bean, he draws (the twig again) with the verse, "At king Yama the son of Vivasvat persons who abide here by truth and who speak untruth are separated."¹ Having scattered seven more grains of bean, he draws (the twig again) with the verse, "O King, those who pay homage to gods and who please the Brāhmaṇas with gifts, both of them are separated here. (However) both of them reach thee."¹ He takes earth of anthill with the right hand and the head of human being with the left hand by means of the pincers. Having joined the vital breaths (of the human head) with those (of the anthill), he puts down the anthill at its place. Having sprinkled the human head with water, having heated it and having washed, he smears it with clay without applying clay to the vital breaths. In respect of the other heads only three rites are performed; after being heated with a fire-brand and after being washed, they are smeared with clay without vital breaths being smeared. Having sprinkled them with water, he keeps them towards the south.² They lie until the proper time.

2. Vāsudeva Dīkṣita in his *Mahāgnisarvasva* explains *utkuṣi* as *ulkātṛṇaiḥ samābaddhā dīrghākāro'tkuṣi bhavet*.

1. TĀ VI.5.3

2. Caland's text reads *prokṣanato*. The reading is found in only one manuscript. Even then it has been adopted probably because it is supported by Bhavasvāmin. Several manuscripts read *prokṣya dakṣinato* which is really acceptable.

अथ पशोः सामिधेनीकल्पः । प्र वो वाजा अभिद्यव इत्येकादश । समास्त्वाग्र ऋतवो वर्धयन्त्विति दश । तासां ज्योतिष्मतीमपोद्धृत्य नव धाय्यालोके दधाति । अथ पृथुपाजवत्यौ धाय्ये दधाति । अथ युक्ष्वा हि देवहूतमानित्येतां दधाति । ताः पराचीरनूच्यमानाश्चतुर्विंशतिः संपद्यन्ते । ज्योतिष्मतीं त्वेवोत्तमामन्वाह । अथ हिरण्यगर्भः समवर्तताग्र इत्याधारमाधारयति । अथात आप्रीणामेव मीमांसा । ऊर्ध्वा अस्य समिधो भवन्तीति द्वादश । तासां तानूनपातीमपोद्धृत्य नाराशंसीं वसिष्ठानां दधाति । अपोद्धृत्य नाराशंसीं तानूनपातीमन्येषां गोत्राणाम् । अथ पीवो ऽन्नां राये नु यमिति वपायै यः प्राणतो य आत्मदा इति पशु-पुरोडाशस्य प्र वायुमच्छा नो नियुद्धिरिति हविषः । इति नु यदि मिश्रो भवति । यद्यु वै सर्ववायव्य एव भवति पीवो ऽन्नां राये नु यमित्येतासां द्वे वपायै द्वे पशुपुरोडाशस्य द्वे हविषः । अथ यदि सर्वप्राजापत्य एव भवति यः प्राणतो य आत्मदा इत्येतासां द्वे वपायै द्वे पशुपुरोडाशस्य द्वे हविषः । सर्वसंस्थां पशोः कुर्वन्ति । अथैतानि पशुशीर्षाण्यभि-पर्यग्निकृतान्युत्तरे शालाखण्डे शिष्येष्वसजति । अथैतत्सर्पशिर स्पन्दया विग्रथ्य शिष्यपाशे प्रग्रथ्नाति । तान्या कालात्परिशेरे ॥ ११ ॥ तृतीयः ॥

X.11

Now the directions about the Sāmidhenī verses to be recited in the animal-sacrifice. The eleven verses are *pra vo vājā abhidyavo*¹ etc. There are ten verses beginning with *samās tvā' gna ṛtavo vardhayantu*.² Out of these, having removed (the last verse) containing the word *jyotis* (namely, *ud vāyam tamasas pari*) (the Hotṛ) adds nine verses as *dhāyās*. Then he adds two *dhāyā* verses containing the word *prthupāja* (namely, *prthupājā amartyo*³ etc). Then he adds *yukṣvā hi devahūtamān*.⁴ These recited consecutively reach the number twentyfour. He recites the *jyotiṣmatī* verse (*ud vāyam tamasas pari*) as the last one. The Adhvaryu pours down the Āghāra libation (by means of the ladle) with the verse *hiraṇyagarbhaḥ samavartatā'gre*.⁵ Now the consideration of the Āpri verses.⁶ There are twelve verses beginning with *ūrdhvā asya samidho bhavanti*.⁷ From amongst these he removes the one addressed to *Tanūnapāt Agni* (namely, *tanūnapād asuro*); he recites the verse for the sacrificers belonging to the Vasiṣṭha gotra addressed to *Narāsaṁsa Agni* (namely, *madhvā yajñam nakṣase*). For the sacrificers belonging to the other Gotras he removes the one addressed to *Narāsaṁsa* and recites the one addressed to *Tanūnapāt*.

Now the *puroṇvākya* and *yājya* for the offering of the omentum respectively are *pivoannān* and *rāye nu yam*.⁸ For the offering of *Paśupuroḍāśa* respectively are *yaḥ prāṇato* and *ya ātmadā*.⁹ For the offering of the organs respectively are *pra vāyūm acchā* and *ā no niyudbhiḥ*. This is if the sacrifice is a mixed one.⁹ If it is entirely for *Vāyu*, from the verses *pivoannān*, *rāye nu yam* etc. two should be for the omentum, the next two for the *Paśupuroḍāśa* and the next two for the organs. If the sacrifice is entirely for *Prajāpati*, out of the verses beginning with *yaḥ prāṇato*, *ya ātmadā* etc. two should be for the omentum, the next two for the *Paśupuroḍāśa* and the next two for the organs. The entire ritual¹⁰ of the animal-sacrifice should be gone through.

The Adhvaryu hangs the heads of animals, round which fire has been carried, in slings in the northern part of the shed. He ties the serpent's head to the cord of the sling after having fastened it with a cord. They lie there until the proper time.

1. TBr III.5.2

2. TS IV.1.7

3. TBr III.6.1

4. TS II.6.11.1

5. TS IV.1.8.3

6. Yājya-verses to be recited at the Prayāja-offerings.

7. TS IV.1.8

8. TBr II.8.1.1

9. Omentum and organs of the animal to *Vāyu* and the *Paśupuroḍāśa* to *Prajāpati*.10. Ending with the *Pūrṇahuti*. cf. BaudhŚS IV.11

अथापरपक्षः प्रतिधीयते । स उपकल्पयत इष्टकाश्चाग्निदक्षिणाश्च
यदि रात्रिभृतं चेष्ट्यमाणो भवति । यद्यु वै संवत्सरभृतं दीर्घो ऽध्वाजिरिति
नाद्रियेत । स उपकल्पयत औदुम्बरीमुख्यासन्दीं तस्याः प्रादेशमात्राः पादा
भवन्त्यरत्निमात्राणि शीर्षाण्यनूच्यानि सा मौञ्जीभी रज्जुभिर्व्यूता
भवत्येकसराभिः फलकाभिस्तीर्णा मृदावलिप्ता षडुद्यामं द्वादशोद्यामं वा
मौञ्जं शिष्यं मुञ्जकुलायं कुमुकमाज्यसंयुतं वैकङ्कतीं च शमीमयीं च
समिधौ सप्तौदुम्बरीः समिधस्तिष्ठो नानावृक्ष्या एकविंशतिनिर्बाधः
रुक्मम् । प्रज्ञाता आग्निष्टोमिकाः संभाराः । जुष्टे देवयजने शाला कारिता
भवति । अथैनं तीर्थादानीय पवयित्वा त्रिहविषमग्निदीक्षणीयामिष्टिं
निर्वपत्याग्रावैष्णवमेकादशकपालमदित्यै घृते चरुं वैश्वानरं
द्वादशकपालमिति । तस्यै तावन्त्युत्सीदन्ति यावन्ति दीक्षणीयायाः ।
अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्मुद्रुत्य पत्नीः संयाज्य प्राडेत्य
ध्रुवामाप्याय्याज्यस्थाल्यां प्रत्यवनीयाज्यस्थाल्याः स्तुवेणोपघात-
मग्निदीक्षाहुतीर्जुहोति ॥ १२ ॥

आकूतिमग्निं प्रयुजं स्वाहा मनो मेधामग्निं प्रयुजं स्वाहा चित्तं
विज्ञातमग्निं प्रयुजं स्वाहा वाचो विधृतिमग्निं प्रयुजं स्वाहा प्रजापतये
मनवे स्वाहाग्रये वैश्वानराय स्वाहेति । अथ स्तुचि चतुर्गृहीतं गृहीत्वाज्यस्य
पूर्णां स्तुचमौद्ग्रहणं जुहोति विश्वे देवस्य नेतुर्मर्तो वृणीत सख्यं विश्वे राय
इषुध्यसि द्युम्रं वृणीत पुष्यसे स्वाहेति । अत्रैतत्पूर्णपात्रमन्तर्वेदि निन-
यति । अथाग्रेणाहवनीयं पर्याहृत्य यजमानाय प्रयच्छति । अथ मुख्यामुखां

X.12

Now the second half of the month begins. He (the sacrificer) procures bricks and Dakṣiṇās for the piling of the fire-altar, if he is going to pile up, maintaining (the cauldron-fire) for (a few) nights. If he is going to pile up maintaining (the cauldron-fire) for a year, he should not mind it thinking that it is a long range. He procures a stool made of *Ficus glomerata* for the Ukhya fire. It has feet as long as one span, heads as high as one Aratni with elbow-pieces of wood. It is woven with cords of single strands of Muñja grass, with wooden boards spread out, smeared with clay, a sling made of six or twelve cords of Muñja grass, a web of Muñja grass, a piece of wood dipped in clarified butter, two fire-sticks—one of *Flacourtia ramontchi* and the other of *Prosopis spicigera*, seven fire-sticks of *Ficus glomerata*, three fire-sticks of different trees and a gold-sheet having twentyone knobs. The materials prescribed for Agniṣṭoma are well known. A shed is got prepared in an acquired sacrificial place.

Having brought him (the sacrificer) from the bathing place and having purified him¹, he performs the Agnidikṣaṇīyā Iṣṭi comprising three oblations : a cake on eleven potsherds for Agni-Viṣṇu, rice cooked in ghee for Aditi, and a cake on twelve potsherds for Vaiśvānara Agni. In this Iṣṭi as many rites are omitted as are omitted in the Dikṣaṇīyā Iṣṭi.¹ The Adhvaryu, having turned by the right, having hastened to the west, having offered he Patnīsaṃyājas, having gone towards the east, having swollen the Dhruvā ladle (with clarified butter) and having poured back the clarified butter into the vessel, offers Agnidikṣaṇīyā offerings dipping each time the spoon into the vessel.

X.13

With the formulas, "to intention, Agni, impulse svāhā; to mind, intellect, Agni, impulse svāhā, to thought, knowledge, Agni, impulse svāhā; to control of speech, Agni, impulse svāhā; to Prajāpati Manu svāhā; to Agni Vaiśvānara svāhā."¹ Having taken four spoonfuls in the ladle, he makes the Audgrahaṇa offering of a ladle full of clarified butter with the verse, "Let every man choose the friendship of the god who leads. Every man prays for wealth. Let him choose wealth for prosperity, svāhā."¹ He pours down the pot filled with water within the altar. Having brought (the things pertaining to the consecration)² along the front of the Āhavanīya, he hands them over to the sacrificer (and his wife).

1. cf. BaudhŚS VI.3

1. TS IV.1.9.1

2. Mentioned in BaudhŚS X.12 as āgniṣṭomika sambhāra.

याचति । तस्याः शकृत्पिण्डान्पूतितृणानीति संप्रकीर्याज्यस्रुवं प्रत्यस्याह-
 वनीयस्यान्तमेष्वङ्गारेषु प्रवृणक्ति मा सु भित्था दृंहस्वेति द्वाभ्याम् ।
 अथैनां परिददाति मित्रैतामुखां तपैषा मा भेद्येतां ते परिददाम्यभित्था
 इति । अथ वै भवति यदि भिद्येत तैरेव कपालैः सःसृजेदिति । सा यदि
 भिद्यत एतान्येव कपालान्यवाञ्जनं पिष्ट्वा यैषा मृत्प्रायश्चित्ताय परिशेते तथा
 सःसृज्य कृत्वा पक्त्वाच्छृद्य निदधाति । अथान्यां प्रवृणक्ति । अथ वै
 भवत्यम्बरीषादन्नकामस्यावदध्यादिति । अथ वै भवति यं कामयेत
 यजमानं भ्रातृव्यमस्मै जनयेयमित्यन्यतस्तस्याहत्यावदध्यादिति । अथ वै
 भवति यो गतश्रीः स्यान्मथित्वा तस्यावदध्यादिति । अथ वै भवति यो
 भूतिकामः स्याद्य उखायै संभवेत्स एव तस्य स्यादिति । स य एवैष उखायै
 संतापाज्जायते तस्मिन्मुञ्जकुलायमवदधाति या ते अग्र ओजस्विनी
 तनूरोषधीषु प्रविष्टा तां त एतेनावयजे स्वाहेति । अथ क्रुमुकमाज्यसंयुत-
 मवदधाति द्रवन्नः सर्पिरासुतिरिति । अथ वैकङ्कतीं च शमीमयीं च
 समिधावादधाति परस्या अधि संवत इति वैकङ्कतीं परमस्याः परावत इति
 शमीमयीम् । अथ सीद त्वं मातुरस्या उपस्थ इति तिसृभिर्जातमुप-
 तिष्ठते । अथ पञ्चौदुम्बरीः समिध आदधाति ॥ १३ ॥

Then he asks for the main cauldron. Having put into it dried balls of horse's faeces and dried grass, and having poured a spoonful of clarified butter, he burns it over the bordering embers of the Āhavanīya with two verses, "Do thou nor be broken, nor do thou be smashed; be solid and strong. O mother, do thou behave sternly. Thyself and Agni shall carry through the rite. O divine earth, do thou be firm for welfare. The mysterious power of the Asuras, thou art fashioned out of good substance. May this oblation be enjoyed by the gods. Uninjured, do thou emerge in this sacrifice."³ He entrusts it with the formula, "O Mitra, do thou burn this cauldron; let it not be broken; I entrust it to thee so that it may not be broken."³ It is indeed said,⁴ "In case it is broken, one should build it with the same potsherds." If it is broken, having finely powdered the potsherds, having mixed that powder with the earth which is retained for the purpose of expiation, having burnt and sprinkled (with milk), one should keep it. He then employs another one.

It is indeed said,⁴ "He should put into the cauldron the fire produced in an oven for one desirous of food." It is indeed said,⁴ "If with regard to the sacrificer one desires that I shall create an enemy for him, one should put in his cauldron the fire having brought it from elsewhere."⁴ It is indeed said, "One should put kindled fire in his cauldron who is a Gataśrī."⁴ It is indeed said, "For a sacrificer who is desirous of prosperity, the fire for the cauldron should be that which is produced in a cauldron itself."⁴ The fire which is produced from the heat of a cauldron—the Adhvaryu puts into that cauldron a web of Muñja grass with the formula, "O Agni, I got rid, by offering, of that vigorous body of thine which has entered into plants by this offering, svāhā." He puts into it a piece of wood smeared with clarified butter with the verse, "The fire has wood for his food, is provided with clarified butter, is the old one, invoker of gods, desirable, son of strength and wonderful."³ He puts two fire-sticks—the one of *Flacourtia ramontchi* with the verse, "From the high region do thou come down to the lower one. Do thou guard those among whom I am,"³ and the one of *Prosopis spiciigera* with the verse, "O ruddy horse, do thou come here from the far off region. Derived from earth, dear to all. O Agni, do thou injure the enemies."⁵ He prays to the generated fire with the three verses, "O Agni, do thou be seated in the lap of this mother, knowing all the ways. Do thou not burn this (cauldron) with flame nor with heat. Do thou with bright illumination shine within her.—O Agni, (do thou shine) with thy brilliance within the cauldron, thy home. O Jātavedas, shining within her with thy lustre, do thou be auspicious,—O Agni, being auspicious, do thou, auspicious, be seated. Having rendered all quarters auspicious, do thou sit here in thy womb."⁵ Then he puts five fire-sticks of *Ficus glomerata*.

3. TS IV.1.9.2

4. TS V.1.9

5. TS IV.1.9.3

यदग्रे याति कानि च यदत्युपजिह्विका रात्रिश्रात्रिमप्रयावं नाभा
 पृथिव्या याः सेना अभीत्वरीरिति । अथैनं पञ्चर्चेन राक्षोघ्नेनोपतिष्ठते
 कृणुष्व पाजः प्रसितिं न पृथ्वीमिति । अथ तिस्रो नानावृक्ष्याः समिधो
 ऽभ्यज्यादधाति दशष्ट्राभ्यां मलिम्लूनित्याश्चत्थीं ये जनेषु मलिम्लव इति
 वैकङ्कतीं यो अस्मभ्यमरातीयादिति शमीमयीम् । अथ सशितं मे

X.14

With the verses, "O Agni, whatever pieces of wood we put upon thee, may it serve thee as clarified butter. Do thou enjoy it O youngest one. Whatever the insect eats, on whatever the white ant crawls, may it all serve thee as clarified butter. Do thou enjoy it, O youngest one.—O Agni, may we, thy neighbours, rejoicing in abundance of wealth and food, feeding thee each night without exception like feeding a stalled horse with grass not be harmed. We invoke Agni being enkindled on the navel of the earth delighting in food, evoking great praise, worthy of sacrifice winner and prevailing in battles for great abundance of wealth.—O Agni, I push in thy mouth the invading and distressing armies of the enemy, the clans, the thieves and robbers."¹ He prays to him with the Rākṣoghna hymn consisting of five verses; "O Agni, do thou disclose thy strength like a spreading net; do thou come like a mighty king together with retinue. Hurling thy swift net, thou shootest (arrows). Do thou strike the Rākṣases with this burning (weapons).—O Agni, thy waving flames attack swiftly. Forcibly glowing, do thou dash against them. Not restricted by the (offering through) ladle, release on all sides thy glows, flames and sparks.—O Agni, swiftest, do thou direct thy spies in different directions. Be the undaunted guardian of this clan. Let no trouble from thee bother us through the evil-wisher who is near and who is away.—O Agni, rise up; spread thyself in various quarters; "O sharp-weaponed one, do thou burn the foes. One who perpetrates injury on us, do thou burn him down like a dried wood.—O Agni, do thou go upwards; strike (the enemies) while favouring us, manifest thy divine (forms), calm down the deeds of evil-doers. Smash our foes whether our own kins or otherwise."²

He puts on the fire three fire-sticks of different trees, having smeared them with clarified butter—that of *Ficus religiosa* with the verse, "Do thou chew well-chewed the burglars with thy tusks, the robbers with thy teeth and the thieves with thy jaws, O lord;"³ that of *Flacourtia ramontchi* with the verse, "I put into thy jaws the burglars, the robbers and the thieves who have attacked among men and in the forest and the wrong-doers in the thickets—them I put into thy jaws;"³ that of *Prosopis spicigera* with the verse, "Do thou crush each of them who is hostile to us, who hates us, who despises us and who injures us."⁴ He puts the last two fire-sticks of *Ficus glomerata* making the sacrificer recite the two verses, "My Brahman is sharpened; valour and strength are sharpened; the winning Kṣatra is sharpened whose priest I am, I have heightened the arms of these, their vigour, their strength. Through the Brahman I ruin the enemies and raise up my kins."⁴ At this stage he makes the

1. TS IV.1.10.1
2. TS I.2.14.1-2
3. TS IV.1.10.2
4. TS IV.1.10.3

ब्रह्मोदेषां बाहू अतिरमित्युत्तमे औदुम्बरी वाचयन्नेवाभ्यादधाति । अत्र कृष्णाजिने यजमानं वाचयति । मुष्टी चैव न करोति वाचं च न यच्छति । अथैतामासन्दीं व्यस्तशिक्यपाशां जघनेनाहवनीयं निदधाति । तस्या-
मिण्ड्वाभ्यां परिगृह्योख्यमासादयति ॥ १४ ॥

मातेव पुत्रं पृथिवी पुरीष्यमग्निः स्वे योनौ बिभर्त्युखा । तां विश्वैर्देवैर्ऋतुभिः संविदानः प्रजापतिर्विश्वकर्मा युनक्तिवति । अथासीन उत्तरनिर्बाधः रुक्मं प्रतिमुञ्चते दृशानो रुक्म इति । अथ साक्यपाशं प्रतिमुञ्चति विश्वा रूपाणि प्रतिमुञ्चते कविर्नक्तोषासेति द्वाभ्याम् । तूष्णीं कृष्णाजिनमुत्तरम् । अथैनमवेक्षते सुपर्णो ऽसि गरुत्मान्निवृत्ते शिरो गायत्रं चक्षु स्तोम आत्मा साम ते तनूर्वामदेव्यं बृहद्रथन्तरे पक्षौ यज्ञायज्ञियं पुच्छं छन्दांस्यङ्गानि धिष्ण्याः शफा यजूंषि नामेति । अथैनमुद्गृह्णाति सुपर्णो ऽसि गरुत्मान्दिवं गच्छ सुवः पतेति । पुरस्तादेवास्थैते दीर्घाः शिक्यपाशाः कारिता भवन्ति । सो ऽत्र वैव सति क्रमते ऽपि वैनमुपोद्यच्छते ॥ १५ ॥

विष्णोः क्रमो ऽस्यभिमातिहा गायत्रं छन्द आरोह पृथिवीमनुविक्रमस्व निर्भक्तः स यं द्विष्म इति चतुर्भिर्नुच्छन्दसम् । तृतीये चतुर्थमनुवर्तयति । न चतुर्थाय प्रक्रामति । नाहवनीयमुपात्येति । अथाक्रन्ददित्येतामन्वाह ।

sacrificer recite the formula relating to the skin of black antelope.⁵ The sacrificer does not however close his fists, nor does he restrain his speech. The Adhvaryu places the wooden stool with the sling placed upon it with its strands open to the rear of the Āhavanīya. He places upon it the fire in the cauldron holding it by means of two webs of grass.

X.15

With the verse, "The earth in the form of the cauldron holds in its womb the fire pertaining to the earth like mother the son. May Prajāpati Viśvakarman in unison with Viśve Devas the seasons give it."¹ The sacrificer suspends around his neck the golden sheet with its knobs outside (tied in a string) with the verse, "The beautiful golden sheet granting immortal life and shining for glory has shone extensively. The immortal Agni is equipped with strength because the heaven with good semen has created him."² Then he hangs the strands of the sling around his neck with the two verses, "The wise desirable Savitr has assumed all forms; he has granted bliss for bipeds and quadrupeds. He has illumined the heaven. Following the advent of the dawn, he shines.—The night and dawn, harmonious but of different forms feed going in the same direction one and the same baby. The golden sheet shines inbetween the heaven and earth. The wealth-giving gods have held the Agni."² He holds the skin of black antelope upon it. He then gazes at it with the formula, "Thou art fair-winged eagle; thy head is three-stranded; thy eye the Gāyatrī metre; thy soul the Stoma; thy body the Vāmadevya Sāman; thy two wings the Bṛhat and Rathantara Sāmans; thy tail the Yajñāyajñīya Sāman; thy limbs the metres; thy hoofs the Dhiṣṇīya mounds; thy name the Yajus."³ He lifts it up with the formula, "Thou art fair-winged eagle; go to heaven; reach the Svarga."³ Long strands of the sling are already caused to be made for him. Standing there only he (symbolically) makes the strides. Or he lifts it (the cauldron together with the sling) up.

X.16

With the four formulas in serial order, "Thou art the step of Viṣṇu smiting enemy, ascend the Gāyatrī metre; step across the earth; excluded is he whom we hate.—Thou art the step of Viṣṇu; smiting imprecations, ascend the Triṣṭubh metre; step across the midregion; excluded is he whom we hate.—Thou art the step

5. BaudhŚS VI.5

1. TS IV.2.5.1. The verse with *vi muncatu* instead of *yunaktu* is used in a different context. It is employed here with a modification.
2. TS IV.1.10.4
3. TS IV.1.10.5

अथ दक्षिणमःसमभि पर्यावर्तते ऽग्रे ऽभ्यावर्तिन्नग्रे अङ्गिरः पुनरूर्जा सह
 रयेति चतसृभिः । अथोदङ् पर्यावृत्य कृष्णाजिनमुन्मुच्य शिष्य-
 पाशमुन्मुञ्चत उदुत्तमं वरुण पाशमस्मदिति । अथैनमाहरत्या त्वाहार्षमग्रे
 बृहन्नुषसामूर्ध्वो अस्थादिति द्वाभ्याम् । अत्र यं कामयेत राजन्यः राष्ट्रः
 स्यादिति तं मनसा ध्यायेत् । राष्ट्रमेव भवतीति ब्राह्मणम् । अथैनं यथाहतं
 प्रतिपर्याहृत्यान्तर्वेद्यासादयति सीद त्वं मातुरस्या उपस्थ इति चतसृभिः
 सहःसाभिः । अत्र मुष्टी च करोति वाचं च यच्छति । अथास्मै व्रतं
 प्रदास्यन्नन्नपतीयाः समिधमभ्यादधाति वा जपति वान्नपते ऽन्नस्य नो

of Viṣṇu; smiting those aspiring to act as enemy, ascend the Jagatī metre; step across the heaven; excluded is he whom we hate.—Thou art the step of Viṣṇu; smiting those aspiring to act as the foes, ascend the Anuṣṭubh metre; step across the quarters; excluded is he whom we hate.”¹ He joins the fourth formula to the third formula. He does not step with the fourth formula. He does not cross beyond across the Āhavanīya. The Adhvaryu recites the verse, “Agni has made a noise like thundering sky, licking the earth and devouring the plants. Being born presently and well kindled, it has shone. With its plants it shines between heaven and earth.”² The sacrificer turns around along the right shoulder with the four formulas, “O Agni, turning around, turn towards with long life, vigour, gift, intellect, offspring and wealth.—O Aṅgiras Agni, may there be thy hundred rounds, a thousand subrounds. With the abundance of their abundance bring us back what is lost of us, bring us wealth back.—O Agni, return to us with vigour, with food, and long life (for us). Guard us again from all sides.—O Agni, return to us with wealth, swell us with stream feeding all on all sides.”³ Having turned towards the north and having loosened the skin of black antelope, he removes the strands of the sling with the verse, “O Varuṇa, do thou loosen the uppermost bond, the lower one and the middle one. O Āditya, may we be innocent in respect of thy ordinance of non-bondage.” He takes it up with two verses, “I have brought thee; do thou be within; stand here firm and immovable. May all people like thee, entrust the kingdom to him.—This Agni, growing, has risen up in the presence of the dawns. Coming out, the lustre has risen from darkness. Agni equipped with limbs through the shining light, coming from all sides has filled up all seats.”⁴ “If in respect of the Rājanya (sacrificer) he may desire that he should have a kingdom, he should mentally think over him. He acquires a kingdom,” so says the Brāhmaṇa.”⁵ Having brought it (the Ukhyā fire) back in the same manner as it was carried, he keeps it within the altar with four verses including the *hamsa* verse, “O Agni, knowing all paths, do thou seat thyself in the lap of this mother. Do not burn it with the flame nor by heat. Do thou with bright lustre shine within it.—O Agni (do thou remain) within the cauldron, thy home with lustre. Being hot by its heat, O Jātavedas, do thou be auspicious.—Being auspicious to me, O Agni, be seated as auspicious. Having rendered all quarters auspicious, sit down in thy seat.—(Agni is the) sun seated in brightness, the shining one seated in the midregion, the Hotṛ seated within the altar, the guest seated in the house, seated in men, seated in solicitation, seated in the cosmic order, seated

1. TS IV.2.1.1

2. TS IV.2.1.2

3. TS IV.2.1.3

4. TS IV.2.1.4

5. TS IV.2.1.4

देहीति । अथोख्यमुपसमिन्द्रे येन देवा ज्योतिषोर्ध्वा उदायन्ति । स यावत्कृत्वो ऽस्मै व्रतं प्रदास्यन्भवत्येवमेवात्रपतीयाः समिधमभ्यादधाति वा जपति वैवमुख्यमुपसमिन्द्रे । अथ प्रातरुदित आदित्ये विसृष्टायां वाचि वात्सप्रेणोपतिष्ठते दिवस्परि प्रथमं जज्ञे अग्निरित्येतेनैकादशर्चेन । स

in the firmament, born of waters, born of cow, born of the cosmic order, born of mountain; it is the great cosmic order."⁶ Here he closes his fists and restrains speech.

When he is going to give Vrata-milk to the sacrificer, he puts on the fire a fire-stick intended for Annapati with the verse or he murmurs the verse, "O lord of food, do thou give us flowers and substantial food. Save one who gives. Give vigour to our biped and quadruped." He enkindles the fire in the cauldron with the verse, "May the sacrificer go safely with that lustre with which gods went above, with which the Ādityas, Vasus and Rudras, with which the Aṅgirasas acquired greatness."⁸ Whenever he has an occasion to hand over the Vrata-milk to him (the sacrificer), he puts on fire the firestick for Annapati with the verse or may murmur it. In a similar manner he enkindles the fire in the cauldron. In the morning after the sun has risen and speech has been released, the sacrificer prays with Vātsapra hymn consisting of eleven verses, "Agni was first born in heaven; the Jātavedas had his second birth amongst us; the one who knows men had his third birth in waters. The pious man enkindling the eternal one prays him.—O Agni, we know thy three-fold three places we know thy abode which is established variously; we know thy secret name; we know the source from which thou hast come.—O Agni, one enkindled thee, the one who knows men and gazes at men, in the ocean, in waters and in the bosom of heaven. The great (sacrificers) gratified thee who art standing in the third region in the womb of the cosmic order.—Agni has made a noise like thundering sky...⁹—Among men has been deposited Agni who is eager, purifying, moving, wise and immortal. Continuing to hold brown smoke, he impels it above. He has reached the heaven with bright flame.—The expositor of what is all around, the germ of the world has, at its birth, pervaded the heaven and earth. When the five people worshipped Agni, he (Agni) going afar, broke even the solid mountain.—Agni being enkindled before dawn shines, treasure of wealth, supporter of riches, fulfiller of desires, guardian of Soma, son of the shining one, of strength, and the one who reigns the waters. O Agni the youngest, do thou lead the sacrificer to a better and more and more better condition and brilliance attained by gods, who, O god of blissful radiance, offered thee a cake full of ghee.—O Agni, do thou be (with the worshipper) in all his deeds bringing him fame; be with him while each and every song of praise is being recited. May he be dear to Sūrya, dear to Agni; may he grow up with those who are born and who are to be born.—O Agni, the sacrificers held for thee day by day desirable wealth. Desiring wealth in thy association, they chose a cow-stall full of cattle.—Appearing like a golden sheet,

6. TS IV.2.1.5

7. TS IV.2.3.1

8. TS V.7.2.2

9. TS IV.2.2.1; 2; cf. BaudhŚS X.16 above.

एवमेव पूर्वेषुः प्रक्रामत्युत्तरेद्युरपतिष्ठते । अथास्योपवसथीये ऽहन्वात्सप्रः
संपद्यते ॥ १६ ॥ चतुर्थः ॥

अथातः प्रयाणस्यैव मीमांसा । दीक्षितं वायोगक्षेमो विन्दत्यन्यत्र
वा देवयजनादीक्षते सः सृजन्ति व्रते । संबध्नन्ति व्रतदुधयोर्वत्सौ ।
आदधति यदाधेयं भवति नीडे गार्हपत्यं प्रउग आहवनीयमिति ।
अथोख्यमुद्यच्छत उदु त्वा विश्वे देवा इति । अथैनमनसः प्रउग
आसादयति सीद त्वं मातुरस्या उपस्थ इति चतसृभिः सहसाभिः ।
अथैतानासन्दीपादान्फलकेषु यथासुष्ठु विनिबध्नन्ति । मध्यमे वः शे
शिक्यपाशं प्रग्रथन्ति । अपि वारण्योरग्रीन्समारोह्य प्रयाति भद्रादभि श्रेयः
प्रेहि प्रेदग्रे ज्योतिष्मान्याहीति द्वाभ्याम् । अथ यद्यक्ष उत्सर्जत्यक्रन्द-
दित्येतामन्वाह । अथावसिते घृतानुषिक्ताः समिधमभ्यादधाति समिधाग्निं
दुवस्यत घृतैर्बोधयतातिथिम् । आस्मिन्हव्या जुहोतन स्वाहेति गायत्र्या
ब्राह्मणस्य प्रप्रायमग्निर्भरतस्य शृण्व इति त्रिष्टुभा राजन्यस्य । स
यावत्कृत्वः प्रयास्यन्भवत्येवमेवैतत्सर्वं करोति ॥ १७ ॥

अथातो भस्मन एवातिवृद्धस्य मीमांसा । भस्म चेदतिवर्धते स
उपकल्पयते सतमयोदर्वीः संदंशमिति । एतत्समादाय यत्रापस्तद्यन्ति

Agni has shone extensively glittering with immortal life for glory. When the prolific heaven created him, Agni became immortal in his strength."¹⁰ In this very manner he takes strides the previous day and prays the next day. Thus on the Upavasatha-day the Vātsapra prayer takes place.

X.17

Now the discussion concerning the departure. If the initiated sacrificer faces the problem of maintenance or is initiated at a place other than the sacrificial place, the Vrata-milks are given (to the sacrificer and his wife); the calves of the cows yielding Vrata-milk are tied together. Whatever is to be carried away is placed in the bullock-cart. The Gārhapatya fire is placed in the seat, the Āhavanīya on the poles. The sacrificer lifts up the fire in the cauldron with the verse, "O Agni, may Viśve Devas lift thee up together with apprehensions. Do thou become most auspicious to us, well-faced and shining on all sides."¹ He places it on the poles of the cart with the four verses including the *Hamsa* verse beginning with "O Agni, knowing all paths...."² The legs of the stool (for the cauldron) are properly fixed with the planks. The strand of the sling is tied to the middle beam. Or alternatively, having consigned the fires into the kindling woods, he (the sacrificer) proceeds with the two verses, "Do thou proceed from the good to the benevolent ..." and "O Agni, do thou, lustrous, proceed with auspicious flames. Shining with great flames, do not injure our offspring with thy body."¹ If the axle cracks, the Adhvaryu recites the verse, "Agni has made a noise like thundering sky..."³ When the cracking sound stops, he puts on the (Āhavanīya fire) a fire-stick smeared with clarified butter with the Gāyatrī verse for a brāhmaṇa sacrificer, "Do you worship Agni with a fire-stick; do you stir the guest with clarified butter; offer oblations unto him, svāhā,"¹ with the Triṣṭubh verse for a Rājanya sacrificer, "This Agni of Bharata is very well-known; with great brilliance he shines like the sun. He who overcame Pūru in battle, the divine guest auspicious to us has shone forth."⁴ As many times he has to depart, the sacrificer repeats all this.

X.18

Now the discussion concerning the over-whelming ashes. If the ashes grow excessively, the Adhvaryu procures a pan, a spoon of bronze and a pair of tongs. Having taken up all this, they, together with the cauldron, go to a place where there

10. TS IV.2.2

1. TS IV.2.3.1

2. TS IV.2.1.5; BaudhŚS X.16

3. TS IV.2.2.1; BaudhŚS X.16

4. TS IV.2.3.2

सोख्याः । अथैतमग्निं संदंशेन परिगृह्य सते ऽवधायायोदर्व्याप्सु भस्म
 प्रवेशयत्यापो देवीः प्रतिगृह्णीत भस्मैतदप्स्वग्रे सधिष्टव गर्भो
 अस्योषधीनामिति तिसृभिरनुच्छन्दसम् । अथैनं ज्योतिष्मतीभ्यां
 प्रत्यवदधाति प्रसद्य भस्मना योनिं पुनरासद्य सदनमपश्चेति द्वाभ्याम् । अथ
 पुनरूर्जा सह रय्येति द्वाभ्यां पुनरुदैति । अथोख्यमुपसमिन्दे पुनस्त्वादित्या
 रुद्रा वसवः समिन्धतामिति । अथैनं यथाहृतं प्रतिपर्याहृत्य यजमानायतने
 तिष्ठन्नुपतिष्ठते बोधा स बोधीत्यान्तादनुवाकस्य । स यावत्कृत्वो भस्मातिवर्धत
 एवमेवैतत्सर्वं करोति । अथातः कालायैवोपशेते संभारेभ्यः ॥ १८ ॥
 पञ्चमः ॥

अथातः क्रयस्यैवोपवसथः पर्याप्लवते । स उपकल्पयते पञ्च-
 शतमिष्टका अपरिमिता अपस्या नैर्ऋतीः कृष्णास्तिस्रस्तुषपक्का भस्म
 पुरीषमूषान्सिकता इति । अथोपवसथीये ऽहन्देवयजनमध्यवस्यत्ये-
 दमगन्मापेतेतिद्वाभ्याम् । अथ महावेदिं विमिमीत एतानेव ज्यायसः

is water. Having caught up the fire with the pair of tongs and having put it into the pan, he lets the ashes fall into the water with the three verses in the serial order, "O divine waters, do you accept these ashes; place them in a resting place, a fragrant region. May the good wives and mothers (i.e. waters) pay obeisance to it (Agni). Do you (O waters), maintain him like the mother her son.—O Agni, thy seat is in the waters. Thou followest the plants, Occupying the position of a germ thou art born again.—Thou art the germ of plants, germ of trees, germ of all creatures, O Agni, thou art the germ of waters."¹ He puts the fire back into the cauldron with two Jyotiṣmatī verses, "O Agni, having reached through the ashes thy womb—waters and earth and thus having been united with thy mothers, do thou, furnished with brilliance, sit down in thy seat.—Having reached thy residence—waters and earth, O Agni, do thou the most auspicious, lie in this (cauldron) as in the lap of the mother."² He comes back (to the sacrificial place) with the two verses, "Do thou come back O Agni, with thy vigour, with food and long life (for us). Guard us again from all sides.—Do thou return O Agni, with wealth, swell us with stream feeding all on all sides."³ He enkindles the fire in the cauldron with the verse, "May the Ādityas, Rudras and Vasus enkindle thee again; may the priests (feed) thee with oblations O bringer of wealth. Do thou (O Agni,) fatten thy bodies. May the desires of the sacrificer come true."⁴ After having carried around back in the same manner, as he had carried it, standing on the sacrificial seat, he prays to it with the verses up to the end of the Anuvāka, "O youngest one, and the powerful one, do thou listen to this our most generous utterance. One hates, one praises, O Agni, I, a praiser, praise thy body.—Do thou become a bounteous patron, giver of riches, lord of riches. Keep away the foes from us."¹ As many times as the ashes overgrow, he does all this. He then awaits the moment for procuring the substances.

X.19

The day preceding the one for purchasing (Soma) comes. He procures a hundred and five bricks, a large number of pebbles, three Nairṛta bricks baked with husks, ashes, saline soil and sand. On the Upavastha day he enters the sacrificial place with two verses, "We have come to the sacrificial place..."¹ and, "Do you go away; do you depart variously; move away from the place in different quarters—you

1. TS IV.2.3.2-3
2. TS IV.2.3.3
3. TS IV.2.3.4; BaudhŚS X.16
4. TS IV.2.3.4

1. TS 1.2.3.3; BaudhŚS VI.9

प्रक्रमान्प्रक्रम्य । अक्षण्या मानेन प्रमाय समन्तः स्पन्द्यया परितनोति । पृष्ठ्यामातनोति । अथैतमग्निं प्रत्यञ्चं यूपवटीयाच्छङ्कोर्विमिमीते पुरुषमात्रेण वेणुना समपक्षपुच्छम् । अरत्निना पक्षौ द्राघीयाः सौ भवतः । षड्विधं वा सप्तविधं वा द्वादशविधं वा यावद्विधं वा चेष्ट्यमाणो भवति । अथैनमक्षण्या मानेन प्रमाय समन्तः स्पन्द्यया परितनोति । अनुस्पन्द्यं लेखां लिखति । अपोद्धृत्य स्पन्द्यां कर्षूः खानयन्ति । उच्छ्रयन्त्यपस्याः । दक्षिणतश्च पश्चाच्च वर्षीयसीः कुर्वन्ति । एतावदेवैतदहः कर्म क्रियते । वसन्त्येताः रात्रिम् । अथाध्वर्युरपररात्र आद्रुत्य सःशास्ति त्रिस्तनव्रतं दोहयतेति । अथैतमग्निं सते समुष्य दक्षिणतो ज्वलयन्त आसते । अथैतदग्न्यायतनं शकृत्पिण्डेन परिलेपयति । तस्मिंश्चतस्रः प्राचीरिष्टका आयातयति द्वे पुरस्तात्समीची द्वे पश्चात्समीची । अथैनं प्रदक्षिणं त्रयोदशभिरिष्टकाभिः परिचिनोति । अन्विष्टकं लेखां लिखति । अपोद्धृत्येष्टकाः कर्षूः खानयन्ति । उच्छ्रयन्त्यपस्याः । दक्षिणतश्च पश्चाच्च वर्षीयसीः कुर्वन्ति ॥ १९ ॥

अथ द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति । स्वयंचितिं जपति यास्ते अग्रे समिधो यानि धामेति । श्वेतमश्वमभिमृश्यान्त-
शर्करमिमामुपदधाति प्रजापतिस्त्वा सादयतु तया देवतयाङ्गिरस्वद्भुवा
सीदेति । अत्र संभारान्निवपत्यग्रेर्भस्मासीति भस्माग्रेः पुरीषमसीति

who are old and also who are new. Yama has given this piece of earth; the Pitṛs have reserved this space for him (the sacrificer).² He measures the Mahāvedi by striding the bigger Prakramas. Having measured with the measurement crosswise, he measures with the cord around. He strews the central line. He then measures (the area of) the fire-altar to the rear of the peg for the pit for the sacrificial post by means of a bamboo as long as a Puruṣa in such a way that the wings and the tail are of an equal extent. (The difference is that) the two wings are longer by an Aratni. (The fire-altar) should be having the area of six Puruṣas or seven Puruṣas or twelve Puruṣas or that number of Puruṣas which he proposes to construct. Having measured it by the measurement crosswise, he measures with the cord around. Along the cord he draws a line. After he has removed the cord, the lines are dug out. Gravels are raised. Towards the south and west they are rendered higher. This much procedure is gone through on this day. They rest over the night.

The Adhvaryu, having hastened in the latter part of the night, gives out the call, "Do you cause the milk to be milked from three udders of the cow." The cauldron-fire is collected in a pan, and is kept flaming towards the south. The Adhvaryu causes the area of the fire-altar to be smeared with a ball of cow-dung. He lays down within it four bricks pointing towards the east—two towards the east in a line and two towards the west in a line. He piles thirteen bricks by the right. He draws a line along each brick. The bricks are removed and lines are dug out. The gravels are raised. They are rendered higher towards the south and the west.

X.20

He (the sacrificer) receives Agni within himself with the two verses, "I receive within myself Agni in front for abundance of wealth, for good progeny and for good valour. I place within myself offspring and vigour, may we, with good horses, be uninjured in our bodies.—O Pitṛs, the Agni which exists in our hearts, which the immortal one has entered into men—him we receive within ourselves; may he not go astray leaving us."¹ He (the Adhvaryu) murmurs the Svayaṁciti formula, "O Jātavedas Agni, those which are thy fire-sticks, which form thy abode, which thy tongue, which thy flames, which are thy cracklings, which drops—with them, knowing, do thou pile up thyself."² Having touched the white horse, he lays down this (earth) inside the pebbles with the formula, "May Prajāpati place thee; together with that deity do thou seat thyself firm in the manner of the Aṅgirasas."³ At this

2. TS IV.2.4.1

1. TS V.7.9.1

2. TS V.7.8.1

3. TS IV.2.9.1

पुरीषः संज्ञानमसि कामधरणमित्यूषान्मयि ते कामधरणं भूयादिति
 सिकताः । अथैनान्संप्रयौति सं या वः प्रियास्तनुवः सं प्रिया हृदयानि
 वः । आत्मा वो अस्तु संप्रियः संप्रियास्तनुवो ममेति । अथैनान्कल्पयति
 कल्पेतां द्यावापृथिवी कल्पन्तामाप ओषधीः । कल्पन्तामग्रयः पृथङ्मम
 ज्यैष्ठ्याय सब्रता इति । अथोर्ध्वचित उपदधाति चित स्थ परिचित
 ऊर्ध्वचितः श्रयध्वं तथा देवतयाङ्गिरस्वद्भुवाः सीदतेति । अथा-
 नुव्यूहत्याप्यायस्वेति गायत्र्या ब्राह्मणस्य सं ते पयाःसीति त्रिष्टुभा
 राजन्यस्य । यथासुष्ठु यथाशर्करमनुव्यूहति । तस्मिंश्चतस्रः प्राचीर्या-
 जुषीरुपदधाति ॥ २० ॥

अयः सो अग्रिग्रे दिवो अर्णमच्छा जिगास्यग्रे यत्ते दिवि वर्चः
 पृथिव्यां पुरीष्यासो अग्रय इति । द्वे पुरस्तात्समीची इडामग्र इति
 दक्षिणामयं ते योनिर्ऋत्वय इत्युत्तराम् । द्वे पश्चात्समीची चिदसीति
 दक्षिणां परिचिदसीत्युत्तराम् । अथैनं प्रदक्षिणं त्रयोदशभिलोकं पृणाभिः

stage he pours down the substances : The earth with the formula, "Thou art the ashes of Agni, thou art the earth of Agni;"⁴ the saline soil with the formula, "Thou art accord, the power of fulfilling desire;"⁴ the sand with the formula, "May thy power of fulfilling desire be within me."⁴ He mixes them together with the verse, "May your bodies be dear to each other; may your hearts be dear to each other; may your self be dear to each other; may all these bodies be dear to men."⁵ He employs them with the verse, "May the heaven and earth be united; may the waters and plants be united; may the fires abiding by the same rules individually serve for my superiority."⁶ He lays down the Ūrdhvacit bricks with the formula, "You are piled up, you are piled around, do you be firm O Ūrdhvacit bricks. Together with that deity, do you be seated firm in the manner of the Aṅgirasas."⁷ He arranges them serially for a brāhmaṇa sacrificer with the Gāyatrī verse *āpyāyasva...*, for a Rājanya sacrificer with the Triṣṭubh verse *sam te payāmsi* He arranges them in the fixed line and in accordance with the gravels. On that (structure) he lays down fouryājusa bricks towards the east

X.21

(With the four verses), "This is that Agni on which eager Indra held Soma in his belly. O Jātavedas, thou, who hast given thousandfold food like a speedy horse, art praised. O Agni, thou reachest the waters from the heaven; thou speakest (in our favour) to the gods who are sitting on the seats. The waters which lie beyond in the brilliant realm of Sūrya and which lie below wait upon thee.—O Agni, worthy of sacrifice, thy radiance which is in the heaven, which is on the earth, which is in plants and in waters, by which thou hast spread thyself over the wide midregion, (may) that flaming and shining flood gazing at men (be seated here).—May the Agnis originated in the soil and enjoying together with the flowing waters accept the offered oblation and nourishing big foods."¹ Two in front in a line—the southern one with the verse, "O Agni, do thou give to one offering you food praiseworthy and everlasting gift of cow; may we have our own son, enjoying full life. O Agni, may thy good will be unto us,"¹ the northern one with the verse, "This is thy regular birth-place born from which thou hast shone. Knowing it, do thou come up, and increase our wealth."¹ Two towards the west in a line—the southern one with the formula, "Thou art a piler; do thou be seated firm with that deity in the manner

4. TS IV.2.4.1

5. TS IV.2.4.2

6. TBr I.2.1.18

7. TS IV.2.7.4

1. TS IV.2.4.3

परिचिनोति लोकं पृण छिद्रं पृणाथो सीद शिवा त्वम् । इन्द्राग्री त्वा
 बृहस्पतिरस्मिन्योनावसीषदन्निति । तयादेवतं करोति तया देव-
 तयाङ्गिरस्वद्भुवा सीदेति । अथ सूददोहसं करोति ता अस्य सूददोहसः
 सोमः श्रीणन्ति पृश्नयः । जन्मन्देवानां विशस्त्रिष्वा रोचने दिव इति ।
 अथावद्भुत्य कृष्णमश्वमभिमृश्य तनुपुरीषमुपदधाति पृष्ठो दिवीति ।
 तयादेवतं कृत्वा सूददोहसं करोति । इति न्वा इयं प्रथमा चितिर्निष्ठीयते ।
 एवमेव द्वितीया निष्ठीयत एवं तृतीयैवं चतुर्थ्यैवं पञ्चमी । तान्यदि चेष्ट्यत
 आदित्यो ऽभ्युदियाद्वाचंयमो ऽध्वर्यु यजमानो ऽन्वारभत । उख्य-
 मेवाध्वर्युरादत्ते प्रतिसमेधनीयं प्रतिप्रस्थाता । तौ पुरस्तात्प्रत्यञ्चौ समितमिति
 चतसृभिः संनिवपतः । अथ शिष्यादुखां निरूहति ॥ २१ ॥

मातेव पुत्रं पृथिवी पुरीष्यमग्निः स्वे योनावभारुखा । तां
 विश्वैर्देवैर्ऋतुभिः संविदानः प्रजापतिर्विश्वकर्मा विमुञ्चत्विति । तां

of the Aṅgirasas;² the northern one with the formula, "Thou art a piler around, do thou be seated firm with that deity in the manner of the Aṅgirasas."² He piles around this (Agni) by the right with thirteen Lokamprṇā bricks (each one) with the verse, "Do thou fill in the space; do thou fill in the gap; auspicious, do thou be seated. Indra-Agni and Bṛhaspati have seated thee in this birth-place."² He recites the *tayādevata*³ formula, "Do thou be seated firm with that deity in the manner of the Aṅgirasas."² He recites the *sūdadohasa*⁴ verses, "Those spotted cows (of this sacrificer), yielding milk mix up Soma. (They are like) the clans in the birth-place of gods in the three shining (realms) of the heaven."² After having hastened, and having touched a black horse, he lays down fine earth (upon the structure) with the verse, "Agni has touched the heaven, he has touched the earth; touching, he has entered all plants. The Vaiśvānara Agni has touched with his strength, may he guard us from injury by day and by night."⁵ Having recited the *tayādevata* formula he recites the *sūdadohasa* verse. In this way the first layer is constructed. In the same manner the second layer is piled up; similarly the third; similarly the fourth, similarly the fifth. If the sun rises while they are piling up, the sacrificer, restraining speech, touches the Adhvaryu. The Adhvaryu takes up the fire in the cauldron. The Pratiprasthātṛ the one to be kindled again.⁶ They, standing to the east and facing the west, pour down (the two fires) with four verses beginning with, "Do you two be together, act together, dear towards each other, shining, being in harmony, providing together food and strength; I have brought together your minds, your ordinances and your thoughts.—O Agni pertaining to the earth, do thou become our overlord; give food and strength to the sacrificer.—O Agni, thou art pertaining to the earth, possessing wealth and prosperity. Having rendered all quarters auspicious, thou hast seated here on thy birth-place.—You two Agnis, be harmonious towards us, having identical place, not injuring. O Jātavedas Agnis, do not injure the sacrifice nor the lord of sacrifice; do you become auspicious to us today."⁷ He then removes the cauldron from the sling.

X.22

With the verse, "The cauldron held Agni pertaining to the earth in her womb like mother the son. May Viśvakarman Prajāpati being in harmony with Viśve Devas

2. TS IV.2.4.4

3. That is to say, he murmurs over it the formula, *tayā devatayā* etc. after having levelled.

4. That is to say, he murmurs over it the verse, *tā asya sūdadohasaḥ* etc. after having made it firm.

5. TS I.5.11.1

6. That is to say, the Āhavanīya according to *Mahāgnisarvasvamanual* by Vasudeva Dikṣita.

7. TS IV.2.5.1

नावेक्षेतेत्याहुः शुग्वत्येव हि भवतीति । तस्यामन्यत्रावेक्षमाणो
 दधिद्रप्सान्त्रास्यत्यमुं ते शुचि दधामीति वा तूष्णीं वा । अथैनान्
 सिकताभिः पूरयित्वा दध्मोपरिष्ठात्संप्रच्छाद्योत्तरे शालाखण्डे निदधाति ।
 एवमेव द्वितीयां पूरयत्येवं तृतीयाम् । ता आ कालात्परिशेरे । अथ
 वैश्वानर्या शिष्यमादत्ते यदस्य पारे रजसः शुक्रं ज्योतिरजायत । तन्नः
 पर्षदति द्विष इति । अथ याचति नैर्ऋतीः कृष्णास्तिस्त्रस्तुषपक्का आसन्दीः
 रुक्मस्य प्रबन्धनमुदपात्रमिति । एतत्समादाय दक्षिणया द्वारोपनिष्क्रम्य तां
 दिशं यन्ति यत्रास्य स्वकृतमिरिणः स्पष्टं भवति प्रदरो वा ।
 तदेतत्पराचीनपाशः शिष्यं न्यस्यत्यग्रे वैश्वानर स्वाहेति । शिष्यपाशमनु
 पराचीनैर्ऋतीरुपदधाति नमः सु ते निर्ऋते विश्वरूपे यत्ते देवी निर्ऋतिराबबन्ध
 यस्यास्ते अस्याः क्रूर आसञ्जुहोमीति । उपास्यत्यासन्दीः रुक्मस्य
 प्रबन्धनम् । अथोपतिष्ठतेऽसुन्वन्तं यजमानमिच्छ देवीमहं निर्ऋतिं वन्दमान
 इति द्वाभ्याम् । अथापो व्यतिषिच्य परास्य पात्रमनवेक्षमाणा आयन्ति ।
 हस्तपादान्प्रक्षाल्यैतेनैव यथेतमेत्य गार्हपत्यमुपतिष्ठन्ते निवेशनः संगमनो
 वसूनामिति । आहवनीयमु हैक उपतिष्ठन्ते ऽयमितो ऽधि गार्हपत्यो
 भविष्यतीति ॥ २२ ॥ षष्ठः ॥

and the seasons release her." It is said that one should not gaze at it; for it is full of blaze. Gazing elsewhere, he puts into it drops of curds saying, "I put N.N. in thy blaze" or silently. Having filled it with sand and having covered it with curds on the upper side, he places it in the northern part of the shed. Similarly he fills in the second one, similarly the third one, they lie there until the proper time.

He takes the sling with the verse addressed to Vaiśvānara Agni, "The bright light which is created beyond this firmament, may it carry us beyond our enemies. O Vaiśvānara Agni, svāhā."¹ He then asks for the three black Nairṛta bricks burnt with husks, the wooden stool, the thread with which the golden sheet was fastened and the pot filled with water. Having taken these, having gone out by the southern door, they go towards that quarter where one comes across a naturally arid place or a ditch. Here he puts down the sling with its strands scattered with the formula, "O Agni Vaiśvānara svāhā." Alongside of the strand of the sling he lays down in a scattered manner the Nairṛta bricks with the verses, "O Nirṛti of varied forms, obeisance to thee; loosen this bond made of bronze. Being in harmony with Yama and Yamī, carry this (sacrificer) to the highest heaven. The firm bond which (O sacrificer) the goddess Nirṛti fastened round thy neck. I loosen it as if from the middle of life. Released and living (long) do thou enjoy food.—People know thee (simply) as earth (but) I absolutely know thee as Nirṛti in whose mouth I am making this offering for the release from these bonds."² He casts near them the stool and thread of the golden sheet. He prays (to Nirṛti) with two verses, "O Goddess Nirṛti, do thou seek one who does not perform a Soma-sacrifice nor makes any offerings. Follow the path of the thief and robber. Seek somebody other than us; let thy path (be towards him). May there be obeisance to thee.—Paying homage to goddess Nirṛti, I weary her with my utterances like the father his (bad) son. The wise (Nirṛti) who knows everything that is being born gazes at each and every head."³ Having sprinkled water all around and having cast away the waterpot, they return without looking back. Having washed hands and feet and having come back by the same way by which they had gone, they pray to the Gārhapatya with the verse, "Settling men and imparting wealth, (Agni) with his powers discerns all forms. (Being) like god Savitr possessing true laws, he, like Indra, stands in opposition to the opponents."³ Some pray to the Āhavanīya thinking that hereafter it would assume the position of the Gārhapatya.

1. TS IV.2.5.2
2. TS IV.2.5.3
3. TS IV.2.5.4

अथ प्रायणीयेन चरति । प्रायणीयेन चरित्वा पदेन चरति । पदेन चरित्वा राजानं क्रीत्वोह्यातिथ्यं निर्वपति । आतिथ्येन प्रचर्य प्रथमाभ्यां प्रवर्योपसद्भ्यां प्रचरति । अथोपनिष्क्रम्य संप्रैषमाह सुब्रह्मण्य सुब्रह्मण्या-
माह्वय त्रिस्तनव्रतं प्रयच्छतेति । आह्वयति सुब्रह्मण्यः सुब्रह्मण्याम् । त्रिस्तनव्रतं प्रयच्छति । स पुच्छदेवाग्रे चतुरः प्रतीचः प्रक्रमान्प्रक्रामति दक्षिणा पञ्चमम् । तत्स्प्यं निदधाति । स उपरवाणां कालः । अथ महावेद्या उत्तरादंसीयाच्छङ्कोर्वेद्यन्तेन द्वादश प्रतीचः प्रक्रमान्प्रक्रामत्युदञ्चं त्रयो-
दशम् । तदाग्रीध्र उपसीदति । स उत्करस्य कालः । अथोपरवाणां कालात्स्तम्बयजुर्हरति । इदमेव प्रसिद्धं पौरोडाशिकं त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं परिग्राहं परिगृह्णाति । करणं जपति । उद्धन्ति । उद्धतादाग्रीध्रस्त्रिहरति । यदाग्रीध्रस्त्रिहरत्यथाग्रेण शालां तिष्ठन्संप्रैषमाह वेदिकारा वेदिं कल्पयतेति । यथासंप्रैषं ते कुर्वन्ति । अथ कार्ष्णीजिनीरुपानह उपमुञ्चन्ते चिते त्वेत्यध्वर्युराचिते त्वेति प्रतिप्रस्थाता मनश्चिते त्वेति ब्रह्मा तपश्चिते त्वेति यजमानश्चिते त्वा चिते त्वेत्येव वा सर्वे । अपि वा तूष्णीमेव । अथ याचति धनुर्बाणवच्चतुरो ऽश्मन ऐन्द्रीमिष्टकां विभक्तिमुदपात्रं दर्भस्तम्बं दूर्वामाज्यस्थालीं सस्रुवामिति । एतत्समादायोत्तरे श्रोण्यन्ते सःसादयन्ति । अथ द्वाभ्यामात्मन्यग्निं गृहीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति । स्वयंचितिं जपति यास्ते अग्रे समिधो यानि धामेति । श्वेतमश्वमभिमृश्यान्तःशर्करमिमामुपदधाति प्रजापतिस्त्वा सादयतु तथा देवतयाङ्गिरस्वद्भुवा सीदेति । अथादत्ते

X.23

(The Adhvaryu) performs the Prāyaṇīya Iṣṭi. Having performed the Prāyaṇīya Iṣṭi, he goes through the rite of the (seventh) foot-step (of the Soma-purchasing cow).¹ Having gone through the rite of the foot-step, having purchased Soma and having carried it, he performs the Ātithya Iṣṭi. Having performed the Ātithya Iṣṭi, he performs the first Pravargya and Upasad rites. Having gone out, he gives out the call, "O Subrahmaṇya, do thou invoke Subrahmaṇyā; do you give (to the sacrificer) milk (derived from) three udders (of the cow.)" The Subrahmaṇya invokes Subrahmaṇyā. One gives (to the sacrificer) milk derived from three udders. The Adhvaryu steps out four Prakramas from the tail (of the fire-altar) towards the west, the fifth one towards the south. He places there the wooden sword. That is the spot for the Uparavas. He steps twelve Prakramas along the border of the Mahāvedi from the peg fixed at the northern shoulder. The thirteenth towards the north. The Āgnīdhra sits down there. That is the spot for the rubbish-heap. From the spot fixed for the Uparavas he carries the Stambayajus. It is well-established in the Pauroḍāśika Brāhmaṇa. (The Āgnīdhra carries the Stambayajus) three times with the relevant yajus, silently the fourth time. He does the first tracing; murmurs the Karaṇa formula. He digs out. The Āgnīdhra carries (the Stambayajus) three times. When the Āgnīdhra carries three times, standing in front of the (Prāgvaṁśva) shed, he gives out the call, "O makers of the Vedi, do you prepare the Vedi." They do accordingly.

They wear shoes made of the skin of the black antelope—the Adhvaryu with "For the piler thee," the Pratiprasthātṛ with "For piler thee on all sides," the Brahman with "For piler of mind thee," the sacrificer with "For piler of penance thee." Or all with "For piler thee" "For piler thee." Or silently. He then asks for a bow together with arrows, four stones, Aindri brick, Vibhakti brick, a pot filled with water, a clump of darbha-blades, Dūrvā grass and a vessel of clarified butter together with a spoon. Taking all this they keep it near the northern buttock of the Mahāvedi. He (the sacrificer) receives Agni within himself with the two verses, "I receive within myself Agni in front..."² and "(O Piṭṛs) the Agni which ..." ² He (the Adhvaryu) murmurs the Svayaṁciti formula, "O Jātavedasa Agni, those which are the fire-sticks which form thy abode ..." ³ Having touched the white horse, he raises this (earth) inside the pebbles with the formula "May Prajāpati place thee; together with that deity do thou seat thyself firm in the manner of the Aṅgirasas." ⁴ He then

1. cf. BaudhŚS VI.12-13

2. TS V.7.9.1; cf. BaudhŚS X.20

3. TS V.2.9.1

4. TS IV.2.9.1

धनुर्बाणवच्चतुरो ऽश्मन इति । एतत्समादाय जघनेन दक्षिणेनाग्निं
परीत्याग्रेण यूपवटीयं शङ्कुं तिष्ठन्धनुरधिज्यं कृत्वायत्यान्तःशर्करमिषुं
निहन्ति ॥ २३ ॥

इन्द्रस्य वज्रो ऽसि वार्त्रघ्नस्तनूपा नः प्रतिस्पश इति । आवृह्याश्मान-
मुपदधाति यो नः पुरस्तादघायुरभिदासत्येतं सो ऽश्मानमृच्छत्विति ।
अथ दक्षिणस्य पक्षस्य दक्षिणे पक्षोपप्लव आयत्यान्तःशर्करमिषुं
निहन्ति । आवृह्याश्मानमुपदधाति यो नो दक्षिणत इति । अथ पुच्छस्यापरे
पुच्छोपप्लव आयत्यान्तःशर्करमिषुं निहन्ति । आवृह्याश्मानमुपदधाति यो
नः पश्चादिति । अथोत्तरस्य पक्षस्योत्तरे पक्षोपप्लव आयत्यान्तःशर्करमिषुं
निहन्ति । आवृह्याश्मानमुपदधाति यो न उत्तरत इति । दिक्षूपदधातीति
ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः करोति । अथैतामैन्द्रीमिष्टकामाक्रमणं
प्रत्युपदधाति स ई पाहि य ऋजीषी तरुत्रो यः शिप्रवान्वृषभो यो मतीनाम् ।
यो गोत्रभिद्वज्रभृद्यो हरिष्ठाः स इन्द्र चित्राः अभितृन्द्धि वाजानिति ।
तयादेवतं कृत्वा सूददोहसं करोति । अथ दक्षिणतो विभक्तिमुपदधात्यग्र
आयाहि वीतय इति । तयादेवतं कृत्वा सूददोहसं करोति । अथाधिद्रुत्य
स्वयमातृणीयं शङ्कुमुद्गृह्योदपात्रमुपनिनीय दर्भस्तम्बमुपदधाति वाक्त्वा
समुद्र उपदधात्विति वा तूष्णीं वा । अथैनं स्तुवाहुतिभिरभिजुहोति
सजूरब्दो ऽयावभिरिति पञ्चभिः । अथ दूर्वामुपदधात्यायने ते परायणे दूर्वा

takes up the bow together with arrows and the four stones. Taking this and having gone around the fire-altar along the south-west and standing in front of the peg fixed for the hole for the sacrificial post, having stretched the string of the bow and having set the arrow shoots an arrow inside the pebbles

X.24

(With the formula), "Thou art the thunderbolt of Indra belonging to the killer of Vṛtra; guarding our body and watching."¹ Taking out (the arrow) he lays down a stone with the formula, "Let the sinful who attacks us from the east meet with the stone."¹ Having set an arrow, he shoots it inside the pebbles at the southern end of the southern wing. Taking it out, he lays down a stone with the formula, "One who from the south...."¹ Having set an arrow he shoots inside the pebbles at the western end of the tail. Having taken it out he lays down a stone with the formula, "One who from the west..."² Having set an arrow he shoots inside the pebbles at the northern end of the northern wing. Having taken it out he lays down a stone with the formula, "One who from the north..."² "He lays down towards the quarters," so says the Brāhmaṇa.¹ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse. He lays down the Aindra brick at the step with the verse, "O Indra, do thou guard this (area) who partakest of the residue of Soma, the saver, having full checks, bestower of thoughts. Do thou, who art the breaker of the cowpen, holder of thunderbolt, borne along by bay horses, grant food."² Having rendered it *tayādevata*, he further renders it *sūdadohasa*. He lays down the Vibhakti brick towards the south with the verse, "O Agni, do thou come for enjoyment..."³ Having recited the *tayādevata* formula he further recites the *sūdadohasa* verse.

Having hastened forward and having taken out the pin intended for the Svayamātrṇṇā pebble and having poured down the water from the pot, he lays down there a clump of darbha-grass with the formula, "May speech lay thee down in the ocean"⁴; or silently. He pours spoonfuls of clarified butter with the five formulas: "The year in association with months, svāhā with clarified butter.—Uṣas in association with the ruddy (cows), svāhā with clarified butter. Sūrya in association with Etaśa, svāhā with clarified butter.—Aśvins in association with wonders, svāhā with clarified butter.—Vaiśvānara Agni in association with Idās, svāhā with clarified butter."⁵ He lays down Dūrvā-grass with the verse, "May flowery Dūrvā-grass grow

1. TS V.7.3.1

2. TBr. II.5.8.1

3. TS IV.1.4.3

4. KS XXXVIII.13, cf. ĀpŚS XIX.11.11

5. TS V.6.4.1

रोहन्तु पुष्पिणीः । उत्सो वा तत्र जायातै ह्रदो वा पुण्डरीकवानिति ।
तयादेवतं कृत्वा सूददोहसौ करोति । अथास्यैतत्पुरस्तादेवौदुम्बरं युगलाङ्गलं
कारितं भवति ॥ २४ ॥

षड्गवं वा द्वादशगवं वा । तस्य वरत्राः संमृशति सं वरत्रा दधातन
निष्कृताहावमवटमिति द्वाभ्याम् । युनक्ति सीरा युञ्जन्ति कवयो युगा
युनक्त सीरेति द्वाभ्याम् । कृषति लाङ्गलं पवीरवः शुनं नः फाला इति
द्वाभ्याम् । सीतां प्रत्यवेक्षते कामं कामदुघे धुक्ष्व घृतेन सीतेति द्वाभ्याम् ।
स पुच्छादेवाग्रे तिस्रः प्राचीः सीताः कृषति । उत्तरायै श्रोणेर्दक्षिणमः समभि
तिस्रः । दक्षिणायै श्रोणेरुत्तरमः समभि तिस्रः । दक्षिणात्पक्षादुत्तरं
पक्षमभि तिस्रः । अथैतान्विमुच्य प्रदक्षिणमावर्त्याद्भिरभ्युक्ष्योदीच
उत्सृजति । त एते ऽध्वर्योर्भवन्ति यदि दक्षिणावता यजते । यद्यु वै सत्रियो
ऽग्निर्यथागवं व्युदचन्ति । यत्रैवानङ्वाहस्तद्युगलाङ्गलम् । अथा-
स्यैतत्पुरस्तादेवौदुम्बरे द्रोणे सर्वौषधं दध्नाज्येन समुदायुतं भवति । स
पुच्छादेवाग्रे तिस्रः प्राचीः सीता वपति या जाता ओषधय इति

on thy place, on thy place beyond. May spring come up there or a pond full of lotuses."⁶ Having recited the *tayādevata* formula he further recites the *sūdadohasa* verse. For him (the sacrificer) a plough together with the yoke of *Ficus glomerata* is already prepared.

X.25

To be drawn by six or twelve oxen. He touches its straps with two verses, "Do you set up the straps, prepare the pools. We shall derive water from the well which is full of water, with inexhaustible supply and unfailing.—I draw water from the well provided with pools, with good straps, yielding abundantly and full of water."¹ He yokes the oxen with two verses, "The wise and intelligent yoke the plough, they stretch the yokes variously with good will among the gods.—Do you yoke the plough, stretch the yokes variously; sow the seed in the fashioned womb. May the act of hearing the speech be plentiful for us. May the ripe corn cut by the sickle be in our vicinity."¹ He tills with the two verses, "The plough which is sharp, easy to handle, with a well-fashioned handle tills cow, sheep, a fat maiden and a chariot-platform with driving equipment.—May the plough till the land propitiously; may the tillers drive the oxen propitiously. May the cloud shower honey and milk propitiously. O Śuna and Sīra, bring us prosperity."² He gazes at the furrow with two verses, "O desire-yielding (furrow), do thou yield desire to Mitra, Varuṇa, Indra, Agni, Pūṣan, the plants and the progeny.—The furrow is besmeared with ghee and honey under the concurrence of Viśve Devas and Maruts. O furrow, full of strength, swollen with milk, do thou turn towards us with milk."² He tills three furrows in the front of the tail towards the east. Three from the northern buttock to the southern shoulder (of the Mahāvedi). Three from the southern buttock to the northern shoulder. Three from the southern wing to the northern wing. After having released these (oxen), having made them turn by the right and having sprinkled them with water, he drives them towards the north. These belong to the Adhvaryu if the sacrificer is performing a sacrifice in which Dakṣiṇā is given away.³ If the fire-altar pertains to a Sattrā, the oxen are directed to the respective owners. The plough together with the yoke goes to him who owns the oxen.

All grains mixed with curds and ghee are already prepared for him (the sacrificer) in a big pot made of *Ficus glomerata*. He first sows them in three furrows towards the east in front of the tail with three verses in a serial order, "The plants

6. AV VI.106.1

1. TS IV.2.5.5

2. TS IV.2.5.6

3. That is to say, a sacrifice other than a Sattrā.

तिसृभिरनुच्छन्दसम् । उत्तरायै श्रोणेर्दक्षिणमः समभि तिसृभिः । दक्षिणायै
 श्रोणेरुत्तरमः समभि तिसृभिः । दक्षिणात्पक्षादुत्तरं पक्षमभि पञ्चभिः ।
 चतुर्दशभिर्वपतीति ब्राह्मणम् । अथ दिग्भ्यो लोष्टान्समस्यति । सो ऽत एव
 प्राङ् द्रुत्वा बहिः शर्कराल्लोष्टमादत्ते । तमन्तः शर्करं न्यस्यति ॥ २५ ॥

मा नो हिः सीज्जनिता यः पृथिव्या इति । अथ दक्षिणं पक्षमनुद्रुत्य
 बहिः शर्कराल्लोष्टमादत्ते । तमन्तः शर्करं न्यस्यत्यभ्यावर्तस्व पृथिवीति ।

which were born from the gods before three Yuga-periods—I rejoice the hundred and seven abodes of the brown ones.—O mothers, a hundred are your abodes and a thousand your sprouts. Possessing a hundred powers, do you render him my (sacrifice) void of disease. They are full of flowers, full of shoots, having fruit, fruitless, victorious as steeds, perennial plants.”⁴ With three verses from the northern buttock to the southern shoulder, “O Mothers, goddesses, plants, I beseech you. Do you go removing injury, dispelling injury. Your seat is in the *Ficus religiosa*, your residence is in the *Butea frondosa*.—You have indeed the cow as your share since you provide man (with food.) When desirous of food, I hold those plants in hand, the soul of the ailment perishes like one that is caught alive beforehand.”⁵ With (subsequent) three from southern buttock to the northern shoulder, “When the plants come together like princes in the assembly, the wise is called the healer, killer of Rakṣases, remover of diseases. The remover indeed is your mother, you are acting together. You are movers having wings. Remove what ails.—May one of you help another; another may go to help still another. You all those plants in harmony help this my speech.”⁶ With the (subsequent) five verses from the southern wing to the northern wing, “O man, the strength of plants granting wealth to thyself moves like the cattle from the cowpen.—The plants have stepped beyond all hindrances like the thief a cowpen. They have removed whatever there is the defilement in the body.—(O sacrificer), may (the plants) which have encroached upon thee and which have entered into all thy limbs, destroy thy disease like a stern person acting as the middleman.—O disease, do thou fly away together with the vulture and the partridge; together with the force of wind and whirl-wind.—I have obtained all plants for the non-injury of this sacrificer—the plant furnishing horses the plant having Soma (for its lord), the plant giving strength and equipped with vigour.”⁷ He sows all grains with fourteen verses.” “So says the Brāhmaṇa.”⁸ He then places clods of earth brought from the quarters. Having moved towards the east, he takes up a clod from the region outside the pebbles and places it inside the pebbles.

X.26

With the verse, “May Prajāpati who is the creator of the earth, who, possessing eternal laws, created the heaven, who created great glittering waters, not injure us.

4. TS IV.2.6.1
5. TS IV.2.6.2
6. TS IV.2.6.2,3
7. TS IV.2.6.3-4
8. TS V.2.5.5

अथ पुच्छमनुद्रुत्य बहिःशर्कराल्लोष्टमादत्ते । तमन्तःशर्करं न्यस्यत्यग्रे यत्ते
 शुक्रं यच्चन्द्रमिति । अथोत्तरं पक्षमनुद्रुत्य बहिःशर्कराद्द्वौ लोष्टावादत्त
 इषमूर्जमहमित आदद इति । तयोरन्यतरमन्तःशर्करं न्यस्यत्या नो गोषु
 विशत्वौषधीष्विति । तां दिशमितरं निरस्यति यस्यामस्य दिशि द्वेष्ट्यो
 भवति जहामि सेद्विमनिराममीवामिति । आददान एवैतां दिशमभि
 संपादयेदित्येतदेकम् । यजुषा यजुर्विपरिहरेदित्येतदपरम् । अथ महावेद्या
 उत्तरादशसीयाच्छङ्कोर्वेद्यन्तेन त्रीन्प्रतीचः प्रक्रमान्प्रक्रामत्युदञ्चं चतुर्थम् ।

We shall worship god Prajāpati with oblation."¹ Having gone towards the southern wing, he takes up a clod from outside the pebbles and places it inside the pebbles with the verse, "O earth, do thou turn towards us together with oblation and milk. May the desirable Agni creep over thy surface."¹ Having moved towards the tail, he takes up a clod from outside the pebbles and places it inside the pebbles with the verse, "May we O Agni, procure for gods that which is thy bright, glittering, pure and sacred form."¹ Having moved towards the northern wing, he takes up two clods from outside the pebbles with the halfverse, "I take up food and strength from here from the place of holy order, from the birth-place of immortality."² He places one of them within the pebbles with the verse-quarter, "May it enter into our cattle and plants."² With the verse-quarter, "I abandon decay, scarcity and disease"² he throws it towards that quarter towards which lives one whom he hates. He should adopt this direction while taking up the clod itself. This is one view. He should transpose the Yajus. This is another view.

From the pin fixed at the northern shoulder of the Mahāvedi, he strides three steps towards the west along the border of the Mahāvedi, and the fourth towards the north. He traces there the Cātvāla pit with the procedure of preparing the Cātvāla.³ He piles up the Uttaravedi with the procedure of preparing the Uttaravedi.³ Having carved out the navel, he pours down sand with six verses recited serially, "O Agni, thine are the fame and food. O rich in light, thy flames shine mightily, O thou with great radiance and wise, thou bestowest upon the sacrificer praiseworthy food together with might. Leading, O immortal Agni, do thou extend towards us wealth together with offspring. Thou art the master of a glorious form. Thou bestowest glorious wealth.—O son of strength Jātavedas, deposited with intentions, do thou rejoice in prayers. They have placed unto thee food which is rich in essence, of wondrous aids and produced in a nice place—(O Agni), possessing purifying power, illuminating power and comprehensive power, thou risest with thy brilliance. Thou approachest the heaven and earth like a son variously meeting his father and mother, and fillest them.—Men have placed in front for favour with speech for generations of men thee, Agni abiding by law, great, dwelling among all men, ready to hear, the most expanded, divine.—(I pray Agni who) sets the sacrifice in order, the wise, owner of great wealth, patron of the Bhṛgu, eager and full of discernment. Thou fillest glorious wealth."⁴

He piles up the Ūrdhvacit (pebbles) with the formula, "You are pilers, pilers around, do you pile upwards as a support. With that deity do you be seated firm in

1. TS IV.2.7.1
2. TS IV.2.7.2
3. cf. BaudhŚS IV.2
4. TS IV.2.7.2-3

तच्चात्वालस्यावृता चात्वालं परिलिखति । उत्तरवेदेरावृतोत्तरवेदिं निव-
पति । उत्तरनाभिमुत्साद्य सिकता निवपत्यग्रे तव श्रवो वय इति
षड्भिरनुच्छन्दसम् । अथोर्ध्वचित उपदधाति चित स्थ परिचित ऊर्ध्वचितः
श्रयध्वं तथा देवतयाङ्गिरस्वद्भुवाः सीदेति । अथानुव्यूहत्याप्यायस्वेति
गायत्र्या ब्राह्मणस्य सं ते पयाःसीति त्रिष्टुभा राजन्यस्य । यथासुष्ठु
यथाशर्करमनुव्यूहति ॥ २६ ॥ सप्तमः ॥

अथैतां महाचितिः सःसादयन्त्यग्रेण शालामुच्छ्राय्यां वा चर्मणि वा
द्वाविंशतिं च दर्भपुञ्जीलानि पयःप्रोक्षं चाज्यप्रोक्षं चाश्वं चौत्तरवेदिकांश्च
संभारान्बार्हस्पत्यत्रयोदशाश्च कुम्भेष्टकास्तावत एव हिरण्यशल्लकान्सतं
चोदकुम्भं च पुष्करपर्णं च रुक्मं च हिरण्मयं च पुरुषं स्तुचौ च सर्पशिरश्च
सर्वं च स्वयमातृण्णानिकोतं दश च स्कन्ध्या अवकाश्च या उ चान्या
उपधास्यन्भवति ता दधि च मधुमिश्रं कूर्मं चौदुम्बरं चोलूखलमुसलः
सर्वौषधं चोखाश्च पशुशीर्षाणि चेति । द्वाविंशतिं दर्भपुञ्जीलानि पयः
प्रोक्षे ऽवधाय तैः प्रोक्षत्यग्नीन्वो ऽग्निभ्यो जुष्टान्प्रोक्षामीति वा तूष्णीं वा ।
अग्निनाग्निः समिध्यत इत्याज्यप्रोक्षेण । अथ संप्रैषमाहाग्निभ्यः प्रणीयभानेभ्यो
ऽनुब्रूहीति । यदि होता न कामयते यजमान एव पुरीष्यासो अग्रय
इत्येतामेकां त्रिरन्वाह । अथाग्निप्रथमाः प्रतिपद्यन्ते । अथैतेनाश्वेन
प्राचाधिद्रवति ॥ २७ ॥

अभ्यस्थाद्विश्वाः पृतना अरातीरिति । अथ दक्षिणमःसमभ्य-
वक्रामन्तमनुमन्त्रयते यदक्रन्दः प्रथमं जायमान इति । उत्तरे श्रोण्यन्ते
सःसादयन्ति । अथ द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्रे अग्निं यो नो

the manner of Angirases.⁵ He spreads (sand) with the Gāyatrī verse, "O Soma, do thou swell up. Let thy strength be gathered on all sides. Do thou be (cause) for the gathering of strength...." for a brāhmaṇa sacrificer, and with the Trīṣṭubh verse, "O Soma, may the drinks of milk meet you; may the food-stuffs meet you. May the powers of one assaulting the enemy go to you. Being swollen for immortality, place the best glories in heaven...." for a Rājanya sacrificer. He spreads (sand) smoothly within the area of the pebbles.

X.27

Now is deposited "The great altar" (i.e. the materials to be arranged within the altar) in front of the hall upon a straw-mat or a hide: twentytwo bunches of darbha-grass, milk for sprinkling, clarified butter for sprinkling, a horse, substances pertaining to the Uttaravedī, (twelve) "pot-bricks" with the pot for rice for Brhaspati being the thirteenth, as many pieces of gold, a pan, a water-pitcher, a lotus-leaf, a golden sheet, a human figure made of gold, two ladles, head of a serpent, the entire set of Svayamātrīnā-stone (namely, Hiraṇyēṣṭakā, Maṇḍaleṣṭakā and Retaḥsic brick), ten Skandhyā bricks, Avakā plants and other plants which he may be laying down, curds mixed with honey, a tortoise, mortar and pestle made of *Ficus glomerata*, all grains, cauldrons and heads of the (offered) animals.

Having dipped the twentytwo bunches of darbha-grass into the sprinkling milk, he sprinkles (the materials) with the formula, "I sprinkle you the Agnis agreeable to the Agnis,"¹ or silently. He sprinkles with clarified butter with the verse, "Agni the wise, lord of house, young, carrier of oblation and having ladle for his mouth is enkindled with fire."² He then gives out the call (to the Hotṛ), "Do you recite verses for the fires being carried." If the Hotṛ is not inclined to recite the verses, the sacrificer himself recites three times the single verse, "May the Agnis originated in the earth and enjoying together with the flowing waters accept the offered oblation and nourishing big foods."³ With the horse in front, they move ahead. With this horse facing eastwards, he moves forward.

X.28

With the verse, "(This horse) has overcome all hostile armies, all foes: Agni said it to me; Soma said it to me. Brhaspati and Savitṛ said it to me. May Pūṣan place

5. TS IV.2.7.4

1. This formula is not traced elsewhere.

2. TS I.4.46.3

3. TS IV.2.4.3

अग्निरिति । स्वयंचितिं जपति यास्ते अग्रे समिधो यानि धामेति ।
 श्वेतमश्वमभिमृश्याधिद्रवत्यपामिदं न्ययनं नमस्त इति द्वाभ्याम् । अथ
 पुच्छसन्धौ चात्मसन्धौ च सतं निदधाति । अथोदकुम्भं पर्यस्यति । आदत्ते
 दक्षिणेन कुम्भः सव्येन कुम्भीः सतात्पूरयित्वा हिरण्यशल्कौ प्रत्यस्य
 या एता दक्षिणादंसात्स्वयमातृणामभ्याद्रवन्ति तासु विषुवत्य-
 नुसीतमुपदधाति ॥ २८ ॥

हिरण्यवर्णाः शुचयः पावका यासां राजा वरुणो याति मध्य इति
 द्वाभ्याम् । एवमेव पूरयित्वैवं प्रत्यस्य या एता उत्तरायै श्रोणेः
 स्वयमातृणामभ्याद्रवन्ति तासु विषुवत्यनुसीतमुपदधाति तृतीयया च
 चतुर्थ्या च । एवमेव पूरयित्वैवं प्रत्यस्य या एता दक्षिणायै श्रोणेः
 स्वयमातृणामभ्याद्रवन्ति तासु विषुवत्यनुसीतमुपदधाति पञ्चम्या च
 षष्ठ्या च । एवमेव पूरयित्वैवं प्रत्यस्य या एता उत्तरादंसात्स्वय-

me in the world of good-doer."¹ He follows the horse stepping upon the right shoulder with the verse, "When, O horse, being first born, coming up from the ocean or from the earth, thou didst neigh, that thy birth was praised like the wings of the eagle or the forelegs of a deer."¹ The materials are deposited near the northern shoulder. (The sacrificer) receives Agni within himself with the two verses, "I receive within myself Agni in front..." and "(O Pitrs), the Agni which...."² (The Adhvaryu) murmurs the Svayamciti formula, "O Jātavedas Agni, those which are the fire-sticks which form thy abode"³ Having touched the white horse, he climbs up (the field) with the two verses, "This is the meeting place of waters, the abode of the ocean. (O Agni) let thy weapons afflict a person other than us. Purifying, do thou be auspicious to us.—Obeisance to thy heat; obeisance to thy lustre, obeisance to thy flame. Let thy weapons afflict a person other than us. Purifying, do thou be auspicious to us."⁴ He places the pan at the junction of the tail and the body. He pours (into the pan) the water from the pitcher. He takes up the big pitcher with his right hand and the small one with his left hand. Having filled them with water from the pan, and having put two pieces of gold into them (one each) he lays them down in the middle of the furrows which run from the southern shoulder towards the naturally perforated stone.

X.29

With the two verses, "May the waters, goldenhued, bright, purifying, be auspicious and kindly to us, in which Kaśyapa was born, Indra was born and which, of different colours, bore Agni as the foetus. May the waters which drop honey and which are bright and purifying be auspicious and kindly to us, whose king Varuṇa, moves among the people inspecting their truth and untruth."¹ Having similarly filled in (the pitchers) and having put (pieces of gold into them), he lays them down in the middle of the furrows which run from the northern buttock towards the naturally perforated stone with the third and the fourth verse, "May the waters be auspicious and kindly to us which the gods in the heaven consume, which assume different forms in the midregion and which, bright, moisten the earth with water.—O waters, gaze at me with kindly sight, touch my skin with gentle body. I offer you all Agnis residing in water. Do you place in me strength, vigour and lustre."²

1. TS IV.2.8.1
2. TS V.7.9.1; cf. BaudhŚS X.20
3. TS V.2.8.1; BaudhŚS X.23
4. TS IV.6.1.3

1. TS V.6.1.1
2. TS V.6.1.2

मातृणामभ्याद्रवन्ति तासु विषुवत्यनुसीतमुपदधाति सप्तम्या चाष्टम्या
 च । एवमेव पूरयित्वैवं प्रत्यस्य या एता दक्षिणात्पक्षात्स्वयमातृणामभ्या-
 द्रवन्ति तासु विषुवत्यनुसीतमुपदधाति नवम्या च दशम्या च । एवमेव
 पूरयित्वैवं प्रत्यस्य या एता उत्तरात्पक्षात्स्वयमातृणामभ्याद्रवन्ति तासु
 विषुवत्यनुसीतमुपदधात्येकादश्या च द्वादश्या च । तासां बार्हस्पत्यं मध्य
 उपदधाति दिवि श्रयस्वान्तरिक्षे यतस्व पृथिव्या संभव ब्रह्मवर्चसमसि
 ब्रह्मवर्चसाय त्वेति । अनुसीतमुपदधातीति ब्राह्मणम् । तथादेवतं कृत्वा
 सूददोहसः करोति ॥ २९ ॥

अथोत्तरवेदेरावृतोत्तरवेदिमलङ्करोति । अथोत्तरवेद्यामपां पृष्ठमसीति
 पुष्करपर्णमुपदधाति । तथादेवतं कृत्वा सूददोहसं करोति ।

Having similarly filled in (the pitchers) and having put (pieces of gold into them), he lays them down in the middle of the furrows which run from the southern buttock towards the naturally perforated stone with the fifth and the sixth verses, "Since coming down from the heaven, you made noise at the killing of the serpent, therefore you are all around known as *nadī* (roarer) by name. O rivers, those are your names.—Since impelled by Varuṇa those (rivers) wallowed speedily, Indra acquired you O rivers who were passing. Therefore you are known as *Ap* (acquired)."³ Having similarly filled in (the pitchers) and having put (into them pieces of gold), he lays them down in the middle of the furrows which run from the northern shoulder towards the naturally perforated stone with the seventh and the eighth verses; "Indra with his powers stayed you divine waters who were flowing without any purpose. You are therefore called *Vār* (chosen).—One god (Indra) stayed the waters flowing at will. The big ones breathed forth; therefore *udaka* (water) is so called."⁴ Having similarly filled in (the pitchers) and having put (into them pieces of gold), he lays them down in the middle of the furrows which run from the southern wing towards the naturally perforated stone with the ninth and tenth verses, "The waters are blessed, waters indeed are ghee; these water support Agni and Soma. The sharp sap of waters mixed with honey, coming over, may come to me together with vital breath and strength.—I witness, and I hear. The sound of these waters, the speech, comes to me. O waters, I believe, when I was gratified by you, I enjoyed ambrosia."⁵ Having similarly filled in (the pitchers) and having put (into them pieces of gold), he lays them down in the middle of the furrows which run from the northern wing towards the naturally perforated stone with eleventh and twelfth verses, "O waters, you are healing; give us strength for seeing great rejoicing.—Grant us here that which is your most auspicious sap like eager mothers."⁵

He lays down the pot of rice cooked for Bṛhaspati in the middle of these (waterpot-bricks) with the formula, "Take resort in the heaven, be stretched upto the midregion, be united with the earth; thou art Brahman-splendour, for Brahman-splendour, thee."⁵ "He lays (them) down along the furrows," so says the Brāhmaṇa.⁶ Having recited the *tayādevata* formula he recites the *sūdadōhasa* verse (with regard to each of them)

X.30

(The Adhvaryu) accomplishes the Uttaravedi following the procedure laid down for the Uttaravedi. With the formula, "Thou art the surface of waters," he lays

3. TS V.6.1.2-3

4. TS V.6.1.3

5. TS V.6.1.3-4

6. TS V.6.2.5

अथोत्तरवेद्यामेवोत्तरनिर्बाधः रुक्ममुपदधाति ब्रह्म जज्ञानमिति । अथै-
 नमक्षण्या पञ्चगृहीतेन व्याधारयति कृणुष्व पाजः प्रसितिं न पृथ्वीमिति ।
 अथ दक्षिणतः प्राञ्चः हिरण्मयं पुरुषमुपदधाति हिरण्यगर्भः समवर्तताग्र
 इति । अथैनमभिमृशति द्रप्सश्चस्कन्देति । तयादेवतं कृत्वा सूददोहसौ
 करोति । अथोत्तरतः प्रक्रमवेलायाः स्तुचावुपदधात्याज्यस्य पूर्णा
 कार्ष्ण्यमयीं दध्नः पूर्णामौदुम्बरीं दक्षिणां कार्ष्ण्यमयीमुत्तरा-
 मौदुम्बरीमियमसीति कार्ष्ण्यमयीमसावसीत्यौदुम्बरीं मनसैव । तयादेवतं
 कृत्वा सूददोहसौ करोति । अथ दक्षिणे प्रललाटे सर्पशिर उपदधाति नमो
 अस्तु सर्पेभ्य इति तिसृभिरनुच्छन्दसम् । अपि वा यतउच्चारं जनपदस्य
 जन्यं भयं मन्यते । तयादेवतं कृत्वा सूददोहसं करोति ॥ ३० ॥
 अष्टमः ॥

अथ स्वयमातृणां यजुषा करोति ध्रुवासि धरुणास्तृता विश्वकर्मणा
 सुकृता । मा त्वा समुद्र उद्वधीन्मा सुपर्णो ऽव्यथमाना पृथिवीं दृहेति ।

down upon it the lotus leaf. He recites the *tayādevata* formula and then the *sūdadohasa* verse. On the Uttaravedi he places the golden sheet with its knobs upwards with the verse, "The Brahman is born first like the shining sun who rising in the east has spread its rays on all sides, and has revealed its fundamental and eminent forms and also the cause of the existent and non-existent."¹ He pours over it an Āghāra libation diagonally with five spoonfuls of clarified butter with the verse, "(O Agni), do thou demonstrate strength like an extensive trap. Surrounded by the ministers, do thou proceed together with an elephant. Chasing after a swift trap, thou art a hunter. Do thou attack the demons with thy fiery weapons."² Towards the south he lays down the golden figure of human being with its head towards the east with the verse, "Hiranyagarbha existed first of all. Born, he alone was the lord of all creatures. He supported the heaven and this earth. We shall worship god Prajāpati with oblation."³ He touches it with the verse, "The drop has fallen on the earth along the heaven, along this birth-place and also the earlier one. I offer the drop flowing along the third birth-place and along the seven Hotrās."⁴ Having recited the *tayādevata* formula he recites the *sūdadohasa* verse (twice with regard to the two). Towards the north on the border of a step he places two ladles : one made of *Flacourtia ramontchi* filled with clarified butter and the other made of *Ficus glomerata* filled with curds—that of *Flacourtia ramontchi* towards the south and that of *Ficus glomerata* towards the north, thinking mentally "thou art this" about that of *Flacourtia ramontchi* and "Thou art that" about that of *Ficus glomerata*. Having recited the *tayādevata* formula he recites the *sūdadohasa* verse with regard to each of them. On the southern part of the forehead (of the field) he places the serpent's head with three verses, recited serially "Obeisance to the serpents which are on the earth, obeisance to the serpents which are in the midregion and in the heaven.—Obeisance to the serpents which are in the shining heaven, which are in the rays of the sun and which have made a seat in the waters.—Obeisance to the serpents which act as the arrows of the sorcerers, which are in plants or which lie in pits."⁴ Or (he may place the serpent's head) towards that direction of the kingdom from which (the sacrificer) may think of danger from the people. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse.

X.31

(The Adhvaryu) consecrates the naturally perforated stone with the formula, "Thou art firm, supporting, not subdued, well-fashioned by Viśvakarman. Let not

1. TS IV.2.8.2
2. TS I.2.14.1
3. TS IV.2.8.2
4. TS IV.2.8.3

अथैनामश्वमवघ्राप्याविदुषा ब्राह्मणेन सहाधिद्रुत्योपदधाति यथैतस्य
 पुरुषस्य प्राणैः प्राणाः संनिधीयेरन्नापिधीयेरन् । भूः प्रजापतिस्त्वा
 सादयत्वित्यनुद्रुत्याग्निस्त्वाभिपातु मह्या स्वस्त्या छर्दिषा शंतमेन तया
 देवतयाङ्गिरस्वद्भुवा सीदेति । अनुप्राण्यात्प्रथमाः स्वयमातृणामुपधायेति ।
 अनुप्राणिति । अथैष ब्राह्मणो वरं ददाति । अथ स्रुचि चतुर्गृहीतं गृहीत्वा
 स्वयमातृणावकाशे जुहोति चितिं जुहोमि मनसा घृतेनेति ।
 अङ्गुष्ठाभ्यामन्वारभ्यान्वारोहं वाचयति पृथिवीमाक्रमिषं प्राणो मा मा
 हासीदिति । अपरे बिले हिरण्येष्टकामुपदधाति तेजो ऽसि तेजो मे यच्छ
 पृथिवीं यच्छ पृथिव्यै मा पाहीति । तां जघनेन प्रक्रमवेलायां
 मण्डलेष्टकामुपदधाति पृथिव्युदपुरमन्त्रेन विष्टेति । दक्षिणतो रेतःसिचमुप-
 दधाति पृथिवी रेतःसिक्सा मे रेतो दधातु सा मे रेतः प्रजनयत्विति ।
 तयादेवतं कृत्वा सूददोहसः करोति ॥ ३१ ॥

the ocean submerge thee nor the eagle (attack). Not shaking, do thou strengthen the earth."¹ Having made it smelt by the horse, he lays it down having gone forward together with a non-learned brāhmaṇa in such a way that the vital breaths (of this stone) remain by the side of, not cover, those of this (golden) man, with the formula "*bhūh*, may Prajāpati seat thee" running further with the formula ("on the surface of earth, expansive, extending; thou art extension, thou art extending; thou art *bhūh*; thou art the earth; thou art Aditi, supporter of everything, sustainer of the entire world. Do thou go to the earth; do thou support the earth; do thou not injure the earth for all Prāṇa, Apāna, Vyāna, Udāna, for stability, for motion. May Agni guard thee with great prosperity, with most auspicious residence. Do thou sit firm with that deity in the manner of the Aṅgirasas."² "Having laid down the first naturally perforated stone, one should breathe over it." So (is it said).³ (The Adhvaryu) breathes over it. Then the non-learned brāhmaṇa gives a boon (to the Adhvaryu).

Having taken up four spoonfuls into the ladle, (the Adhvaryu) makes an offering with the verse, "I make an offering to thought with mind and clarified butter so that the gods enjoying offerings and promoting truth may arrive here. On the path of the moving ocean I offer non-decaying oblation to Viśvakarman for all days."⁴ Having caused to touch it⁵ with two thumbs, he makes (the sacrificer) recite the Anvārambha formula, "I have traversed the earth; may the vital breath not leave me; I have traversed the midregion; may the offspring not leave me; I have traversed the heaven; we have reached the heaven."⁶ In the western cavity he lays down a golden brick (i.e. a piece of gold) with the formula, "Thou art lustre; grant me lustre, grant me the earth, guard me for the earth."⁷ To its rear on the border of a step he lays down the Maṇḍala brick with the formula, "The earth full of food, flood of water, men are thy guardians, Agni is placed in this (brick); I resort to it; may it grant welfare and protection for me."⁸ He lays down the Retahsic brick towards the south with the formula, "The earth is Retahsic; may it grant me semen virile, may it produce saman virile in me."⁹ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

1. TS IV.2.9.1

2. TS IV.2.9.1-2

3. cf. TS V.5.5.2

4. TS V.5.4.3

5. Or having himself touched.

6. TS V.6.8.1

7. TS V.7.6.1

8. TS IV.4.5.1

9. The formula is not traced elsewhere. cf. TS V.6.8.5.

अथैता दश स्कन्ध्याः प्राचीरायातयति द्वे ऋतव्ये द्वे द्वियजुषी विराजं
च विश्वज्योतिषं च सयुजं चाषाढां च द्वे संयान्यौ । ऋतव्ये उपदधाति
मधुश्च माधवश्चेति । अवकामनूपदधात्यग्रेर्योनिरसीति । अथ द्वियजुषी
उपदधाति काण्डात्काण्डात्प्ररोहन्ती या शतेन प्रतनोषीति द्वाभ्यां दूर्वेष्ट-
काम् । अथ हिरण्यमूर्ध्नोमुपदधाति यास्ते अग्रे सूर्ये रुचो या वो देवाः सूर्ये
रुच इति । विराजं च विश्वज्योतिषं च विराट् ज्योतिरधारयद्बृहस्पतिस्त्वा
सादयत्वित्युत्तराम् । अथ सयुजमुपदधातीन्द्राग्निभ्यां त्वा सयुजा युजा
युनज्मीति । अथाषाढां त्र्यालिखितामुत्तरलक्ष्माणमुपदधात्यषाढासि सह-
मानेति । अथ संयान्यावुपदधात्यग्रेर्यान्यसि देवानामग्रेर्यान्यसीति ।
तयादेवतं कृत्वा सूददोहसः करोति ॥ ३२ ॥

X.32

(The Adhvaryu) arranges ten Skandhyā bricks in a line towards the east: two Ṛtavyā bricks, two Dviyajus bricks, Virāj, Viśvajyotis, Sayuj, Aṣādhā and two Saṁyānī bricks. He lays down the two Ṛtavyā bricks with the formula, "(You are) Madhu and Mādhava the two months of spring. Thou art the internal support of Agni. May the heaven and earth be adapted, may the waters and plants be adapted; may the Agnis abiding by a rule be adapted severally for my greatness. May the Agnis which, of similar minds, live between the heaven and earth, adapting themselves to the (relevant) months, come to us like gods to Indra."¹ He places upon them the plant *Blixia octandra* with the formula, "Thou art the womb of Agni."² He lays down two Dviyajus bricks: Dūrveṣṭakā with the two verses; "Growing from each stem from each joint, do thou, O Durvā, extend thyself by hundred and thousand.—To thee who thou extendest thyself by hundred and shootest by thousand, we shall, O divine brick, worship with oblation."³ He lays down the Hiraṇyamūrdhnī brick with the verses, "O Agni, those flames of thine which rise in the heaven as rays of the rising sun, with all those beams do thou make us lustrous for the people.—O gods, those your lustres which are in the sun and which are among the cattle and horses, O Indra-Agni and Bṛhaspati, do you grant us lustre by means of them all."⁴ He lays down the Virāj and Viśvajyotis bricks—the first with the formula, "Virāj has held the lustre; Samrāj has held the lustre; Svarāj has held the lustre."⁴ the second towards the north with the formula, "May Bṛhaspati place thee the lustrous on the surface of the earth for all Prāṇa and Apāna. Do thou grant all lustre; Agni is thy lord."⁵

He lays down the Sayuj brick with the formula, "I yoke thee in bonds of fellowship with Indra-Agni for wealth, prosperity and pre-eminence among the fellows. I yoke thee in bonds of fellowship with me."⁶ He lays down the Aṣādhā brick with three lines with its sign upwards with the formula, "Thou art the Aṣādhā; overcoming, do thou overcome the enemies; overcome those who practise enmity; overcome the armies, overcome the assailants. Thou hast thousandfold strength; do thou impel me."³ He lays down the two Saṁyānī bricks with the formulas, "Thou art the path of Agni;" "Thou art Agni's path for gods."⁷ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

1. TS IV.4.11.1-2 The mantra *agner antaḥśleṣo'si* ... is to be joined also to *śukra's ca śuciś ca* (BaudhŚS X.38); *nabhaś ca nabhasyaś ca* (BaudhŚS X.40); *iṣas co'rjaś ca* (BaudhŚS X.40).
2. The formula is not traced elsewhere. cf. TSV 4.2.1.
3. TS IV.2.9.2
4. TS IV.2.9.4
5. TS IV.4.6.1
6. TS IV.4.5.1
7. TS IV.4.6.2

अथोत्तरेण त्र्यालिखितामुपविश्य याचति दधि च मधुमिश्रं कूर्मं च । तं दध्ना मधुमिश्रेणाभ्यनक्ति मधु वाता ऋतायत इति तिसृभिरनुच्छन्द-
 सम् । अथैनमवकाभारेण परिवेष्ट्य पुरस्तात्प्रत्यञ्चमुपदधाति मही द्यौः
 पृथिवी च नश्चतस्र आशाः प्रचरन्त्वग्रय इति द्वाभ्याम् । अथैनं शङ्खभिः
 परिणिहन्त्यभितो ऽनवसर्पणाय । तयादेवतं कृत्वा सूददोहसं करोति ।
 अथात्रैव तिष्ठन्याचत्यौदुम्बरं चोलूखलमुसलं सर्वौषधं च । तदे-
 तत्प्रादेशमात्रमुलूखलं भवत्यरत्निमात्रं मुसलम् । तस्मिन्सर्वौषधम-
 वहन्त्यूर्जो भागो ऽस्यूर्जः पवित्रमूर्गन्निमन्नाद्यायेति । अथैनमुत्तरतः
 प्रक्रमवेलायामुपदधाति तद्विष्णोः परमं पदमिति । लोकंपृणामुत्तरतो
 मुसलं करोति । तयादेवतं कृत्वा सूददोहसौ करोति । अथ मुख्यामुखां
 याचति । तस्यामन्तरवस्त्राविणीं द्वे स्नुवाहुती जुहोति । अग्रे युक्ष्वा हि ये
 तवेति दक्षिणे बिले जुहोति युक्ष्वा हि देवहूतमानित्युत्तरे । अथैनामुत्तरतः
 प्रक्रमवेलायामुपदधाति ध्रुवासि पृथिवि सहस्व पृतन्यत इति । लोकंपृणे
 उत्तरत इतरे करोति । तयादेवतं कृत्वा सूददोहसः करोति । अथैतत्पुरुष-

X.33

Having sat down to the north of the (Āṣadhā brick with) three lines, (the Adhvaryu) asks for curds mixed with honey and the tortoise. He besmears (the tortoise) with curds mixed with honey with three verses recited serially. The winds blow honey for the pious; the rivers flow honey; may the plants be sweet for us.—Honey by night and honey at dawn; the earthly region be sweet. Heaven the father be sweet for us.—May the plant be sweet for us; may the sun be sweet. May the cows be full of honey for us.”¹ Having surrounded it with a load of *Blyxa octrandia*, he lays it down east-west with two verses, “May the great heaven and earth mingle the sacrifice for us. May they fill us with nourishment.—Let the fires advance towards the four quarters, knowing, may he (the tortoise) lead our sacrifice. The prayer providing clarified butter, undecayed, rich in heroes becomes the fire-stick for the oblations.”² Then he fixes it around with pins on all sides for the purpose of non-crawling. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse. Standing here only, he asks for mortar and pestle made of *Ficus glomerata* and all grains. The mortar is as high as a span and the pestle as high as Aratni. He pounds in it (the mortar) all grains with the formula, “Thou art the share of strength, the strainer of strength, strength, food for eating.”³ He places it (the mortar) towards the north on the border of a step with the verse, “Wise men always perceive that highest abode of Viṣṇu as an eye fixed in the heaven.”⁴ He places the pestle to the north of the Lokampṛṇā brick. After having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

Then he asks for the principal cauldron. He offers two spoonfuls of clarified butter flowing inside it. He offers in the southern cavity with the verse, “O god Agni, do thou yoke your skillful horses which are swift and carry (the chariot) efficiently.”⁵ In the northern cavity with the verse, “O Agni, like a charioteer, do thou yoke the horses—the invokers of Gods. Do thou, the old Hotṛ, sit down (here).”⁶ He lays it down towards the north on the border of one step with the formula, “O earth (cauldron), thou art firm; do thou overcome the assailants. Fashioned by Gods, thou hast come with ambrosia.”⁷ He employs the other two (cauldrons) as space-fillers. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He then asks for the head of man. He puts pieces of gold in its apertures. In the mouth with the verse, “The drop has fallen on the earth along the heaven, along

1. TS IV.2.9.3
2. TS V.7.8.2
3. This formula is not traced elsewhere.
4. TS IV.2.9.5
5. TS IV.2.9.4

शिरो याचति । तस्य प्राणेषु हिरण्यशल्कान्प्रत्यस्यति द्रप्सश्चस्कन्देत्यास्ये
 ऽभूदिदं विश्वस्य भुवनस्य वाजिनमिति दक्षिणस्यां नासिकायामग्रेवैश्वानरस्य
 चेत्युत्तरस्यामग्रिज्योतिषा ज्योतिष्मानिति दक्षिणे ऽक्षिण रुक्मो वर्चसा
 वर्चस्वानित्युत्तर ऋचे त्वेति दक्षिणे कर्णे रुचे त्वेत्युत्तरे । अथ स्रुचि
 चतुर्गृहीतं गृहीत्वा दक्षिणे ऽक्षिण जुहोति चित्रं देवानामुदगादनीक-
 मिति । अपरं चतुर्गृहीतं गृहीत्वोत्तरे ऽक्षिण जुहोति चित्रं देवानामिति ।
 समान्या जुहोतीति ब्राह्मणम् । अथैनदध्ना मधुमिश्रेण पूरयति समित्स्रवन्ति
 सरितो न धेना इत्यान्तादनुवाकस्य । अथैनत्प्राचीनमुत्तानमुखायामुपदधाति
 ॥ ३३ ॥

आदित्यं गर्भं पयसा समञ्जन्नित्यनुद्रुत्येमं मा हिंसीद्विपादं पशूना-
 मिति । मयुमारण्यमनु ते दिशामीति शुचमनूत्सृजति । ललाटे हिरण्ये-
 ष्टकामुपदधाति विश्वकर्मा दिशां पतिरिति । अथ पुरस्तात्प्रत्यङ्मुख

this birth-place and also the earlier one. I offer the drop flowing along the third birth-place and along the seven Hotrās;⁶ In the southern nostril with "This has become the whey of the entire world,"⁷ in the northern nostril with "and of Agni Vaiśvānar,"⁷ in the southern eye with "Agni is lustrous with lustre,"⁷ in the northern eye with "The golden sheet is strong with strength."⁷ In the southern ear with "For Rk thee,"⁷ in the northern ear with "For splendour thee."⁷ Having taken four spoonfuls in the ladle, he makes an offering in the southern eye with the verse, "The bright face of gods, the eye of Mitra, Varuṇa and Agni has risen up. The sun, the soul of the moving and the steady has filled in the heaven, earth and midregion."⁸ Having taken up another four spoonfuls, he makes an offering in the northern eye with the verse, "The bright face of gods ..."⁸ "He makes an offering with the same verse," so says the Brāhmaṇa.⁹ He then fills it with curds mixed with honey with the remaining part of the verse up to the end of the Anuvāka, "The oblations flow together like streams, purified within with heart and mind; I behold the streams of clarified butter. In the midst of them is a golden reed. An eagle making honey, having a nest sits in it providing honey for the deities. Seven ruddy ones sit on its bank yielding the stream of ambrosia."¹⁰ He then places it upon the cauldron with its face upwards and towards the east.

X.34

"(O Agni being piled up), anointing with milk Āditya the embryo," beginning with this (he should continue), "a counterpart of a thousand (bricks), multiformed, do thou spare this (head), do not touch with thy heat. Being piled up, do thou make (the sacrificer) living for a hundred years. Do not injure him, his bipeds and quadrupeds."¹ With "I direct the wild deer towards thee; piling up thy forms therewith, do thou seat thyself,"¹ he (symbolically) casts away the heat. He lays down a golden brick on the forehead with the formula, "Viśvakarman is the lord of quarters; may he guard our cattle; may he guard us; obeisance to him." Having sat down towards the east facing westwards, he lays down the head of the horse within the body (of the Fire-altar) with the verse, "O Agni, do thou not injure the horse in the high region, speedy like the wind, the navel of Varuṇa, born in the middle of water, child of streams, brown, traced by the small stones. Do not injure this

6. TS IV.2.9.5

7. TS IV.2.9.6

8. TS I.4.43.1

9. TS V.5.3.3

10. TS IV.2.9.6

1. TS IV.2.10.1

उपविश्यान्तरात्मन्नश्वस्य शिर उपदधाति वातस्य ध्राजिं वरुणस्य नाभिमित्यनुद्रुत्येमं मा हिंसीरेकशफं पशूनामिति । गौरमारण्यमनु ते दिशामीति शुचमनूत्सृजति । ललाटे हिरण्येष्टकामुपदधाति प्रजापतिर्दिशां पतिरिति । अथ पश्चात्प्राङ्मुख उपविश्यान्तरात्मन्नृषभस्य शिर उपदधात्यजस्रमिन्दुमरुषं भुरण्युमित्यनुद्रुत्येमं समुद्रं शतधारमुत्समिति । गवयमारण्यमनु ते दिशामीति शुचमनूत्सृजति । ललाटे हिरण्येष्टकामुपदधाति रुद्रो दिशां पतिरिति । अथ दक्षिणत उदङ्मुख उपविश्यान्तरात्मन्वृष्णेः शिर उपदधाति वरूत्रिं त्वष्टुर्वरुणस्य नाभिमित्यनुद्रुत्येमामूर्णायुं वरुणस्य मायामिति । उष्ट्रमारण्यमनु ते दिशामीति शुचमनूत्सृजति । ललाटे हिरण्येष्टकामुपदधाति वरुणो दिशां पतिरिति । अथोत्तरतो दक्षिणामुख उपविश्यान्तरात्मन्बस्तस्य शिर उपदधाति यो अग्रिरग्रेस्तपसो ऽधि जात इत्यनुद्रुत्याजा ह्यग्रेरजनिष्ट गर्भादिति । शरभमारण्यमनु ते दिशामीति शुचमनूत्सृजति । ललाटे हिरण्येष्टकामुपदधात्यग्निर्दिशां पतिरिति । अन्तेषु तस्य व्युदूह्योपदध्यादिति ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः करोति ॥ ३४ ॥ नवमः ॥

अथापस्या उपदधाति । अपां त्वेमन्त्सादयामीति पञ्च पुरस्तात्प्रती-
चीरुपदधाति पञ्च दक्षिणतः पञ्च पश्चात्प्राचीः पञ्चोत्तरतश्छन्दस्याः ।

(horse) one-hoofed among the animals, neighing, speedy among the speedies."² He casts away the heat with the verse, "I direct the wild Gayal towards thee; piling up thy forms therewith, do thou seat thyself."³ He lays down a golden brick on the forehead with the formula, "Prajāpati is the lord of quarters; may he guard our cattle; may he guard us; obeisance to him."¹ Having sat down towards the west facing east, he lays down the head of the bull with the verse, "I praise Agni with obeisance with the first conception, the undecaying drop, ruddy, active. Do thou, forming thyself in due order, do not injure the cow, the resplendent Aditi.—O Agni, do thou not injure this ocean, the hundred-streamed spring being expanded in the middle-of the creation, Aditi yielding ghee for men in the highest region."³ He casts away the heat with the formula, "I direct the wild Gayal towards thee; piling up thy forms therewith do thou seat thyself."³ He lays down a golden brick on the forehead with the formula, "Rudra is the lord of quarters; may he guard our cattle; may he guard us; obeisance to him."²

Having sat down towards the south facing northwards, he lays down the head of a ewe within the body (of the Fire-altar) with the verse, "O Agni, do thou not injure in the highest region the ewe, the guard of Tvaṣṭṛ, navel of Varuṇa, born from the farthest region, the great thousandfold power of Asura.—O Agni, do thou not injure this woolly power of Varuṇa, the skin of the bipeds and quadrupeds, the first birth-place of Tvaṣṭṛ's offspring."³ He casts away the heat with the formula, "I direct the wild animal towards thee piling up thy forms; therewith do thou seat thyself."³ He lays down a golden brick on the forehead with the formula, "Varuṇa is the lord of quarters; may he guard our cattle; may he guard us; obeisance to him."² Having sat down towards the north facing southwards, he lays down the head of a wild goat within the body (of the Fire-altar) with the verses, "O Agni, may thy wrath spare him.—Agni who born of the glow of Agni shines on the earth and in the heaven through whom Viśvakarman enveloped the beings.—The she-goat was born as the foetus of Agni. She first gazed at the begetter. Thereby those worthy of sacrifice attained pre-eminence. Thereby gods attained godhood first."⁴ He casts away the heat with the formula, "I direct the wild deer towards thee piling up thy forms; therewith do thou seat thyself."⁴ He lays down a golden brick on the forehead with the formula, "Agni is the lord of quarters; may he guard our cattle; may he guard us; obeisance to him."²

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Then (the Adhvaryu) lays down the Apasyā bricks. He lays down five to the east in a line towards the west respectively with the formulas, "I lay thee down in the

2. TS V.5.5.1

3. TS. IV.2.10.3

4. TS IV.2.10.4

तयादेवतं कृत्वा सूददोहसः करोति । अथ प्राणभृत उपदधात्ययं पुरो
 भुवस्तस्य प्राणो भौवायनो वसन्तः प्राणायनो गायत्री वासन्ती गायत्र्यै
 गायत्रं गायत्रादुपांशुरुपांशोस्त्रिवृत् त्रिवृतो रथंतरं रथंतराद्वसिष्ठ ऋषिः
 प्रजापतिगृहीतया त्वया प्राणं गृह्णामि प्रजाभ्य इति दश प्राचीरायातयति
 स्वयमातृणायाः । अयं दक्षिणा विश्वकर्मेति दश दक्षिणा आयातयति
 स्वयमातृणायाः । अयं पश्चाद्विश्वव्यचा इति दश प्रतीचीरायातयति
 स्वयमातृणायाः । इदमुत्तरात्सुवरिति दश प्रतीचीरायातयति
 स्वयमातृणायाः । इयमुपरि मतिरिति दशभिरुपरिष्ठात्प्रदक्षिणं परिचिनोति ।
 अक्षणयोपदधातीति ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः करोति । अथ

movement of waters," "I lay thee down in the rising of waters," "I lay thee down in the ashes of waters," "I lay thee down in the light of waters" "I lay thee down in the abode of waters."¹ Five to the south (in a line towards the north) respectively with the formulas, "Do thou be placed in the pond, the seat," "Do thou be placed in the ocean, the seat," "Do thou be placed in the waters, the seat," "Do thou be placed in the residence of waters."¹ "Do thou be placed in the seat of waters." Five to the west in a line towards the east respectively with the formulas, "I place thee in the seat of waters," "I place thee in the dwelling of waters," "I place thee in the soil of waters," "I place thee in the womb of waters." "I place thee in the spot of waters." He lays down five Chandasyā bricks to the north (in a line towards the north), respectively with the formulas, "Gāyatrī metre," "Triṣṭubh metre," "Jagatī metre," "Anuṣṭubh metre" and "Pañkti metre."¹ Having recited the *tayādevata* formula he recites the *sūdadohasa* verse (in each case). He then lays down the Prāṇabhṛt bricks. He lays down ten in a line towards the east from the naturally perforated stone with the formula, "This is front in Bhuva; Prāṇa the son of Bhuva, Vasanta born of Prāṇa, Gāyatrī born of Vasanta, Gāyatra born of Gāyatrī, Upāṁśu (cup) born of Gāyatra, Trivṛt (stoma) born of Upāṁśu, Rathantara (Prṣṭha) born of Trivṛt, Vasiṣṭha Ṛṣi born of Rathantara. With thee taken by Prajāpati I take up Prāṇa for offspring."² He lays down in a line towards the south from the naturally perforated stone with the formula, "This Viśvakarman is towards the south, mind born of that Viśvakarman, Grīṣma born of mind, Triṣṭubh born of Grīṣma, Aiḍa (sāman) born of Triṣṭubh, Antaryāma (cup) born of Aiḍa, Pañcadaśa (stoma) born of Antaryāma, Bṛhat (Prṣṭha) born of Pañcadaśa, Bharadvāja Ṛṣi born of Bṛhat, With thee taken by Prajāpati I take mind for offspring."²

He lays down ten (bricks) in a line towards the west from the naturally perforated stone with the formula, "This one extending towards all sides to the west, eye born of that extending on all sides, rains born of eye, Jagatī born of rains, Rkṣama (sāman) born of Jagatī, Śukra (cup) born of Rkṣama, Saptadaśa (stoma) born of Śukra, Vairūpa (sāman) born of Saptadaśa, Viśvāmitra Ṛṣi born of Vairūpa. With thee taken by Prajāpati I take up eye for offspring."³ He lays down ten (bricks) in a line towards the north from the naturally perforated stone with the formula, "This one, Suva to the north, ear born of that Suva, Śarad (season) born of ear, Anuṣṭubh born of Śarad, Svāra (sāman) born of Anuṣṭubh, the Manthin (cup) born of Svāra, Ekaviṁśa (stoma) born of Manthin, Vairāja (Prṣṭha) born of Ekaviṁśa, Jamadagni Ṛṣi from Vairāja. With thee taken by Prajāpati, I take up ear for

1. TS IV.3.1.1

2. TS IV.3.2.1

3. TS IV.3.2.2

संयत उपदधात्यायुषः प्राणं संतन्विति द्वादश तिस्रस्तिस्रो दिक्षु न मध्ये ।
तयादेवतं कृत्वा सूददोहसः करोति । अथापानभृत उपदधाति । प्राची
दिशां वसन्त ऋतूनामग्निर्देवता ब्रह्म द्रविणं त्रिवृत्स्तोमः स उ पञ्चदश-
वर्तनिस्त्र्यविर्वयः कृतमयानां पुरोवातो वातः सानग ऋषिरिति । वाचयति
पितरः पितामहा इति दक्षिणेन प्राणभृतो दश प्रतीचीरायातयति
स्वयमातृणामभि । दक्षिणा दिशामिति जघनेन प्राणभृतो दशोदी-

offspring.”³ He piles around by the right ten (bricks)⁴ behind the naturally perforated stone with the formula, “This one above, thought, speech born of that thought, winter born of speech, Paṅkti (metre) born of winter, Nidhanavat (sāman) born of Paṅkti, the Āgrayaṇa (vessel) born of Nidhanavat (sāman), Triṇava and Trayastriṁśa (stomas) born of Āgrayaṇa, the Śākvara and Raivata (Pṛṣṭhas) from Triṇava and Trayastriṁśa, Viśvakarman Ṛṣi from Śākvara and Raivata. With thee taken by Prajāpati I take up speech for offspring.”⁵ “He lays down (the bricks) transversely.” So says the Brāhmaṇa.⁶ Having recited the *tayādevata* formula he recites the *sūdadohasa* verse (with regard to each).

He lays down twelve Saṁyat bricks with the formulas, “Do thou unite the Prāṇa with life; unite Apāna with Prāṇa; unite Vyāna with Apāna; unite the eye with Vyāna; unite the ear with the eye; unite the mind with the ear; unite the speech with mind; unite self with speech; unite the earth with self; unite the midregion with the earth; unite the heaven with mid-region; unite the celestial world with the heaven.”⁷ Three each towards the quarters; none in the middle. Having recited the *tayādevata* formula he recites the *sūdadohasa* verse (with regard to each). He then lays down ten Apānabhṛt bricks to the south of the Prāṇabhṛt bricks in a line to the west towards the naturally perforated stone (each one) with the formula, “(Thou art) the east among the quarters; Vasanta among the seasons; Agni the deity, Brāhmaṇa the wealth; Trivṛt the stoma—the way towards the Pañcadaśa (stoma); (a calf) as old as three sheep (i.e. eighteen months old) among the cattle; the Kṛta age among the

4. According to Bhavasvāmin two to the east, three to the south, two to the west and three to the north.

5. TS IV.3.2.2

6. Ts V.2.10.4 Bhavasvāmin says *akṣṇayo'pa dadhāti iti vacanād atra kramāmnātām upadhānam upadhānakramas ca*. This Brāhmaṇa sentence speaks about the bricks to be laid down in the four quarters. They are to be laid down diagonally i.e. from south-west towards north-east. cf. Sāyaṇa on TS V.2.10.4. Y. Ikari and H.F. Arnold in their translation of BaudhŚS X have wrongly related the Brāhmaṇa injunction to the laying of the bricks only on the top of the naturally perforated stone (cf. *Agni Vol II*, p.547, Berkeley 1983). The punctuation in Caland's text pertaining to the laying of the Prāṇabhṛt bricks needs to be corrected, ĀpŚS XVI.32.1, properly punctuated, prescribes the laying down of the bricks towards the quarters diagonally. The sūtra should read thus : *ayam puro bhuva iti pañcāśatam prāṇabhṛtaḥ / daśadaśa pratidiśam akṣṇayā / daśa madhye / antarām upadhāya bāhyambāhyam*. Caland has in his translation of ĀpŚS (Vol III, p.59, Amsterdam 1926) changed the punctuation a little, but has wrongly taken the word *akṣṇayā* to be related only to *daśa madhye*.

7. TBr I.5.7.1

चीरायातयति स्वयमातृण्णामभि । प्रतीची दिशामित्युत्तरेण प्राणभृतो दश
 प्राचीरायातयति स्वयमातृण्णामभि । उदीची दिशामित्यग्रेण प्राणभृतो दश
 दक्षिणा आयातयति स्वयमातृण्णामभि । ऊर्ध्वा दिशामिति बाह्येन
 प्राणभृतो दशभिरुपरिष्ठादपसलैः परिचिनोति । विषूचीरुपदधातीति
 ब्राह्मणम् । अपानभृद्भिश्चितिराप्यते । तयादेवतं कृत्वा सूददोहसः करो-
 ति । अथाग्निं सर्वतोमुखं चिनुते ॥ ३५ ॥

ages; the eastern wind among the winds; Sānaga among the Ṛṣis.⁸ He makes the sacrificer recite the formula, "The fathers, grandfathers, near and far, may they guard us, may they help us in this brāhmaṇahood, in this Kṣatrahood, in this blessing, in this priesthood, in this rite and in this invocation of gods."⁹

To the rear of the Prāṇabhṛt bricks he lays down ten bricks in a line to the north towards the naturally perforated stone—(each one) with the formula, "The south among the quarters, Grīṣma (summer) among the seasons; Indra the god; ruling class the wealth; Pañcadaśa among the stomas leading to the Saptadaśa stoma; two years old calf among the cattle; Tretā among the ages; southern wind among the winds; Sanātana the Ṛṣi."⁸ He lays down ten bricks to the north of the Prāṇabhṛt bricks in a line to the east towards the naturally perforated stone, (each one) with the formula, "The west among the quarters; the rainy season among the seasons; Viśve Devas the deity; the working class the wealth; Saptadaśa stoma leading to the Ekaviṃśa stoma; three year old cow among the cattle; Dvāpara among the ages; western wind among the winds; Ahabhūna the Ṛṣi."⁹ He lays down ten bricks in front of the Prāṇabhṛt bricks in a line to the west towards the naturally perforated stone, (each one) with the formula, "The north among the quarters; the autumn among the seasons; Mitra-Varuṇa the deity, acquisition the wealth; Ekaviṃśa stoma leading to the Triṇava stoma, a four year old heifer among the cattle, Āskanda among the ages, northern wind among the winds, Pratna Ṛṣi."⁹ He piles around ten bricks by the left behind (the naturally perforated stone) outside the Prāṇabhṛt bricks (each one) with the formula, "The upper among the quarters; Hemanta and Śisira among the seasons. Bṛhaspati the deity, vigour the wealth, Triṇava stoma leading to the Trayastrimśat stoma, the draught ox among the cattle, Abhibhu among the ages, the wind blowing all over among the winds, Suparṇa Ṛṣi." "He lays them down in different directions." So says the Brāhmaṇa.¹⁰ The Fire-altar is completed with Apānabhṛt bricks. After having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). Then he piles up the fire-altar on all sides.

8. TS IV.3.3.1 The punctuation in the portion prescribing the laying down of the Apānabhṛt bricks needs to be corrected.
9. TS IV.3.3.2
10. TS V.2.10.6 While the Prāṇabhṛt bricks are to be piled up in an outward line, the Apānabhṛt bricks are to be piled up in an inward line. Thus there is an opposition in the piling up.

गायत्रीं पुरस्तादुपदधाति त्रिष्टुभं दक्षिणतो जगतीं पश्चादनुष्टुभमुत्तरतः
 पङ्क्तिं मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथाग्रेरङ्गान्युपदधाति
 प्राच्या त्वा दिशा सादयामि गायत्रेण छन्दसाग्निना देवतयाग्रेः शीष्णाग्निः
 शिर उपदधामि दक्षिणाया त्वा दिशा सादयामि प्रतीच्या त्वा दिशा
 सादयाम्युदीच्या त्वा दिशा सादयाम्यूर्ध्वया त्वा दिशा सादयामि पाङ्क्तेन
 छन्दसेति । तयादेवतं कृत्वा सूददोहसः करोति । अथोत्तरतः प्राजा-
 पत्यामुपदधाति संवत्सरस्य प्रतिमामिति । तां जघनेन प्रक्रमवेलायां
 प्राञ्चमृषभमुपदधाति त्वामग्रे वृषभं चेकितानमिति । तयादेवतं कृत्वा
 सूददोहसौ करोति । अथ लोकंपृणा उपदधाति लोकं पृण छिद्रं पृणाथ
 सीद शिवा त्वम् । इन्द्राग्री त्वा बृहस्पतिरस्मिन्योनावसीषदन्निति ।
 तयादेवतं करोति तया देवतयाङ्गिरस्वद्भुवा सीदेति । अथ सूददोहसं
 करोति ता अस्य सूददोहसः सोमः श्रीणन्ति पृश्नयः । जन्मन्देवानां

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(The Adhvaryu) lays down a brick in the east with a verse in Gāyatrī metre,¹ the one in the south with a verse in the Triṣṭubh metre, the one in the west with a verse in the Jagatī metre, the one in the north with a verse in the Anuṣṭubh metre, the one the middle with the verse in the Pañkti metre. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He then lays down (five bricks representing) the limbs of Agni respectively with the formulas, "I place thee along with the eastern direction, Gāyatrī metre, Agni as the deity, Agni's head; I lay down Agni's head," "I place thee along with the southern direction, with Triṣṭubh metre, with Indra as the divinity, with Agni's wing; I place Agni's wing;" "I place thee along with the western direction, with the Jagatī metre, with Savitr as the deity, with Agni's tail; I place Agni's tail;" "I place thee along with the northern direction, with the Anuṣṭubh metre, with Mitra-Varuṇa as the deity, with Agni's wing; I place Agni's wing," "I place thee along with the upward direction, with Pañkti metre, with Bṛhaspati as the deity, with Agni's back; I place Agni's back."² Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down the Prājāpatya brick with the verse, "To thee, the representative of the year whom the night worships, having laid thee down, may (the sacrificer) obtain heroic progeny and long life."³ To the rear of that brick on the border of a step he lays down the Rṣabha brick facing eastwards with the verse, "O Agni, generating thee, I have approached thee, fulfilling our desires, and wise. May our services to the domestic fire be incessant. Do thou sharpen us with bright prayer."³ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (in regard to the two).

He then piles up the Lokampṛṇā bricks—(each one) with the verse, "(O brick) do thou fill up the space, fill up the cavity. Being auspicious, do thou be seated; Indra-Agni and Bṛhaspati have seated thee in this place."⁴ He recites the *tayādevata* formula, "With that deity do thou be seated firm in the manner of the Aṅgirasas." He recites the *sūdadohasa* verse, "Those spotted cows of this (sacrificer) yielding milk mix up Soma. (They are like) the clans in the birth-place of gods in the three shining (realms) of the heaven."⁴ He impels (the priests and the sacrificer) to fill up the space with Lokampṛṇā bricks. They cover the fire-altar with Lokampṛṇā bricks laid down eastwards. He sweeps the covered (Fire-altar) with a

1. According to Bhavasvāmin respectively with the verses *agnir mūrdhā divaḥ kakut ... bhuvo yajñasya rajasāś ca netā ... janasya gopā ajaniṣṭa jāgrvir ... tvām citraśravastama ... and ā te agna idhīmahi ...* (TS IV.4.4).

2. TS V.5.8.2-3

3. TS V.7.2.1

4. TS IV.2.4.4

विशस्त्रिष्वा रोचने दिव इति । प्राच्यात्र लोकंपृणया प्रसौति । अग्निं प्राचीभिः संप्रच्छादयन्ति । संप्रच्छन्नं पलाशशाखया परिकर्षति लोकं पृण छिद्रं पृणेति । अथ चितिक्लृप्त्याभिमृशति चित्तिमचित्तिं चिनवद्वि विद्वानिति । आग्नेय्या गायत्र्यैतां चितिमभिमृश्य द्वाभ्यामवद्रवति वाङ्म आसन्प्राणदा इति । अथापराह्निकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । एतावदेवैतदहः कर्म क्रियते । वसन्त्येताः रात्रिम् ॥ ३६ ॥ दशमः ॥

अथ द्वितीये ऽह्युदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । अथ कार्ष्णाजिनी उपानहावुपमुञ्चेते अध्वर्युश्च यजमानश्च । अथ द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्ने अग्निं यो नो अग्निरिति । स्वयंचित्तिं जपति यास्ते अग्ने समिधो यानि धामेति । कृष्णमश्वमभिमृश्य तनुपुरीषमुपदधाति पृष्ठो दिवीति । तयादेवतं कृत्वा सूददोहसं करोति । अथापराह्निकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । एतावदेवैतदहः कर्म

twig of *Butea frondosa* with the verse, "Do thou fill up the space, do thou fill up the cavity...." He then touches (the Fire-altar) with the Citikṣipti verse, "May (Agni) discern wisdom and folly, knowing plain and crooked surfaces and also men, O god, grant us for wealth and offspring, freedom and surrender the bondage."⁵ Having touched the Fire-altar with a verse in Gāyatrī metre and addressed to Agni,⁶ he climbs down (the Fire-altar) with the two mantras, "May the speech be in my mouth, vital breath in the nose, sight in the eyes, hearing capacity in the ears; strength in the arms, vigour in the thighs, may all my limbs be free from injury; may (thy) body be with (my) body; obeisance to thee; do thou not injure me."⁷ Do thou be granting Prāṇa; do thou be granting Apāna; do thou be granting Vyāna; do thou be granting eyesight; do thou be granting strength; do thou be granting wealth; let thy weapons fall upon one other than us. Purifier, do thou be auspicious to us."⁸

Then (the Adhvaryu) goes through the afternoon Pravargya and Upasad rites. This much procedure is followed on this day. They pass over the night.

X.37

On the second day after the sun has risen, (the Adhvaryu) goes through the Pravargya and Upasad rites. The Adhvaryu and the sacrificer wear sandals made of the skin of black antelope. The Adhvaryu receives within himself Agni with two verses, "I receive Agni within me for the abundance of wealth, good offspring and good valour, I hold offspring and strength within me. May we be uninjured in our persons and rich in brave sons. O Pitr̥s, Agni the immortal who has entered the hearts of us the mortals; we receive him within us; may he not go away leaving us,"¹ He murmurs the Svayaṁciti verse, "O Agni, knowing, do thou pile thyself with those which are thy fire-sticks, those which are thy abodes, those which are thy tongues, that which is thy flame, those which are thy noises and those which are thy drops."² Having touched a black horse, he lays down fine earth (on the Fine-altar) with the verse, "Vaiśvānara Agni is related to the heaven, related to the earth; related, he entered into all plants. Related to strength, may he guard us by day and by night."³ Having recited the *tayādevata* formula, he recites the *sūdadaha* verse. Then he goes through the afternoon Pravargya and Upasad rites. This much is done on this day. They pass over the night.

5. TS V.5.4.4

6. *agnir mūrdhā divaḥ kakut* ... TS IV.4.4.1.

7. TS V.5.9.2

8. TS IV.6.1.4

1. TS V.7.9.1

2. TS V.7.8.1

3. TS I.5.11.1

क्रियते । वसन्त्येताः रात्रिम् । अथ तृतीये ऽह्न्युदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । सर्व एव कार्ष्णाजिनीरूपानह उपमुञ्चन्ते । अथ याचत्याज्यस्थालीः सस्रुवां विभक्तिमुदपात्रं पञ्च च स्कन्ध्या अवकाश्च या उ चान्या उपधास्यन्भवति ताः । एतत्समादायोत्तरे श्रोण्यन्ते सःसादयन्ति । अथ द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति । स्वयंचितिं जपति यास्ते अग्रे समिधो यानि धामेति । श्वेतमश्वमभिमृश्याधिद्रवत्यपामिदं न्ययनं नमस्त इति द्वाभ्याम् । अथाधिद्रुत्य प्रथमे संचिताहुती जुहोत्यग्र उदधे तत्त्वा यामीति । दक्षिणतो विभक्तिमुपदधात्यग्निं दूतं वृणीमह इति । तयादेवतं कृत्वा सूददोहसं करोति ॥ ३७ ॥

अथैताः पञ्च स्कन्ध्याः प्राचीरायातयति द्वे ऋतव्ये द्वे सयुजावेकाः संयानीम् । ऋतव्ये उपदधाति शुक्रश्च शुचिश्चेति । अवकामनूपदधात्यग्रेयोनिरसीति । अथ सयुजावुपदधात्याघाराभ्यां त्वा सयुजा युजा

On the third day at sunrise he goes through the Pravargya and Upasad rites. All wear the sandals of the skin of black antelope. Then he asks for the vessel of clarified butter together with the spoon, the Vibhakti brick, a pot filled with water, five Skandhyā bricks, *Blyxa octandra* and other plants which he is going to lay down. Having taken up all this, they place it on the border of the northern buttock (of the Fire-altar). He receives Agni within himself with two verses, "I receive Agni within me ..."¹ and "O Pitṛs, Agni the immortal ..."¹ He murmurs the Svayaṁciti verse, "O Agni, knowing, do thou pile thyself...."² Having touched a white horse, he climbs up (the Fire-altar) with two verses, "This is the meeting place of waters... Obeisance to thy heat..."⁴ After having climbed up, he offers the first two Sarṁcita offerings with the two mantras, "O Agni, ocean, do thou be gracious to us with that arrow of thine which is "youth" by name. Obeisance to that of thine. May we prosper living on this of thine."⁵ "Praying to thee with the divine song, I come to thee. The sacrificer seeks that (favour of thine) through oblations. Without getting angry, O Varuṇa, do thou know of this (divine song)." He lays down the Vibhakti brick towards the south with the verse, "We choose Agni the messenger, the Hotṛ, all knowing, the skillful performer of this sacrifice."⁷ Having recited the *tayādevata* formula he recites the *sūdadohasa* verse.

X.38

Now (the Adhvaryu) lays down five Skandhyā bricks in a line towards the east—two Rṭavyā bricks, two Sayuj and one Saṁyānī. He lays down the two Rṭavyā bricks with the formula, "(You are) Śukra and Śuci—the two months of Grīṣma season."¹ Thou art the internal support."¹ He subsequently lays down an Avakā plant (*Blyxa octandra*) with the formula, "Thou art the womb of Agni." He lays down the two Sayuj bricks respectively with the two formulas, "I yoke thee in bonds of fellowship with the two Āghāhra-libations. I yoke thee in bonds of fellowship with lustre..."² He lays down the Saṁyānī brick with the formula, "Thou art the path of Vāyu; thou art the god's path of Vāyu."³ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down fire Āśvinī bricks—one each towards the quarters and one in the middle respectively with the

4. TS IV.6.1.3

5. TS V.5.9.1

6. TS II.1.11.6; cf. TS V.7.6.4

7. TBr III.5.2.3; cf. TS V.5.6.1

1. TS IV.4.11.1-2; BaudhŚS X.31

2. TS IV.4.5.1

3. TS IV.4.6.2

युनज्मि तेजसा त्वा सयुजा युजा युनज्मीति । अथ संयानीमुपदधाति वायोर्यान्यसीति । तयादेवतं कृत्वा सूददोहसः करोति । अथाश्विनीरुपदधाति ध्रुवक्षितिर्ध्रुवयोनिरिति पञ्चैकैकां दिक्ष्वेकां मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथर्तव्या उपदधाति सजूर्ऋतुभिः सजूर्विधाभिरिति पञ्चैकैकां दिक्ष्वेकां मध्ये । समानप्रभृतयो भवन्ति समानोदर्का इति ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः करोति । अथ प्राणभृत उपदधाति प्राणं मे पाह्यपानं मे पाहीति पञ्चैकैकां दिक्ष्वेकां मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ वृष्टिसनीरुपदधात्यपस्पिन्वौषधीर्जिन्वेति पञ्चैकैकां दिक्ष्वेकां मध्ये । अनुपरिहारः सादयतीति ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः करोति । अथ मूर्धन्वतीरुपदधाति विष्टम्भो वय इति

verses, "Thou art with a firm base, with a firm birth-place, solid; do thou being laid down, sit down firm. May the Aśvins, two Adhvaryus, place here in the east first thee—sign of the fire in the cauldron. Do thou, with the skill as of thy father, sit down in thy skill, great earth and bountiful, among the gods. Sitting on a good seat, do thou sit down thyself. Do thou be kind like a father to his son. May Aśvins the two Adhvaryus place thee here.—Having a resting place, wealthy, granting food, do thou increase our wealth, ample and full of horses. Removing absence of thought and evil mind, leading the sacrificer to abundance of wealth, do thou grant the sacrificer the heaven and prosperity. May the Aśvins the two Adhvaryus place thee here.—Thou art the earth of Agni, going to gods. May all gods praise thee. With Stomas at the back and equipped with clarified butter, do thou be seated here. Grant us wealth full of progeny. May the Aśvins the two Adhvaryus place thee here.—Thou art the top of heaven, navel of earth, supporter of the quarters, lord of regions. Thou art the wave the drop of waters; Viśvakarman is thy Ṛṣi. May the Aśvins, the two Adhvaryus place thee here."⁴ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down five Ṛtavyā bricks—four in the quarters and one in the middle respectively with the five formulas, "To thee in association with the seasons, with the forms, with Vasus, with the gods preserving health for Vaiśvānara Agni. May Aśvins the two Adhvaryus place thee here.—To thee in association with the seasons, with the forms, with Rudras, with the gods preserving health for Vaiśvānara Agni. May Aśvins the two Adhvaryus place thee here.—To thee in association with the seasons, with the forms, with Adityas, with the gods preserving health for Vaiśvānara Agni. May Aśvins the two Adhvaryus place thee here.—To thee in association with the seasons, with the forms, with Viśve Devas, with the gods preserving health for Vaiśvānara Agni. May Aśvins the two Adhvaryus place thee here.—To thee in association with the seasons, with the forms, with gods, with gods preserving health for Vaiśvānara Agni. May Aśvins the two Adhvaryus place thee here."⁵ "(The formulas concerned) have identical beginning and identical end."⁵ So says the Brāhmaṇa.⁶ Having recited the *tayādevata* formula he recites the *sūdadohasa* verse (with regard to each).

He then lays down five Prāṇabhṛt bricks—one each in the (four) quarters and one in the middle respectively with the formulas, "Guard my Prāṇa.—Guard my Apāna.—Guard my Vyāna.—Make my eye shine widely.—Promote the capacity of my ear."⁵ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse

4. TS IV.3.4.1-2

5. TS IV.3.4.3

6. TS V.3.1.2

चतस्रः पुरस्ताद्धः सपातिनीः । तयादेवतं कृत्वा सूददोहसः करोति । अथ वयस्या उपदधाति । त्र्यविर्वय इति पञ्च दक्षिणायाः श्रोण्यामुपदधाति पष्ठवाड्वय इति पञ्चोत्तरस्याम् । बस्तो वय इति दक्षिणे ऽःस उपदधाति । वृष्णिर्वय इत्युत्तरे । व्याघ्रो वय इति दक्षिणे पक्ष उपदधाति । सिंहो वय इत्युत्तरे । पुरुषो वय इति मध्ये । पुरुषेण चितिराप्यते । तयादेवतं कृत्वा सूददोहसः करोति । अथाग्निः सर्वतोमुखं चिनुते अग्रेरङ्गानि प्राजापत्यामृषभं लोकं पृणः । उदीच्यात्र लोकं पृणया प्रसौति । अग्निमुदीचीभिः संप्रच्छदयन्ति । संप्रच्छन्नं पलाशशाखया परिकर्षति लोकं पृण छिद्रं पृणेति । अथ चित्तिक्लृप्त्याभिमृशति चित्तिमचित्तिं चिनवद्वि विद्वानिति । आग्नेय्या त्रिष्टुभैतां चित्तिमभिमृश्य द्वाभ्यामवद्रवति वाङ्म आसन्प्राणदा इति ।

(with regard to each). He then lays down five Vṛṣṭisani (rain-bringing) bricks—each one towards the (four) quarters and one in the middle respectively with the formulas, “Do thou sprinkle water.—Quicken the plants.—Guard the bipeds, guard the quadrupeds.—Shower down rains from the heaven.”⁷ “He places them having carried them around.” So says the Brāhmaṇa.⁷ Having recited the *tayādevata* formula, he recite the *sūdadohasa* verse (with regard to each). He lays down four Mūrdhanvatī bricks towards the east in the manner of the goose flying around respectively with the formulas, “Support the cattle, overlord the metre; ruling power the cattle, the delight-giving metre; Viśvakarman the cattle, Parameṣṭhin the metre; head the cattle, Prajāpati the metre.”⁸ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He then lays down the Vayasyā bricks—five on the southern buttock respectively with the formulas, “Three sheep times old among the cattle, Triṣṭubh the metre.—Two years old calf among the cattle, Virāj the metre.—Two and a half years old cow among the cattle, Gāyatrī the metre.—Three years old cow among the cattle, Uṣṇih the metre.—Three and a half years old cow among the cattle, Anuṣṭubh the metre.”⁸ Five on the northern buttock respectively with the formulas, “Four years old cow among the cattle, Bṛhatī the metre.—A bull among the cattle, Satobṛhatī the metre.—Bullock among the cattle, Kakubh the metre.—A milch-cow among the cattle, Jagatī the metre.—An ox among the cattle, Paṅkti the metre.”⁸ He lays down a brick on the southern shoulder with the formula, “Goat among the cattle, Vivala the metre.”⁸ On the northern shoulder with the formula, “Ram among the cattle, Viśāla the metre.”⁸ He lays down a brick on the Southern wing with the formula.⁸ “Tiger among the beasts, Anādhṛṣṭa the metre.”⁸ On the northern (wing) with the formula, “Lion among the beasts, Chadis the metre.”⁸ In the middle with the formula, “Man among the beasts”⁸ the altar is obtained through a man. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He piles up the Fire-altar so that it faces in all directions. He lays down “the limbs of Agni,” Prājāpatyā brick, Ṛṣabha brick and Lokampṛṇā bricks. He directs (the piling) so that the Lokampṛṇā bricks would be piled (from south) towards the north. The Fire-altar is covered (with the Lokampṛṇā bricks) so as to end towards the north. He sweeps (the Fire-altar) covered (with Lokampṛṇā bricks) with a twig of *Butea frondosa* with the verse, “Fill in the region fill in the gap...”⁹ He touches (the altar) with the Citikṣipti verse, “May (Agni) discern wisdom and folly...”¹⁰ Having

7. TS V.3.1.3

8. TS IV.3.5.1

9. TS IV.2.4.4; cf. BaudhŚS X.21

10. TS V.5.4.4; BaudhŚS X.36

अथापराह्णिकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । एतावदेवैतदहः कर्म क्रियते । वसन्त्येताः रात्रिम् ॥ ३८ ॥ एकादशः ॥

अथ चतुर्थे ऽह्युदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । समानं पुरीषस्योपधानम् । अथ पञ्चमे ऽह्युदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । सर्व एव कार्ष्णाजिनीरूपानह उपमुञ्चन्ते । अथ याचत्याज्य-स्थालीः सस्रुवां विभक्तिमुदपात्रः सर्वं च स्वयमातृणानिकोतं दश च स्कन्ध्या अवकाश्च या उ चान्या उपधास्यन्भवति ताः । एतत्समादायोत्तरे श्रोण्यन्ते सःसादयन्ति । अथ द्वाभ्यामात्मन्यग्निं गृहीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति । स्वयंचितिं जपति यास्ते अग्रे समिधो यानि धामेति । श्वेतमश्वममिमृश्याधिद्रवत्यपामिदं न्ययनं नमस्त इति द्वाभ्याम् । अथाधिद्रुत्य द्वितीये संचिताहुती जुहोत्यग्रे दुध्न तत्त्वा यामीति । दक्षिणतो विभक्तिमुपदधात्यग्निनाग्निः समिध्यत इति । तयादेवतं कृत्वा सूददोहसं करोति । अथ स्वयमातृणामश्वमवघ्राप्याविदुषा ब्राह्मणेन सहाधिद्रुत्योपद-

touched the altar with a Trīṣṭubh verse addressed to Agni.¹¹ He climbs down with the two mantras, "May the speech be in my mouth..."¹² Do thou be granting Brāṇa..."¹³ He then goes through the afternoon Pravargya and Upasad rites. This much procedure is gone through on this day. They pass over this night.

X.39

On the fourth day after the sun has risen (the Adhvaryu) goes through the Pravargya and Upasad rites. The laying down of earth is similar.¹ On the fifth day after the sun has risen, he goes through the Pravargya and Upasad rites. All wear sandals of the skin of black antelope. Then (the Adhvaryu) asks for the vessel of clarified butter together with a spoon, the Vibhakti brick, a pot full of water, the entire set of the naturally perforated stone, ten Skandhyā bricks, Avakā plants and other plants which he is going to place. Having taken them up, they place them on the border of the northern buttock. He receives Agni within himself with the two verses, "I receive Agni within me...." and "O Pitr̥s, Agni the immortal who has entered ..." ² He murmurs the Svayāṁciti verse, "O Agni, knowing, do thou pile thyself..." ³ Having touched the white horse, he climbs up (the altar) with the two verses, "This is the meeting place of waters ..." and "obeisance to thy heat ..." ⁴ Having climbed up, he offers in respect of the second (layer) two Samcita oblations with the mantras, "O Agni, the boisterous, do thou be gracious to us with that arrow of thine which is "youth" by name. Obeisance to that of thine. May we prosper living on this of thine;" ⁵ and "Praying to thee with the divine song ..." ⁶ He places the Vibhakti brick towards the south with the verse, "Agni is enkindled with Agni ..." ⁷ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse.

Having made the horse smell the naturally perforated stone and having climbed up (the altar) together with a non-learned brāhmaṇa, he lays it down with the vyāhṛti *bhuvah* and having begun with the formula, "O Indra-Agni, do you make firm this brick which is unshakable. May it repel with its back the heaven and earth

11. TS IV.4.4.1; *bhuvo yajñasya rajasā ca netā ...*

12. TS V.5.9.2; BaudhŚS X.36

13. TS IV.6.1.4; BaudhŚS X.36

1. BaudhŚS X.37

2. TS V.7.9.1; BaudhŚS X.37

3. TS V.7.8.1; BaudhŚS X.37

4. TS IV.6.1.3; BaudhŚS X.37

5. TS V.5.9.1; BaudhŚS X.37

6. TS II.1.11.6; BaudhŚS X.37

7. TS I.4.46.3

धाति भुव इन्द्राग्नी अव्यथमानामित्यनुद्रुत्य वायुस्त्वाभिपातु मह्या स्वस्त्या
छर्दिषा शंतमेन तया देवतयाङ्गिरस्वद्भुवा सीदेति । व्यन्याद्वितीयामुपधा-
येति । प्राण्यापानिति । स व्यानः । अथैष ब्राह्मणो वरं ददाति । अथ सुचि
चतुर्गृहीतं गृहीत्वा स्वयमातृण्णावकाशे जुहोति चित्तिं जुहोमि मनसा
घृतेनेति । अङ्गुष्ठाभ्यामन्वारभ्यान्वारोहं वाचयत्यन्तरिक्षमाक्रमिषं प्रजा
मा मा हासीदिति । अपरे बिले हिरण्येष्टकामुपदधाति ज्योतिरसि ज्योतिर्मे
यच्छान्तरिक्षं यच्छान्तरिक्षान्मा पाहीति । तां जघनेन प्रक्रमवेलायां
मण्डलेष्टकामुपदधात्यधिद्यौरन्तरिक्षं ब्रह्मणा विष्टेति । दक्षिणतो रेतः-
सिचमुपदधात्यन्तरिक्षं रेतःसिक्तन्मे, रेतो दधातु तन्मे रेतः प्रजनयत्विति
मनसैव । तयादेवतं कृत्वा सूददोहसः करोति ॥ ३९ ॥

अथैता दश स्कन्ध्याः प्राचीरायातयति चतस्र ऋतव्याः सम्राजं च
विश्वज्योतिषं च द्वे सयुजौ द्वे संयान्यौ । ऋतव्या उपदधाति नभश्च
नभस्यश्चेति । अवकामनूपदधात्यग्रेयोनिरसीति । इषश्चोर्जश्चेति । अवकाम-

and the midregion. May Viśvakarman place on the surface of the midregion thee encompassing, expanding, resplendent and possessing the sun, that dost illumine the heaven, the earth and the wide midregion. Support the midregion; make the midregion firm, do thou not injure it for all Prāṇa, Apāṇa, Vyāna, Udāna, stability and movement. May Vāyu guard thee with great welfare and most healing secure residence. With that divinity, do thou seat thyself firm, in the manner of the Aṅgirasas."⁸ "He should breathe across having laid down the second (naturally perforated stone)." So (says the Brāhmaṇa).⁹ Having breathed out, he breathes in; that is the Vyāna. here the (non-learned) brāhmaṇa gives a boon (to the Adhvaryu). Having taken up four spoonfuls in the ladle, he offers in the cavity of the naturally perforated stone with the verse, "I make the offering to thought with mind and clarified butter..."¹⁰ Having made the sacrificer touch (the naturally perforated stone) by means of his two thumbs, he makes him recite the Anvāroha formula, "I have traversed the midregion; let the offspring not leave me."¹¹ He lays down a golden brick in the western cavity with the formula, "Thou art light; grant me light; grant me midregion; guard me from the midregion."¹² To its rear on the border of a step he lays down Maṇḍala brick with the formula, " (Thou art) above the heaven, penetrated by divine song; Maruts are thy guardians; Vāyu is placed in this (brick). I resort to it; may it be my protection and refuge."¹³ He lays down the Retah̥sic brick to the south with the formula recited mentally, "Retah̥sic is the midregion; may it grant me semen; may it make my semen procreate."¹⁴ Having recited the *tayādevata* formula he recites the *sūdadohasaverse* (with regard to each.)

X.40

(The Adhvaryu) then lays down ten Skandhyā bricks in a line towards the east: four Ṛtavyā bricks, one Samrāj, one Viśvajyotis, two Sayujś, and two Saṁyānīś. He lays down (two) Ṛtavyā bricks with the formula, "(You are) Nabha and Nabhasya—two rainy seasons. Thou art the internal support..."¹ He subsequently lays down an Avakā plant with the formula, "Thou art the birth-place of Agni."² (He lays down

8. TS IV.3.6.1

9. TS V.5.5.2

10. TS V.5.4.3; BaudhŚS X.31

11. TS V.6.8.1

12. TS V.7.6.2

13. TS IV.4.5.2

14. The formula is not traced. cf. TS V.6.8.5.

1. TS IV.4.11.1-2; BaudhŚS X.3

2. Formula not traced.

नूपदधात्यग्रेयोनिरसीति । सम्राजं च विश्वज्योतिषं च सम्राट्
ज्योतिरधारयद्विश्वकर्मा त्वा सादयत्वित्युत्तराम् । अथ सयुजावुपदधाति
वर्चसा त्वा सयुजा युजा युनज्युक्थेभिस्त्वा सयुजा युजा युनज्मीति । अथ
संयान्यावुपदधाति देवानां वायोयान्यस्यन्तरिक्षस्य यान्यसीति । तयादेवतं
कृत्वा सूददोहसः करोति । अथ दिश्या उपदधाति रात्र्यसि प्राची दिगिति
पञ्चैकैकां दिक्ष्वेकां मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ
प्राणभृत उपदधात्यायुर्मे पाहि प्राणं मे पाहीति दश पुरस्तात्प्राचीः । तासां
ज्योतिष्मतीमुत्तमामुपदधाति । तयादेवतं कृत्वा सूददोहसः करोति । अथ
बृहतीरुपदधाति मा छन्द इति द्वादश दक्षिणतः पृथिवी छन्द इति द्वादश
पश्चादग्निर्देवतेति द्वादशोत्तरतः । तयादेवतं कृत्वा सूददोहसः करोति । अथ

two Ṛtavyā bricks) with the formula, "(You are) food and strength the two months of autumn. Thou art the internal support ..."¹ He lays down an Avakā plant with the formula, "Thou art the birth-place of Agni."² (He lays down the Samrāj and Viśvajyotis bricks—the Samrāj) with the formula, "Samrāj has held the lustre"³ (and the Viśvajyotis) to the north with the formula, "May Viśvakarman place thee the lustrous on the surface of the midregion for the entire Prāṇa and Apāna; do thou grant the entire lustre; Vāyu is thy lord."⁴ He then lays down two Sayuj bricks respectively with the formulas, "I yoke thee in bonds of fellowship with radiance for wealth, prosperity and pre-eminence among the fellows, I yoke thee in bonds of fellowship with me.—I yoke thee in bonds of fellowship with prayers"⁵ He then lays down two Saṃyānī bricks respectively with the formulas, "Thou art the gods' path of Vāyu.—Thou art the path of midregion."⁶ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down the Diśyā bricks—four in the quarters and one in the middle respectively with the formulas, "Thou art the queen, the eastern quarter.—Thou art Virāj, the southern quarter.—Thou art Samrāj the western quarter.—Thou art Svarāj the northern quarter.—Thou art female sovereign, the great quarter."⁷ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down ten Prāṇabhṛt bricks in a line towards the east respectively with the formulas, "Guard my life.—Guard my Prāṇa.—Guard my Apāna.—Guard my Vyāṇa.—Guard my eye.—Guard my ear. Quicken my mind.—Fatten my speech.—Guard my self. Grant me lustre."⁸ Of these he lastly lays down the one connected with lustre. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down the Bṛhatī bricks—twelve towards the south respectively with the formulas, "(Thou art) the metre Mā by name.—The metre Pramā by name.—The metre Pratimā by name.—The metre Asrivis by name.—The metre Pañkti by name.—The metre Uṣṇih by name.—The metre Bṛhatī by name.—The metre Anuṣṭubh by name.—The metre Virāj by name.—The metre Gāyatrī by name.—The metre Triṣṭubh by name.—The metre Jagatī by name."⁸ Twelve towards the west respectively with the formulas, "(Thou art) the metre Pṛthivī by name.—The metre midregion by name.—The metre heaven by name.—The metre Samās by name.—The metre Nakṣatras by name.—The metre Manas by name.—The metre Vāc by name.—The metre Kṛṣi by name.—The metre Hiraṇya by name.—The metre Go by name.—The metre Ajā by name.—The

3. TS IV.2.9.5

4. TS IV.4.6.1

5. TS IV.4.5.1

6. TS IV.4.6.2

7. TS IV.3.6.2

8. TS IV.3.7.1

वालखिल्या उपदधाति । मूर्धासि राडिति सप्त पुरस्तात्प्रतीचीरुपदधाति
 यन्त्री राडिति सप्त पश्चात्प्राचीः । वालखिल्याभिश्चितिराप्यते । तयादेवतं
 कृत्वा सूददोहसः करोति । अथाग्निः सर्वतोमुखं चिनुते ऽग्नेरङ्गानि
 प्राजापत्यामृषभं लोकंपृणाः । प्राच्यात्र लोकंपृणया प्रसौति । अग्निं
 प्राचीभिः संप्रच्छादयन्ति । संप्रच्छन्नं पलाशशाखया परिकर्षति लोकं पृण
 छिद्रं पृणेति । अथ चितिक्लृप्त्याभिमृशति चित्तिमचित्तिं चिनवद्वि
 विद्वानिति । आग्नेय्या जगत्यैतां चितिमभिमृश्य द्वाभ्यामवद्रवति वाङ्म
 आसन्प्राणदा इति । अथापराह्णिकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति ।
 एतावदेवैतदहः कर्म क्रियते । वसन्त्येताः रात्रिम् ॥ ४० ॥ द्वादशः ॥

अथ षष्ठेऽह्युदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । समानं
 पुरीषस्योपधानम् । अथ सप्तमे ऽह्युदित आदित्ये प्रवर्ग्योपसद्भ्यां

metre Aśva by name."⁸ Twelve towards the north respectively with the formulas, "(Thou art) the deity Agni.—The deity Vāta.—The deity Sūrya.—The deity Candramas.—The deity Vasus.—The deity Rudras.—The deity Ādityas.—The deity Viśve Devas.—The deity Maruts.—The deity Bṛhaspati.—The deity Indra.—The deity Varuṇa."⁹ Having recited the *tayādevata* formula, he recites the *sūdaddohasa* verse (with regard to each).

He lays down the Vālakhilyā bricks. He lays down seven (bricks) to the east facing west respectively with the formulas, "Thou art the head and ruling.—Thou art firm and supporting.—Thou art restrained and restrainer.—(I lay thee down) for food thee.—For strength thee.—For food-production thee.—For safety thee."⁹ Seven to the west facing the east respectively with the formulas, "(Thou art) restrainer, the ruling.—Thou art firm and supporting.—Thou art the holder the sustainer.—(I lay thee down) for (long) life.—For radiance thee.—For valour thee.—For might thee."⁹ The altar is covered with Vālakhilyā (bricks). Having recited the *tayādevata* formula, he recites the *sūdaddohasa* verse (with regard to each).

He piles up the Agni along all quarters with the limbs of Agni, the Prājāpatyā brick, the Ṛṣabha brick and the Lokampṛṇā bricks. He instructs (the priests etc.) to pile up the altar with Lokampṛṇā bricks in a line towards the east. They cover the altar with Lokampṛṇā bricks in a line towards the east. He sweeps the covered altar with a twig of *Butea frondosa* with the verse, "Do thou fill in space, fill in the gap, ..." ¹⁰ He touches (the altar) with the Citikṛpti verse, "Māy (Agni) discern wisdom and folly ..." ¹¹ Having touched (the altar) with the Jagatī verse addressed to Agni, "Agni, wakeful, has been born as guardian of men ..." ¹² He climbs down (the altar) with the two mantras, "May the speech be in my mouth ..." ¹³—"Do thou be granting Prāṇa ..." ¹⁴ Then he goes through the rites of afternoon Pravargya and Upasad. This much procedure is followed on this day. They pass over the night.

X.41

On the sixth day after the sun has risen, (the Adhvaryu) goes through the rites of Pravargya and Upasad. The spreading of earth is similar.¹ On the seventh day after the sun has risen, he goes through the rites of Pravargya and Upasad. All wear

9. TS IV.3.7.2

10. TS IV.2.4.4 BaudhŚS X.21

11. TS V.5.4.4; BaudhŚS X.36

12. TS IV.4.4.2

13. TS V.5.9.2; BaudhŚS X.36

14. TS IV.6.1.4; BaudhŚS X.36

1. cf. BaudhŚS X.37

प्रचरति । सर्व एव कार्ष्णाजिनीरुपानह उपमुञ्चन्ते । अथ याचत्याज्स्थालीं
 सस्रुवां विभक्तिमुदपात्रं पञ्च च स्कन्ध्या अवकाश्च या उ चान्या
 उपधास्यन्भवति ताः । एतत्समादायोत्तरे श्रोण्यन्ते सःसादयन्ति । अथ
 द्वाभ्यामात्मन्यग्रिं गृह्णीते मयि गृह्णाम्यग्रे अग्रिं यो नो अग्रिरिति । स्वयंचितिं
 जपति यास्ते अग्रे समिधो यानि धामेति । श्वेतमश्वमभिमृश्याधिद्रवत्यपामिदं
 न्ययनं नमस्त इति द्वाभ्याम् । अथाधिद्रुत्य तृतीये संचिताहुती जुहोत्यग्रे
 गृह्य तत्त्वा यामीति । दक्षिणतो विभक्तिमुपदधात्यग्रिर्वृत्राणि जङ्घनदिति ।
 तयादेवतं कृत्वा सूददोहसं करोति । अथैताः पञ्च स्कन्ध्याः प्राचीरायातयति
 द्वे ऋतव्ये द्वे सयुजावेकाः संयानीम् । ऋतव्ये उपदधाति सहश्च
 सहस्यश्चेति । अवकामनूपदधात्यग्रेयोनिरसीति । अथ सयुजावुपदधाति
 स्तोमेभिस्त्वा सयुजा युजा युनज्मि छन्दोभिस्त्वा सयुजा युजा युनज्मीति ।
 अथ संयानीमुपदधाति देवानामन्तरिक्षयान्यसीति । तयादेवतं कृत्वा
 सूददोहसः करोति ॥ ४१ ॥

अथाक्षयास्तोमीया उपदधाति । आशुस्त्रिवृदिति पुरस्तादुपदधाति
 व्योम सप्तदश इति दक्षिणतो धरुण एकविंश इति पश्चाद्भान्तः पञ्चदश

sandals made of the skin of black antelope. Then he asks for a vessel filled with clarified butter together with a spoon, the Vibhakti brick, a pot filled with water, five Skandhyā bricks, Avakā plants and also other plants which he may be placing. Having taken all this, they place it on the northern buttock of the altar. With two verses, he receives Agni within himself. "I receive Agni within me ..." and "O Pitṛs, Agni the immortal who has entered..."² He murmurs the Svayaṁciti verse, "O Agni, knowing, do thou pile thyself..."³ Having touched the white horse, he climbs up (the altar) with the two verses, "This is the meeting place of water ..." and "Obeisance to thy heat..."⁴ Having climbed up, he offers in respect of the third (layer) two Saṁcita oblations respectively with the mantras, "O Agni, the boisterous, do thou be gracious to us ..." and "Praying to thee with the divine song..."⁵ He places the Vibhakti brick towards the south with the verse, "May Agni destroy the obstructions, desiring wealth (for us) by reason of the praise offered by us, enkindled, bright and one whom offering has been made."⁶ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse.

Then he lays down the five Skandhyā bricks in a line towards the east.—Two Ṛtavyā bricks, two Sayuj bricks and one Saṁyānī brick. He lays down the two Ṛtavyā bricks with the mantras, "(You are) Sahas and Sahasya the two months of winter. Thou art the internal support of Agni ... May the Agnis which of similar minds..."⁸ He places an Avakā plant with the formula, "Thou art the birth-place of Agni." He lays down the two Sayuj bricks respectively with the formulas, "I yoke thee in bonds of fellowship with Stomas for wealth, prosperity, for pre-eminence among the fellows. I yoke thee in bonds of fellowship with me; I yoke thee in bonds of fellowship with metres..."⁹ He lays down the Saṁyānī brick with the formula, "Thou art the god's path of midregion."¹⁰ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse.

X.42

(The Adhvaryu) lays down the Akṣṇayāstomīyā bricks. He lays down to the east with the formulas, "(Thou art) swift, the Trivṛt (stoma),"¹ to the south with the

2. TS V.7.9.1. BaudhŚS X.37

3. TS V.7.8.1; BaudhŚS X.37

4. TS IV.6.1.3

5. TS V.5.9.1; BaudhŚS X.37

6. TS II.1.11.6; BaudhŚS X.37

7. TS IV.3.13.1

8. TS IV.4.11.1-2; cf. BaudhŚS X.32

9. TS IV.4.5.1

10. TS IV.4.6.2

1. TS IV.3.8.1

इत्युत्तरतः । प्रतूर्तिरष्टादश इति पुरस्तादुपदधात्यभिवर्तः सविंश इति दक्षिणतो वर्चो द्वाविंश इति पश्चात्तपो नवदश इत्युत्तरतः । योनिश्चतुर्विंश इति पुरस्तादुपदधाति गर्भाः पञ्चविंश इति दक्षिणत ओजस्त्रिणव इति पश्चात्संभरणस्त्रयोविंश इत्युत्तरतः । क्रतुरेकत्रिंश इति पुरस्तादुपदधाति ब्रध्नस्य विष्टपं चतुस्त्रिंश इति दक्षिणतः प्रतिष्ठा त्रयस्त्रिंश इति पश्चात्त्राकः षट्त्रिंश इत्युत्तरतः । अग्नेर्भागो ऽसीति पुरस्तादुपदधाति नृचक्षसां भागो ऽसीति दक्षिणतो मित्रस्य भागो ऽसीति पश्चादिन्द्रस्य भागो ऽसीत्युत्तरतः । वसूनां भागो ऽसीति पुरस्तादुपदधात्यादित्यानां भागो ऽसीति दक्षिणतोऽदित्यै भागो ऽसीति पश्चाद्देवस्य सवितुर्भागो ऽसीत्युत्तरतः ।

formula 'Vacuum the Saptadaśa;¹ to the west with the formula, "Supporting the Ekaviṁśa,¹ to the north with the formula, "Shining the Pañcadaśa."¹ To the east with the formula, "Speed the Aṣṭadaśa;¹ to the south with the formula, "Approach the Savimśa,¹ To the west with the formula, "Radiance the Dvāviṁśa;¹ to the north with the formula, "Penance the Navadaśa (=Ekonaviṁśa),¹ He lays down towards the east with the formula, "Birth-place the Caturviṁśa;¹ to the south with the formula, "The embryos Pañcaviṁśa;¹ to the west with the formula, "Energy the Triṇava;¹ to the north with the formula, "Furnishing the Trayoviṁśa."¹ He lays down to the east with the formula, "Intention the Ekatriṁśa;¹ to the south with the formula, "Surface of the tawny one the Catuṣtriṁśa;¹ to the west with the formula, "Stability the Trayastrimśa;¹ to the north with the formula, "The vault the Ṣaṭtriṁśa."

He lays down to the east with the formula, "Thou art the share of Agni, overlordship of consecration, the divine song won over and Trivṛt Stoma;² to the south with the formula, "Thou art the share of those who gaze on men, overlordship of the creator, the birth-place won over, and Saptadaśa Stoma;² to the west with the formula, "Thou art the share of Mitra, overlordship of Varuṇa, rains from the sky, the winds won over, and Ekaviṁśa Stoma,² to the north with the formula, "Thou art share of Mitra, overlordship of Viṣṇu, ruling power won over, and Pañcadaśa Stoma."² He lays down to the east with the formula, "Thou art the share of Vasus, overlordship of Rudra, the four-footed won over, Caturviṁśa stoma,³ to the south with the formula, "Thou art the share of the Ādityas, overlordship of the Maruts, embryos won over, and Pañcaviṁśa Stoma,³ to the west with the formula, "Thou art the share of Aditi, overlordship of Puṣan, energy won over, and the Triṇava Stoma;³ to the north with the formula, "Thou art the share of god Savitr, overlordship of Bṛhaspati, the suitable quarters won over, and the Catuṣṭoma Stoma."³ He lays down to the east with the formula, "The support the Catuṣṭoma Stoma;¹ to the south with the formula, "Thou art the share of the Yāvas, overlordship of Ayāvas offspring won over, and Catuṣcatvāriṁśa Stoma;³ to the west with the formula, "Thou art the share of the Rbhus, overlordship of Viśve Devas, the pacified being won over, and Trayastrimśa Stoma;³ to the north with the formula, "The revolving the Aṣṭacatvāriṁśa."¹ "Having recited the formula in a different order, he lays down (the brick) in a different order." So says the Brāhmaṇa.⁴ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down seventeen Śrṣṭi bricks respectively with the formulas beginning with "They chanted on one verse, offspring were born, Prajāpati was the

2. TS IV.3.9.1

3. TS IV.3.9.2

4. TS V.3.3.1

धर्त्रश्चतुष्टोम इति पुरस्तादुपदधाति यावानां भागो ऽसीति दक्षिणत ऋभूणां
 भागो ऽसीति पश्चाद्विवर्तो ऽष्टाचत्वारिंश इत्युत्तरतः । अन्यथा-
 नूच्यान्यथोपदधातीति ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः करोति ।
 अथ सृष्टीरुपदधात्येकयास्तुवत प्रजा अधीयन्तेति सप्तदश । चतस्रो
 दक्षिणे ऽऽस उपदधात्यथ तिस्रो अथ तिस्रो ऽथ तिस्रो ऽथ चतस्रः ।

overlord.—They chanted on three verses, Brahman was born, Brahmanaspati was the overlord.—They chanted on five verses, beings were born, lord of beings was the overlord.—They chanted on seven verses, seven seers were born, Dhātṛ was the overlord.—They chanted on nine verses, Pitr̥s were born, Aditi was the overlord.—They chanted on eleven verses, seasons were born, one born from seasons was the overlord.—They chanted on thirteen verses, months were born, year was the overlord.—They chanted on fifteen verses, Kṣatra was born, Indra was the overlord.—They chanted on seventeen verses, cattle were born, Br̥haspati was the overlord.—They chanted on nineteen verses, Śūdra and Ārya were born, day and night were the overlord.—They chanted on twentyone verses, one-hoofed animals were born, Varuṇa was the overlord.—They chanted on twentythree verses, lower animals were born, Pūṣan was the overlord.—They chanted on twentyfive verses, wild animals were born, Vāyu was the overlord.—They chanted on twentyseven verses. Heaven and earth become separate; Vasus, Rudras and Ādityas subsequently became separated. Theirs was the overlordship.—They chanted on twentynine verses, plants were born. Soma was the overlord.—They chanted on thirtyone verses, progeny was born, the overlordship was of the Yāvas and Ayāvas.—They chanted on thirtythree verses, creatures became pacified, sovereign Prajāpati was the overlord.”⁵

He lays down four (bricks) on the southern shoulder, then three, then three and then four. He lays them down in a line from the southern shoulder to southern buttock. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He then lays down fifteen Vyūṣṭi bricks respectively with the verses. “It is this (dawn) which dawned first. Entered into the (earth) she moves. The newly wedded bride has procreated again and again. Three great ones accompany her.—The two dawns, charming, adorned, moving along a common birth-place, wives of the sun, identifying, producing brightness unaging and rich in seed move separately.—The three have followed the path of holy order. Three cauldrons have come with light. One of them guards the progeny, another energy, another the law of the worshippers.—The fourth one has become the four Stomas, becoming O Ṛsis, two wings of a sacrifice. Employing the Gāyatrī, Trīṣṭubh, Jagatī, Anuṣṭubh, Br̥hatī and the prayer, they have moved towards this heaven. The Dhātṛ generated sisters five each from what he created this with five. Through their mingling five periods of time come forth assuming various forms.—Thirty sisters, putting on similar light go to their resting place. The wise spread out the seasons. The wise (dawns) with metres in their midst, the lustrous, move around.—The shining divine night (abiding by) the laws of the sun puts on the midregion. The multi-formed animals being born

दक्षिणादःसादक्षिणाः श्रोणिमभ्यायातयति । तयादेवतं कृत्वा सूददोहसः
करोति । अथ व्युष्टीरुपदधातीयमेव सा या प्रथमा व्यौच्छदिति पञ्च-
दश । तिस्रस्तिस्त्रो दिक्षु तिस्रो मध्ये । व्युष्टीभिश्चितिराप्यते । तयादेवतं
कृत्वा सूददोहसः करोति ॥ ४२ ॥

अथाग्निः सर्वतोमुखं चिनुते ऽग्रेरङ्गानि प्राजापत्यामृषभं लोकं-
पृणाः । उदीच्यात्र लोकंपृणया प्रसौति । अग्निमुदीचीभिः संप्रच्छाद-
यन्ति । संप्रच्छन्नं पलाशशाखया परिकर्षति लोकंपृण छिद्रं पृणेति । अथ
चितिवलृप्त्याभिमृशति चित्तिमचित्तिं चिनवद्वि विद्वानिति । आग्नेय्यानुष्टुभैतां
चितिमभिमृश्य द्वाभ्यामवद्रवति वाङ्म आसन्प्राणदा इति ।
अथापराह्णिकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । एतावदेवैतदहः कर्म
क्रियते । वसन्त्येताः रात्रिम् ॥ ४३ ॥ त्रयोदशः ॥

in the lap of the mother gaze variously.—Ekāṣṭakā practising penance bore a child, the great Indra. With his help gods overpowered the demons. (Indra) by his powers became the killer of Asuras.—You have made me who am not younger, the younger. Speaking truth, I desire this. May I be in his good will as you are. Let one of you not supplant the other.—The all-knower has created goodwill in me. he has gained stability and has secured the shallow. May I be... Five milkings follow five dawns; five seasons follow the cow with five names. Five quarters furnished with Pañcadaśa (Stoma) and having a common head follow one world.—One who dawned first was the child of the holy order; the other holds the greatness of waters; another moves in the places of the sun; another (moves in the places) of heat; the Savitṛ controls one.—The one which dawned first, became the milch-cow with Yama. Do thou O cow, being full of milk, yield milk to us year after year. (The dawn) supreme among the bright, multi-formed, dim-lighted, with fire as the sign has come up with light in the sky. Exerting for a common goal, supporting old age, O unaging dawn, thou hast come.—The guard of seasons, leader of days, bearer of progeny, the first dawn has come. O dawn, being one, thou shinest manifold. Not aged, thou ripenest all else.”⁶

Three each towards the quarters and three in the middle. The altar is covered with Vyūṣṭi bricks. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each brick).

X.43

(The Adhvaryu) piles up the fire-altar with openings all around (the bricks) “limbs of Agni,” Prājāpatyā, Ṛṣabha and Lokamprṇās. He instructs (the priests to pile) the Lokamprṇās in a line towards the north. The Agni is covered with bricks ending towards the north. He sweeps the covered Agni with a twig of *Butea frondosa* with the verse, “Do thou fill in the space, do thou fill in the gap. ...”¹ He touches the altar with the Citikṛpti verse, “May Agni discern wisdom and folly ...”² Having touched the altar with the Anuṣṭubh verse addressed to Agni³ he climbs down (the altar) with the two mantras, “May the speech be in my mouth...”⁴ and “Do thou be granting Prāṇa...”⁵ Then he goes through the afternoon Pravargya and Upasad rites. This much procedure is gone through this day. They pass over the night.

6. TS IV.3.11

1. TS IV.2.4.4; BaudhŚS X.21
2. TS V.5.4.4; BaudhŚS X.36
3. *tvām citraśravastama* ... TS IV.4.4.3
4. TS V.5.9.2; BaudhŚS X.36
5. TS IV.6.1.4; BaudhŚS X.36

अथाष्टमे ऽह्युदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । समानं पुरीषस्योपधानम् । अथ नवमे ऽह्युदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । सर्व एव कार्ष्णाजिनीरुपानह उपमुञ्चन्ते । अथ याचत्याज्यस्थालीं सस्रुवां विभक्तिमुदपात्रं सर्वं च स्वयमातृणानिकोतं सप्त च स्कन्ध्या अवकाश्च या उ चान्या उपधास्यन्भवति ताः । एतत्समादायोत्तरे श्रोण्यन्ते सःसादयन्ति । अथ द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति । स्वयंचितिं जपति यास्ते अग्रे समिधो यानि धामेति । श्वेतमश्वमभिमृश्याधिद्रवत्यपामिदं न्ययनं नमस्त इति द्वाभ्याम् । अथाधिव्रुत्य चतुर्थे संचिताहुती जुहोत्यग्रे किंशिल तत्त्वा यामीति । दक्षिणतो विभक्तिमुपदधात्यग्रे स्तोमं मनामह इति । तयादेवतं कृत्वा सूददोहसं करोति । अथैताः सप्त स्कन्ध्याः प्राचीरायातयति द्वे ऋतव्ये स्वराजं च विश्वज्योतिषं चैकां सयुजं द्वे संयान्यौ । ऋतव्ये उपदधाति तपश्च

X.44

On the eighth day after the sun has risen, (the Adhvaryu) goes through the Pravargya and Upasad rites. The spreading of earth is similar.¹ On the ninth day after the sun has risen, he goes through the Pravargya and Upasad rites. All put in the sandals of the skin of black antelope. Then he asks for the vessel of clarified butter together with a spoon, Vibhakti brick, a pot filled with water, the entire set of the naturally perforated stones, seven Skandhyā bricks, Avakā plants and also other plants which he is going to lay down. Having taken up this, they place it on the border of the northern buttock. With two verses he receives Agni within himself, "I receive Agni within me..." and "O Pitr̥s, Agni the immortal who has entered ..."² He murmurs the Svayaṁciti verse, "O Agni, knowing, do thou pile thyself..."³ Having touched the white horse, he climbs up (the altar) with the two verses, "This is the meeting place of waters..." and "Obeisance to thy heat...."⁴ Having climbed up, he offers in respect of the fourth (layer) two Saṁcita oblations respectively with the mantras, "O Agni Kimśila, that which is thy arrow, Yuvā by name, with it be gentle to us; obeisance to that of thine; may we prosper living on that of thine," and "Praying to thee with divine song..."⁵ He lays down the Vibhakti brick to the south with the verse, "We celebrate the song of Agni..."⁶ Having recited *tayādevata* formula, he recites the *sūdadōhasa* verse.

He then lays down the seven Skandhyā bricks in a line towards the east—two Ṛtavyā bricks, Svarāj, Viśvabheṣaja, one Sayuj and two Saṁyānī bricks. He lays down the two Ṛtavyā bricks with the formula, "(You are) Tapas and Tapasya, the two months of cold season. Thou art the internal support of Agni ...—May the Agnis which, of similar minds ..."⁷ He lays down an Avakā plant with the formula, "Thou art the birth-place of Agni."⁸ (He lays down the Svarāj and the Viśvajyotis bricks—(the Svarāj) with the formula, "Svarāj has held the lustre,"⁹) and the Viśvajyotis to the north with the formula, "Many Prajāpati place thee the lustrous on the surface of

1. cf. BaudhŚS X.37

2. TS V.7.9.1; BaudhŚS X.37

3. TS V.7.8.1; BaudhŚS X.37

4. TS IV.6.1.3

5. TS V.5.9.1; BaudhŚS X.37

6. TS II.1.2.6; BaudhŚS X.37

7. TS V.5.6.1 mentions in the Brāhmaṇa this verse by *pratīka*. It is fully given in KS XX 14 and MS IV.10.2 in the Agnicayana chapter. It is recorded also in RV V.13.2.

8. TS IV.4.11.1; BaudhŚS X.32

9. Formula is not traced

10. TS IV.2.9.5

तपस्यश्चेति । अवकामनूपदधात्यग्रेयोनिरसीति । स्वराजं च विश्वज्योतिषं
 च स्वराट् ज्योतिरधारयत्प्रजापतिस्त्वा सादयत्वित्युत्तराम् । अथ
 सयुजमुपदधाति रथ्यै पोषाय सजातानां मध्यमस्थेयाय मया त्वा सयुजा
 युजा युनज्मीति । अथ संयान्यावुपदधात्यन्तरिक्षमस्यन्तरिक्षाय त्वेति ।
 तयादेवतं कृत्वा सूददोहसः करोति ॥ ४४ ॥

अथासपत्ना उपदधाति । अग्रे जातान्प्रणुदा नः सपत्नानिति
 पुरस्तादुपदधाति सहसा जातानिति पश्चाच्चतुश्चत्वारिंश स्तोम इति
 दक्षिणतः षोडश स्तोम इत्युत्तरतः । तासां पुरीषवर्ती मध्य उपदधाति
 पृथिव्याः पुरीषमस्यप्सो नामेति । तयादेवतं कृत्वा सूददोहसः करोति ।
 अथ विराज उपदधात्येवश्छन्दो वरिवश्छन्द इति चत्वारिंशतं दशदश

the heaven for the entire Prāṇa and Apāna; do thou grant the entire lustre; Parameṣṭhin is thy lord."¹¹ He lays down the Sayuj brick with the formula, "I yoke thee in bonds of fellowship with me for wealth, prosperity and pre-eminence among the fellows."¹² He lays down the two Saṁyānī bricks with the formula, "Thou art midregion; for midregion thee."¹³ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

X.45

(The Adhvaryu) lays down the Asapatnā bricks—he lays down one to the east with the verse, "O Agni, do thou drive away our enemies who are born. O Jātavedas, remove those who are not born; kind and without anger, do thou shine for us. May I be sprouting in thy threefold protection."¹ To the west with the verse, "Do thou drive away with strength our enemies who are born. O Jātavedas, remove those who are not born. Gracious, do thou speak favourably about us. May we (prosper). Drive away our foes."¹ To the south with the formula "(Thou art) the Catuśvatvāriṁśa Stoma, vigour and wealth."¹ To the north with the formula, "(Thou art) Śoḍaśi Stoma, force and wealth."¹ With the formula, "Thou art the soil of earth, called Apsas"¹ he lays down in the middle the one (to be laid down with the formula) containing the word *puṛiṣa*. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down forty Virāj bricks—ten in each quarter, not in the middle respectively with the formulas, "(Thou art) Evas metre; Varivas metre; Śambhū metre; Paribhū metre; Ācchat metre, Manas metre; Vyacas metre; Sindhu metre; Samudra metre; Sahila metre (to the east); Saṁhyat metre; Viyat metre; Bṛhat metre; Rathantara metre; Nikāya metre; Vivadha metre; Gira metre; Bhrajas metre; Saṣṭubh metre; Anuṣṭubh metre" (to the south) "Kakut metre; Trikakut metre; Kāvya metre; Āṅkupa metre; Padapaṅkti metre; Akṣarapaṅkti metre; Viṣṭārapaṅkti metre; Kṣura Bhrjvān metre; Pracchad metre; Pakṣa metre" (to the west); "Eva metre; Varivas metre; Vayas metre; Vayaskṛt metre; Viśāla metre; Viṣpardhas metre; Chadis metre; Dūrohaṇa metre; Tandra metre; and Āṅkāṅka metre" (to the north).² "He lays down transversely." So says the Brāhmaṇa.³ After having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

11. TS IV.4.6.1

12. TS IV.4.5.1

13. TS IV.4.6.2

1. TS IV.3.12.1

2. TS IV.3.12.2-3

3. TS V.3.5.4

दिक्षु न मध्ये । अक्ष्णयोपदधातीति ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः
 करोति । अथ स्तोमभागा उपदधाति रश्मिरसि क्षयाय त्वा क्षयं
 जिन्वेत्येकत्रिंशतः सप्तसप्त दिक्षु तिस्रो मध्ये । तयादेवतं कृत्वा
 सूददोहसः करोति । अथ नाकसद उपदधाति राज्यसि प्राची दिग्वसवस्ते
 देवा अधिपतय इति पञ्चैकैकां दिक्ष्वेकां मध्ये । तयादेवतं कृत्वा
 सूददोहसः करोति । अथ पञ्चचोडा उपरिष्ठात्राकसदामुपदधात्ययं पुरो
 हरिकेशः सूर्यरश्मिरिति पञ्चैकैकां दिक्ष्वेकां मध्ये । तासां

He lays down thirtyone Stomabhāga bricks—seven in each quarter and three in the middle. (The formulas are) : “Thou art the sun’s ray; for dwelling thee; do thou quicken the dwelling.—Thou art advance; for law thee; Do thou quicken the law.—Thou art following; for heaven thee; do thou quicken the heaven. - Thou art conjunction; for midregion thee; do thou quicken midregion. —Thou art the prop; for earth thee; do thou quicken the earth.—Thou art the support; for rains thee; do thou quicken rains.—Thou art blowing forth; for day thee; do thou quicken the day” (towards the east), “Thou art blowing after; for night thee; do thou quicken the night.—Thou art eager; for Vasus thee; do thou quicken the Vasus.—Thou art intelligence; for Rudras thee; do thou quicken the Rudras.—Thou art the brilliant; for Ādityas thee; do thou quicken the Ādityas.—Thou art force; for Pitṛs thee; do thou quicken the Pitṛs.—Thou art the continuity; for offspring thee; do thou quicken the offspring.—Thou art the invader of hostile armies; for cattle thee; do thou quicken the cattle” (towards the south), “Thou art wealthy; for plants thee; do thou quicken the plants.—Thou art the subduer with bolt in hand; for Indra thee; do thou quicken Indra.—Thou art overlord; for Prāṇa thee; do thou quicken the Prāṇa.—Thou art the controller; for Apāṇa thee; do thou quicken the Apāṇa.—Thou art the mounting; for eye thee; do thou quicken the eye.—Thou art vigorous; for ear thee; do thou quicken the ear.—Thou art threefold” (to the west). “(Thou art) Pravṛt; thou art Samvṛt; Thou art Vivṛt; Thou art Samroha; Thou art Niroha; Thou art Praroḥa; Thou art Anuroḥa “(towards the north). “Thou art the wealthy; Thou art the brilliant; Thou art the gainer of food” (in the middle).⁴ Having recited the *tayādevata* formula, he recites, the *sūdadohasav* (with regard to each).

He lays down five Nākasad bricks—each one to the quarters and one in the middle respectively with the formulas, “Thou art the queen, the eastern quarter, gods Vasus are thy overlords; Agni is one who stops the missiles; may the Trivṛt Stoma resort to thee on the earth; may the Ājyaśāstra establish thee firmly; may the Rathantara Sāman be for thy stability. May the Ṛṣis, first born among the gods extend thee up to the midregion, with breadth of the measure of the heaven; also the disposer and this overlord (may extend thee). May all of them, being in harmony, place thee and the sacrificer on the surface of the vault in the heavenly region.—Thou art Virāj, the southern quarter; gods Rudras are thy overlords; Indra is one who stops the missiles; may the Pañcadaśa Stoma resort to thee on the earth; may the Praūga Śāstra establish thee firmly; may the Br̥hat Sāman be for thy stability. May the Ṛṣi’s....—Thou art Samrāj the western quarter, gods Ādityas are thy overlords; Soma is one who stops the missiles; may the Saptadaśa Stoma resort to thee on the earth, may the Marutvatīya Śāstra establish thee firmly; may the Vairūpa

पश्चात्प्राचीमुत्तमामुपदधाति । अत्र यं यजमानो द्वेष्टि तं मनसा ध्यायति ।
 तयादेवतं कृत्वा सूददोहसः करोति । अथ छन्दांस्युपदधात्यग्निर्मूर्धा दिव
 इत्येतस्यानुवाकस्य तिस्रस्तिस्त्रो यथाम्नातम् । गायत्रीः पुरस्तादुपदधाति
 त्रिष्टुभो दक्षिणतो जगतीः पश्चादनुष्टुभ उत्तरतो बृहतीर्मध्ये । उष्णिहः
 पुरस्तादुपदधाति पङ्क्तीर्दक्षिणतो ऽक्षरपङ्क्तीः पश्चादतिच्छन्दसमुत्तरतो द्विपदा
 मध्ये । अपि वातिच्छन्दसं मध्ये द्विपदा उत्तरतः । तयादेवतं कृत्वा सूददो-
 हसः करोति । अथ दक्षिणे ऽसे कृत्तिका उपदधात्यम्बा नामासि दुला
 नामासीति सप्त गुल्मकृताः । तयादेवतं कृत्वा सूददोहसः करोति । अथ
 वृष्टिसनीरुपदधाति पुरोवातसनिरस्यभ्रसनिरसीति पञ्चैकैकां दिक्ष्वेकां
 मध्ये । अनुपरिहारं सादयतीति ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः

Sāman be for thy stability. May the Ṛsis ...—Thou art Svarāj, the northern quarter; Viśve Devas are thy overlords; Varuṇa is the one who stops the missiles; may the Ekvaiṃśa Stoma resort to thee on the earth; may the Niṣkevalya Śāstra establish thee firmly; may Vairāja Sāman be for thy stability. May the Ṛsis ...—Thou art the overlord the great (upper) quarter; gods Maruts are thy overlords; Bṛhaspati is one who stops the missiles; may the Triṇava and Trayastriṃśa Stoma resort to thee on the earth; may the Vaiśvadeva and Āgnimāruta Śāstras establish thee firmly; may the Śākvara and Raivata Sāmans be for thy stability. May the Ṛsis...⁵ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down five Pañcacoḍā bricks beyond the Nākasad bricks—one each to the quarters and one in the middle respectively with the formulas, “This in front, tawny-haired, with rays like the sun, Rathagr̥tsa and Rathan̥jas are the two leaders of his army and masses, Puñjikasthālā and Kṛtasthālā are the two Apsarases, the exorcists his missile and weapon the Rakṣases. Obeisance to them; be they gracious to us; I place in your jaws him whom we hate and who hates us.—This to the south, the creator of all; Rathasvana and Rathacitra are the leaders of his army and masses; Menakā and Sahajanyā are the Apsarases; biting animals the missile and the killing of human beings the weapon, Obeisance to them....—This to the west, all extending, Rathaprota and Asamaratha are the leaders of his army and masses, Pramlocantī and Anumlocantī the Apsarases, serpents the missile and tigers the weapon. Obeisance to them—This to the north the collecting riches; Senajit and Saṣeṇa are the leaders of his army and masses, Viśvācī and Ghṛtācī are the Apsarases, waters are the missile and wind the weapon. Obeisance to them....—This above, the Arvāgvasu, Tārksya and Ariṣṭanemi are the leaders of his army and masses, Urvaśī and Pūrvacitti are the Apsarases, lightning is the missile, thunderbolt the weapon, Obeisance to them....⁶ He lays down the brick to be laid down to the west facing the east as the last one. Here he mentally thinks about him whom the sacrificer hates. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He then lays down the Chandas bricks—three each with the verses of Anuvāka beginning with *agnir mūrdhā* recited in the serial order. He lays down the Gāyatri bricks to the east (with *agnir mūrdhā divaḥ kakut ...*, *tvām agne puṣkarād adhy ...*, and *ayam agniḥ sahasrīno ...*), Triṣṭubh bricks to the south (with the verse *bhuvo yajñasya rajas ca netā ...*, *abodhy agniḥ samidhā janānām ...*, and *avocāma kavaye medhyāya ...*). Jagatī bricks to the west (with the verses, *janasya gopā ajanīṣṭa jāgrvir ...*, *tvām agne aṅgirasō guhā hitam ...* and *yajñasya ketum prathamam purohitam ...*). Anuṣṭubh bricks

5. TS IV.4.2.3

6. TS IV.4.3.1-2

करोति । अथादित्येष्टका उपदधाति सलिलाय त्वा सर्णीकाय त्वेत्यष्टौ द्वे द्वे दिक्षु न मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ घृतेष्टका उपदधात्यृचे त्वा रुचे त्वेति पञ्चैकैकां दिक्ष्वेकां मध्ये । अनुपरिहारः सादयतीति ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः करोति । अथ यशोदा उपदधाति यशोदां त्वा यशसि सादयामीति पञ्चैकैकां दिक्ष्वेकां मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ भूयस्कृत उपदधाति भूयस्कृदसि वरिवस्कृदसीति पञ्चैकैकां दिक्ष्वेकां मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथाप्सुषद उपदधात्यप्सुषदसि श्येनसदसीति

to the north (with the verse, *tvām citraśravastama ... , sakhāyaḥ saṁ vaḥ samyañcam ...* and *saṁ samid yuvase vṛṣan ...*). Br̥hati-bricks in the middle (with the verses, *enā vo agniṁ namaśā ... , sa yojate aruṣo viśvam ojaśā ...*, and *ud asya śocir asthāt ...*). He lays down the Uṣṇih bricks to the east (with the verses, *agne vājasya gomataḥ ... sa idhāno vasuḥ kaviḥ ... , kṣapo rājan nuta tmanā ...*). Paṅkti bricks to the south (with the verses *ā te agna idhimahi ... , ā te agna ṛcā haviḥ ...* and *ubhe suścandra sarpiṣo ...*). Akṣarapaṅkti bricks to the west (with the verses, *agne tam adyā'śvam na stomah ... , adhā hy agne krator ... , ābhiṣ te adya gīrbhir ...* and *ebhir no arkaiḥ ...*). Aticchandās brick to the north (with the verse, *agniṁ hotāram manye ...*). Dvipadā bricks in the middle (with the verses, *agne tvam no antamah ... , tam tvā śociṣṭha dīdivaḥ ...* and *vasur agnir vasuśra-vāḥ ...*).⁷ Alternatively the Aticchandās in the middle and Dvipadā to the north. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

On the southern shoulder he lays down seven Kṛttikā bricks in a cluster respectively with the formulas, "Thou art Ambā by name: I lay thee down with Prajāpati with all prayers;—Thou art Dulā by name...—Thou art Nitatnī by name...—Thou art Abhrayantī by name...—Thou art Meghayantī by name...—Thou art Varṣayantī by name...—Thou art Cupuṇikā by name..."⁸ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He then lays down five Vṛṣṭisani bricks—each one to the quarters and one in the middle respectively with the formulas, "Thou art the giver of eastern wind.—Thou art the giver of clouds.—Thou art the giver of lightning.—Thou art the giver of thunder,—Thou art the giver of rains."⁹ "He lays (them) down carrying them around." So says the Brāhmaṇa.¹⁰ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down eight Āditya bricks—two each to the quarters, not in the middle respectively with the formulas, "For ocean thee; for water thee.—For watery thee; for impulse thee—For wise thee; for radiant thee.—For light of the heaven thee; for Āditya thee."¹¹ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down five Ghṛta bricks—one each to the quarters and one in the middle respectively with the formulas, "For the ṚK thee.—For radiance thee.—For shining thee.—For lustre thee.—For light thee."¹¹ "He lays (them) down carrying them around." So says the Brāhmaṇa.¹⁰ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down five Yāśoda bricks—one each to the quarters and one in the

7. TS IV.4.4

8. TS IV.4.5.1

9. TS IV.4.6.1

10. TS V.3.10.1

11. TS IV.4.6.2

पञ्चैकैकां दिक्ष्वेकां मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ द्रविणोदा उपदधाति पृथिव्यास्त्वा द्रविणे सादयामीति पञ्चैकैकां दिक्ष्वेकां मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथायुष्या उपदधाति प्राणं मे पाह्यपानं मे पाहीति सप्तैकैकां दिक्षु तिस्रो मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथर्तुनामान्युपदधाति यावा अयावा इति सप्तैकैकां दिक्षु तिस्रो मध्ये । तयादेवतं कृत्वा सूददोहसः करोति ॥ ४५ ॥ चतुर्दशः ॥

अथेन्द्रतनूरुपदधात्यग्निना विश्वाषाडिति द्वाविंशतिं पञ्चपञ्च दिक्षु द्वे मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ यज्ञतनूरुपदधाति प्रजापतिर्मनसान्धो ऽच्छेत इति त्रयस्त्रिंशतमष्टावष्टौ दिक्ष्वेकां मध्ये ।

middle respectively with the formulas, "I place thee the giver of glory in glory with that Ṛṣi with that divine song. Do thou sit firm with that deity in the manner of the Aṅgirasas.—I place thee the giver of lustre with that Ṛṣi—I place thee the giver of milk in milk with that Ṛṣi—I place thee the giver of vigour in vigour with that Ṛṣi—I place thee the giver of wealth in wealth with that Ṛṣi"¹¹ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down five Bhūyaskṛt bricks—one each to the quarters and one in the middle respectively with the formulas, "Thou art doer of plenty.—Thou art the maker of space.—Thou art facing east.—Thou art facing upwards.—Thou art sitting in the midregion; do thou sit in the midregion."¹² Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down five Apsuṣad bricks—one each to the quarters and one in the middle respectively with the formulas, "Thou art sitting in water.—Thou art sitting on a bird of prey.—Thou art sitting on the vulture.—Thou art sitting on the eagle.—Thou art sitting in the vault."¹² Having recited the *tayādevata* formula, he recites the *sūdadohasa* with (with regard to each). He lays down five Dravinodas bricks—one each to the quarters and one in the middle respectively with the formulas, "I place thee in the wealth of the earth.—I place thee in the wealth of the midregion.—I place thee in the wealth of the heaven.—I place thee in the wealth of the quarters.—I place thee the giver of wealth in the wealth."¹² Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down seven Ayuṣya bricks—one each to the quarters and three in the middle respectively with the formulas, "Do thou guard my Prāṇa.—Do thou guard my Apāna.—Do thou guard my Vyāna.—Do thou guard my life.—Do thou guard all my life.—Do thou guard the life of all mine. O Agni, that which is thy great name, *hṛt*, do thou come with it. Let us hold together. Do thou O Agni, be with the five people."¹³ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down seven "names of seasons" bricks one each to the quarters and three in the middle respectively with the formulas, "(Thou art) the Yāvas, Ayāvas, Evas, Ūmas, Sabda, Sagara and Sumeka."¹³ After having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

X.46

(The Adhvaryu) lays down twentytwo Indratanū bricks—five each to the quarters and two in the middle respectively with the formulas, "(Thou art) Indra overcoming through fire.—Self-ruling through the sun.—Lord of Śaci through

12. TS IV.4.7.1

13. TS IV.4.7.2

तयादेवतं कृत्वा सूददोहसः करोति । अथ ज्योतिष्मतीरुपदधाति ज्योतिष्मतीं त्वा सादयामीति द्वादश तिस्रस्तिस्त्रो दिक्षु न मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ भूतेष्टका उपदधाति पृथिव्यै स्वाहान्तरिक्षाय स्वाहेति द्वादश तिस्रस्तिस्त्रो दिक्षु न मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथाज्यानीरुपदधाति शतायुधाय शतवीर्यायेति पञ्चैकैकां दिक्ष्वेकां मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ राष्ट्रभृत उपदधात्यग्रे यशस्विन्यशसेममर्पयेति चतस्र एकैकां दिक्षु न मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ दक्षिणे ऽऽसे पौर्णमासीमुपदधाति पूर्णा पश्चादिति । तयादेवतं कृत्वा सूददोहसं करोति । अथ दक्षिण एवाऽसे नक्षत्रेष्टका उपदधाति कृत्तिका नक्षत्रमग्निर्देवतेति । अथैनारोचयत्यग्रे रुच स्थ प्रजापतेर्धातुः सोमस्यर्चे त्वा रुचे त्वा द्युते त्वा भासे त्वा ज्योतिषे त्वेति । अथैतं नक्षत्रपथः रोहिणीप्रभृत्याविशाखाभ्यामायातयति दक्षिणादःसादक्षिणाः श्रोणिमभ्यायातयति । अथ पुच्छसन्धौ चात्मसन्धौ चामावास्यामुपदधाति यत्ते देवा अदधुर्भागधेयमिति । अथैतं नक्षत्रपथमनूराधाप्रभृत्यापभरणीभ्य आयातयति । उत्तरायै श्रोणेरुत्तरमः-

power.—Tvaṣṭṛ through bull.—The bountiful through the sacrifice.—(Lord of) the heaven through Dakṣiṇā.—Vṛtra-killer through rage.—Guardian of body through kindliness.—Gaya through food.—He has won through the earth.—Eater of food through Rks.—Increased by the Vaṣaṭ-utterance.—Guardian of body through the Sāman.—The lustrous through the Virāj.—The Soma-drinker through the divine song.—He supported the sacrifice through the cows.—Men through the ruling power.—The wielder of thunderbolt through the horse and chariot.—Lord through the seasons.—Enclosing through the year.—Unconquerable through penance.—The sun through bodies."¹ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down thirtythree Yajñatanū bricks—eight each to the quarters and one in the middle respectively with the formulas, (to the east with) "(Thou art) Prajāpati in mind when come to the Soma.—The creator in the consecration.—Savitṛ in the nourishment.—Pūṣan in the Soma-purchasing cow.—Varuṇa when tied up.—Asura when being purchased.—Mira when purchased.—Śipivīṣṭa when placed." (To the south with) "Delighting men when being carried forward.—Overlord when arrived.—Prajāpati when being carried forth.—Agni (when arrived) in the Āgnīdhra chamber.—Bṛhaspati when carried forth from the Āgnīdhra chamber.—Indra (when arrived) in the Havirdhāna hall.—Aditi when deposited.—Viṣṇu when being carried down (on the stones)." (To the west with) "Atharvan when wetted.—Yama when pressed.—Purifying (sun) when being shaken (in the Adābhya cup).—Vāyu when being filtered.—Mitra when being mixed with milk.—Manthin when being mixed with flour of parched barley.—Vaiśvadeva when taken up (into goblets).—Rudra when offered." (To the north with) "Vāyu when brought back (for consuming).—Nṛcakṣa when being gazed upon.—Bhākṣa when entered (into the mouth).—Belonging to the Pitṛs when attained to the state of Nārāsaṁsa.—Life when taken up (for the Avabhṛtha).—Sindhu when proceeding for the Avabhṛtha.—Samudra when arrived (for the Avabhṛtha).—Salila when thrown into water." (In the middle with) "Heaven when come to a conclusion."² Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down twelve Jyotiṣmatī bricks—three each to the quarters, none in the middle respectively with the formulas, (to the east) "I place thee lustrous; I place thee producing lustre; I place thee knowing lustre," (to the south) "I place thee the bright; I place thee burning; I place thee making noise," (to the west) "I place thee glittering; I place thee shining; I place thee everlasting," (to the north) "I place thee fully bright; I place thee making manifest; I place thee being manifest."³ Having

1. TS IV.4.8.1

2. TS IV.4.9.1

3. TS I.4.34; V.4.1.3

समभ्यायातयति । अथोत्तर एवाऽसे पौर्णमासीमुपदधाति पूर्णा पश्चादिति ।
 असंस्पृष्टा उपदधातीति ब्राह्मणम् । नक्षत्रेष्टकाभिश्चितिराप्यते । तयादेवतं
 कृत्वा सूददोहसः करोति । अथावद्रुत्य कृष्णमश्वमभिमृश्य
 तनुपुरीषमुपदधाति पृष्ठो दिवीति । तयादेवतं कृत्वा सूददोहसं करोति ।
 अत्र षष्ठीं चितिं चिनुते संयच्च प्रचेताश्चेति पञ्चैकैकां दिक्ष्वेकां मध्ये ।
 तयादेवतं कृत्वा सूददोहसः करोति । अथाग्निं सर्वतोमुखं चिनुते
 ऽग्नेरङ्गानि प्राजापत्यामृषभं लोकंपृणाः । प्राच्यात्र लोकंपृणया प्रसौति ।
 अग्निं प्राचीभिः संप्रच्छादयन्ति । अथोदीचीभिः । प्राचीभिस्त्वेव निस्तिष्ठन्ति ।
 यावद्दघ्नं चेष्ट्यमाणो भवति तावद्दघ्नं चिनुते । अथानभिमृष्टं चितिकृप्त्या
 भवति । तदेताश्चतस्रः स्वयमातृणा याचति । ता दिक्षूपदधाति प्राणाय त्वा

recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down twelve Bhūteṣṭakā bricks three in each quarter, none in the middle respectively with the formulas, (to the east) "To Pṛthivī svāhā; to Antarikṣa svāhā; to the heaven svāhā; (to the south) "To Sūrya svāhā; to Candramas svāhā; to Nakṣatras svāhā;" "(to the west) to waters svāhā; to plans svāhā; to Vanaspatis svāhā; to the flying around svāhā; to the crawling svāhā."⁴ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down five Ajyānī bricks one each to the quarters and one in the middle respectively with the verses (to the east) "(Obeisance to Indra) with a hundred weapons, with a hundred heroic deeds, with a hundred favours, assaulting the enemy, who leads us beyond all evils without being conquered for a hundred years;" (to the south) "(Obeisance to Indra) who leads us without loss and without being conquered along the four Devayāna paths which pass between heaven and earth;" (to the west) "May the summer, the winter, the spring, the autumn and the rainy season pass well for us. May we be in the fearless shelter of those seasons for a hundred years;" (to the north) "Pay obeisance to the Iduvatsara, Parivatsara and Saṁvatsara. May we be unconquered, unharmed for ever under the good will of them who are worthy of sacrifice;" (in the middle) "O gods do you have led us from the good to the better, With thy favour may we attain thee. Do thou, wonder-working, enter into us, O drop. Do thou be propitious to our children and to us."⁵ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down four Rāṣṭrabhṛt bricks—one each to the quarters, none in the middle, respectively with the verses, (to the east) "O glorious Agni, do thou furnish him with glory; bring hither the prosperity that is Indra's. May this (sacrificer) be the head, supreme, resplendent and the most famous among the equals;" (to the south) "The Ṛṣis aiming at the good and aspiring for the heaven, first undertook penance and consecration. Therefrom come out the ruling power, strength and force. May gods procure (all) this for this (sacrificer)" (to the west) "the supporter, the creator the great onlooker, Prajāpati, the supreme (equipped) with pre-eminence, the Stomas, metres, Nivids—all these said to me, "We shall provide kingdom for this (sacrificer);" (to the north) "do you turn up; come together towards me. May this (sacrificer) be your ruler, overlord. Do you abide by his directions. Do you all maintain yourself in consonance with him."⁶ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

4. TSI.8.13.3

5. TS V.7.2.3

6. TS V.7.4.3-4

चक्षुषे त्वा तया देवतयाङ्गिरस्वद्भुवा सीद व्यानाय त्वा चक्षुषे त्वा तया
 देवतयाङ्गिरस्वद्भुवा सीदापानाय त्वा चक्षुषे त्वा तया देवतयाङ्गिरस्वद्भुवा
 सीद वाचे त्वा चक्षुषे त्वा तया देवतयाङ्गिरस्वद्भुवा सीदेति । अथ
 स्वयमातृण्णामश्वमवघ्राप्याविदुषा ब्राह्मणेन सहाधिद्रुत्योपदधाति
 सुवरायोस्त्वा सदने सादयामीत्यनुद्रुत्य सूर्यस्त्वाभिपातु मह्या स्वस्त्या
 छर्दिषा शंतमेन तया देवतयाङ्गिरस्वद्भुवा सीदेति । अपान्यात्तृतीयामुपधा-
 येति । अपानिति । अथैष ब्राह्मणो वरं ददाति । अथ स्रुचि चतुर्गृहीतं
 गृहीत्वा स्वयमातृण्णावकाशे जुहोति चित्तिं जुहोमि मनसा घृतेनेति ।
 अङ्गुष्ठाभ्यामन्वारभ्यान्वारोहं वाचयति दिवमाक्रमिषः सुवरगन्मेति ।
 अपरे बिले हिरण्येष्टकामुपदधाति सुवरसि सुवर्मे यच्छ दिवं यच्छ दिवो

On the southern shoulder he lays down the Paurṇamāsī brick with the verse, "Full to the west; full to the east..."⁷ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse. On the southern shoulder itself he lays down the nakṣatra bricks with the formulas beginning with "Kṛttikā the constellation, Agni the deity."⁸ He makes them shine beginning with the formulas, "You are the lights of Agni, of Prajāpati the supporter, of Soma. For praise thee, for light thee; for lustre thee; for brilliance thee; for blaze thee."⁸ He then extends the line of the Nakṣatra (bricks) beginning with Rohiṇī and ending with the Viśākhās. He extends the line from the southern shoulder to the southern buttock. At the joint of the tail and the body he lays down the Amāvāsyā brick with the verse, "The share which the gods assigned to thee..."⁷ He extends the line of Nakṣatra bricks beginning with the Anūrādhā and ending with the Apabharaṇī. He extends from the northern buttock to the northern shoulder. He lays the Paurṇamāsī brick on the northern shoulder with the verse, "Full to the west, full to the east..."⁷ "He lays them down so as not to touch each other." So says the Brāhmaṇa.⁹ The altar is covered with Nakṣatra bricks. Having recited the *tayādevata* formula he recites the *sūdadohasa* verse.

Having climbed down from the altar and having touched the black horse, he spreads fine earth with the verse, "Vaiśvānara Agni is related to the heaven, related to the earth..."¹⁰ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse. At this stage he piles up the 'sixth layer' that is, the five bricks, one each to the quarters and one in the middle respectively with the formulas, "(Thou art) coherent and mindful, of Agni, Soma and Sūrya.—Dreadful and terrible, of Piṭṛs, Yama and Indra.—Firm and extensive, of god Savitṛ, Maruts and Varuṇa.—The support the upholder of Mitra—Varuṇa, Mitra and Dhātṛ.—Eastern and western, of the Vasus, Rudras and Ādityas."¹¹ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse.

He piles up the fire-altar with openings all around—(the bricks) "limbs of Agni," Prājāpatyā, Ṛṣabha and Lokampṛṇās. He instructs (the priests to pile) the Lokampṛṇās in a line towards the east. The Agni is covered with the bricks ending towards the east, then towards the north. They however conclude with the bricks piled up towards the east. He piles up, To that height to which he is going to pile up. While the altar is not yet touched with the Citikṛpti verse,¹² he asks for four naturally perforated stones. He lays them down to the quarters respectively with the formulas, "For Prāṇa thee, for eye thee, do thou be seated firm with that deity in the

7. TS III.5.1.1; IV.4.10.3

8. TS IV.4.10

9. TS V.4.1.4

10. TS I.5.11.1; TBr. III.11.6.4

11. TS IV.4.11.2

12. cf. BaudhŚS X.43

मा पाहीति । तां जघनेन प्रक्रमवेलायां मण्डलेष्टकामुपदधाति
 द्यौरपराजितामृतेन विष्टेति । दक्षिणतो रेतःसिचमुपदधाति द्यौ रेतःसिक्
 सा मे रेतो दधातु सा मे रेतः प्रजनयत्विति । तयादेवतं कृत्वा सूददोहसः
 करोति । अथोत्तरतः प्रक्रमवेलायां विकर्णीमुपदधाति प्रोथदश्चो न यवसे
 अविष्यन्निति । तयादेवतं कृत्वा सूददोहसं करोति । अथ लोकंपृणा
 उपदधाति लोकं पृण छिद्रं पृणेति । अथ चितित्क्लृप्त्याभिमृशति चित्तिम-

manner of the Aṅgirasas.—For Vyāna thee, for eye thee; do thou be seated ...—For Apāna thee, for eye thee; do thou be seated ...—For speech thee, for eye thee, do thou be seated ...¹³

Having made the horse smell the naturally perforated stone and having climbed up, he lays it down in association with a non-learned brāhmaṇa with the formula, "Suvaḥ; I place thee in the seat of Āyu, in the shadow of the helper. Obeisance to the ocean; obeisance to the eye of ocean; may the Supreme place thee the encompassing, expanding, mighty, powerful, overcoming on the surface of the heaven. Do thou go to the heaven; Do thou make the heaven firm; do not injure the heaven, May Sūrya guard thee for the entire Prāṇa, Apāna, Vyāna, Udāna, stability, movement with great welfare, with the most healing covering. Do thou seat thyself firm with that deity in the manner of Aṅgirasas."¹⁴ "Having laid down the third (naturally perforated stone), he should breathe in." So (is it said).¹⁵ He breathes in. (The non-learned) brāhmaṇa gives a boon. Having taken four spoonfuls into the ladle, he makes an offering in a cavity of the naturally perforated stone with the verse, "I make an offering to thought with mind and clarified butter..."¹⁶ Having touched it with both the thumbs, he causes the sacrificer to recite the Anvāroha formula, "I have traversed the heaven, we have reached the celestial world."¹⁷ In the western hole he lays down a golden brick with the formula, "Thou art Suvaḥ; grant me celestial world, grant heaven, guard me from the heaven."¹⁸ To its rear on the border of a step, he lays down the Maṇḍala brick with the formula, "(Thou art) the unconquered heaven penetrated by the immortal; Ādityas are thy guardians; Sūrya is placed in this (brick). I resort to it; may it be protection and refuge."¹⁹ To the south he lays down the Retaḥsic with the formula, "Heaven is the Retaḥsic; may it grant me virile power; may it cause my virile power to procreate."²⁰ Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse.

To the north on the border of a step he lays down the Vikarṇī brick with the verse, "Like the horse who, when he comes out of the great enclosure, neighs while marching for the pasture, the wind blows following his (fire's) blaze. (O Agni), then thy path becomes black."²¹ Having recited the *tayādevata* formula, he recites the

13. TS V.5.5.4

14. TS IV.4.3.3

15. cf. TS V.5.5.3

16. TS V.5.4.3; BaudhŚS X.31

17. TS V.6.8.1

18. TS V.7.6.1

19. TS IV.4.5.2

20. cf. TS V.6.8.4

21. TS IV.4.3.3

चित्तिं चिनवद्वि विद्वानिति । आग्नेय्या पङ्क्त्यैतां चितिमभिमृश्य द्वाभ्यामवद्र-
वति वाङ्म आसन्प्राणदा इति । अथापराह्निकीभ्यां प्रवर्ग्योपसद्भ्यां
प्रचरति । एतावदेवैतदहः कर्म क्रियते । वसन्त्येताः रात्रिम् ॥ ४६ ॥
पञ्चदशः ॥

अथैतस्मिन्नेव नवमे ऽहि दशमायाह उपकल्पयते सहस्रं
हिरण्यशल्कान् । ऊर्ध्वं त्रिभ्यो ऽपरिमितानित्येक आहुः । ते यदि सहस्रं
भवन्ति द्वेद्वे शते पत्रनाडीष्वोते भवतः । अथ दशमे ऽह्युदित आदित्ये
प्रवर्ग्योपसद्भ्यां प्रचरति । समानं पुरीषस्योपधानम् । अथ पात्र्यामप
आनीय हिरण्यशल्कान्संप्रकीर्य द्वाभ्यां द्वाभ्यां शताभ्यां प्रोक्षति सहस्रस्य
प्रमा असीति यत्प्राक् स्वयमातृण्णायै भवति सहस्रस्य प्रतिमा असीति
यदक्षिणा स्वयमातृण्णायै भवति सहस्रस्य विमा असीति यत्प्रत्यक्
स्वयमातृण्णायै भवति सहस्रस्योन्मा असीति यदुदक् स्वयमातृण्णायै
भवति । अथ मध्यं द्वाभ्यां शताभ्यां प्रोक्षति साहस्रो ऽसि सहस्राय

sūdadohasaverse. Then he lays down the Lokamprṇā bricks with the verse, "Do thou fill up the region; do thou fill up the gap...."²² He then touches (the altar) with the Citikṛpti verse, "May Agni discern wisdom and folly...." Having touched the altar with the Pañkti verse addressed to Agni (= *ā te agna idhīmahi* ...),²⁴ he climbs down (the altar) with two mantras, "May the speech be in my mouth...."²⁵ and "Do thou be granting Prāṇa...."²⁶ Then he proceeds with the afternoon Pravargya and Upasad rites. This much is gone through on this day. They pass over the night.

X.47

On the ninth day itself he procures a thousand particles of gold for the tenth day. Some teachers say that they may be of an unspecified number above three.¹ If they are a thousand, two hundred each are woven into the tubular stalks of feathers. On the tenth day after the sun has risen, he goes through the Pravargya and Upasad rites. The spreading of fine earth is similar.² Having poured water into a pan and havin scattered particles of gold into it, he sprinkles with two hundred (particles) each—the area which lies to the east of the naturally perforated stone with the formula, "Thou art the measure of a thousand,"³ to the south with the formula, "Thou art the image of a thousand."³ to the west with the formula, "Thou art the size of a thousand,"³ to the north with the formula, "Thou art the replica of a thousand."³ He sprinkles with two hundred with the formula, "Thou belongst to a thousand, for a thousand thee."³ Standing near the northern buttock, he assigns, the bricks to milch-cows with the formula, "O Agni, may these bricks of mine be milch-cows"⁴ till the end of the Anuvāka ("one, a hundred, a thousand, ten thousand, a hundred thousand, a million, ten million, a hundred million, a thousand million, ten thousand million, a hundred thousand million, ten hundred thousand million, a hundred hundred thousand million. May these bricks of mine be milch-cows - sixty, a thousand, ten thousand (and) numberless. You are abiding

22. TS IV.2.4.4; BaudhŚS X.43

23. TS V.5.4.4; BaudhŚS X.43

24. TS IV.4.4.6

25. TS V.5.9.2; cf. BaudhŚS X.36

26. TS IV.6.1.4; cf. BaudhŚS X.36

1. Above three, that is, five in minimum one each for the five sprinklings. cf. Bhavasvāmin on BaudhŚS *pañcabhya ārabhya*; Vasudeva Dikṣita in his *Mahāgnisarvasva : asmin pakṣe pañca hiranyaśalkā āvaśyaka pancānām api prokṣaṇānām hiranyaśalkavattvāt*.

2. cf. BaudhŚS X.44

3. TS IV.4.11.3

4. TS IV.4.11.4

त्वेति । अथोत्तरे श्रोण्यन्ते तिष्ठन्निष्टका धेनूः कुरुत इमा मे अग्र इष्टका धेनवः सन्त्वित्यान्तादनुवाकस्य । अथापराह्निकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । एतावदेवैतदहः कर्म क्रियते । वसन्त्येताः रात्रिम् । अथैतस्मिन्नेव दशमे ऽह्नयेकादशायाह्न उपकल्पयते ऽर्कपर्णमजक्षीरं गावीधुकं चरुं तिसृधन्वमश्मानमुदकुम्भं मण्डूकमवकां वेतसशाखां दर्भस्तम्बमाज्य-स्थालीः सस्रुवां दीर्घवःशं द्वादशमिति । अथैकादशे ऽह्नयुदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । स दीर्घवःशे स्रुवं प्रग्रथ्योत्तमे संचिताहुती जुहोत्यग्रे वन्य तत्त्वा यामीति ॥ ४७ ॥

यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थातोंत्तरस्य पक्षस्य चरमयेष्टकया प्रत्यूढपुरीषयोपरमति । अथैतस्यार्कपर्णस्य पुटमन्तरवस्त्राविणं कृत्वोदङ् तिष्ठन्मुखदग्ने धारयन्नाहाहरानयेति । स यत्र धारेष्टकां प्राप्नोति तत्प्रतिपद्यते नमस्ते रुद्र मन्यव इत्यान्तमेतमनुवाकं निगद्य द्वितीयं तृतीयम् । चतुर्थस्य यत्राभिजानाति नमः क्षतृभ्य इति तत्स्वाहाकरोति । सो ऽत एव प्राञ्जवृत्य नाभिदग्ने धारयन्संग्रहीतृभ्य इति प्रतिपद्यातिशिष्टमनुवाकस्य निगद्य पञ्चमं षष्ठम् । सप्तमस्य यत्राभिजानाति नमो वर्ष्पाय चेति तत्स्वाहाकरोति । सो ऽत एव दक्षिणावृत्य जानुदग्ने धारयन्नवर्ष्पाय चेति प्रतिपद्यातिशिष्टमनुवाकस्य निगद्याष्टमं नवमं दशमम् । एकादशस्य

by law, promoters of law, dropping clarified butter, dropping honey, vigorous, possessing food. May those bricks of mine be milch-cows Virāj by name, yielding desires in yonder world.")⁴ He goes through the afternoon Pravargya and Upasad rites. This much procedure is gone through on this day. They pass over the night.

On this tenth day itself, he procures for the eleventh day a leaf of *Calotropis gigantea*, goat's milk, cooked grains of *Coix barbata*, a bow with three arrows, a stone, a pot filled with water, a frog, Avakā plant, a twig of cane, a cluster of darbha-grass, a vessel of clarified butter together with a spoon and a long bamboo as the twelfth. On the eleventh day after the sun has risen, he goes through the Pravargya and Upasad rites. Having fixed the spoon at the top of the long bamboo, he offers the last two Saṁcita oblations respectively with two mantras, "O Agni the desirable, do thou be gentle to us with that arrow of thine which is Yuvā by name; obeisance to that of thine, may we be living on that of thine. Paying homage to thee with divine song, I go to thee."⁶

X.48

While the Adhvaryu is engaged in his task, the Pratiprasthātṛ ceases with the laying down of the extreme brick of the northern wing from which earth has been removed. Then having held the leaf of *Calotropis gigantea* in such a way that the contents of its cavity would flow out from within, standing to the north and holding the spoon tied to the bamboo at the height of his mouth, he says, "Do thou bring and pour (goat's milk)." As soon as the stream (of the milk) reaches the brick, he commences the reciting. Having recited the Anuvāka¹ *namas te rudra manyave* upto the end, (he recites) the second² and the third³. When he notes the uttering *namaḥ kṣatṛbhyo* ... from the fourth Anuvāka, he utters *svāhā*. Having turned at this very stage to the east, holding (the spoon) at the height of the navel, having commenced the reciting with *saṁgrhītrbhyah*., and having recited the remaining portion of the Anuvāka, (he recites) the fifth⁵ and the sixth⁶. When he notes the utterance *namo varṣyāya ca* from the seventh Anuvāka,¹ he utters *svāhā*. At this very stage having

5. TS V.5.9.1

6. TS II.1.11.6

1. TS IV.5.1

2. TV IV.5.2

3. TS IV.5.3

4. TS IV.5.4

5. TS IV.5.5

6. TS IV.5.6

यत्राभिजानाति य एतावन्तश्च भूयांसश्चेति तत्स्वाहाकरोति । सो ऽत एव
 प्रत्यङ्ङावृत्य गुल्फदघ्ने धारयन्नमो रुद्रेभ्यो ये पृथिव्यामित्येतद्यजमानं
 वाचयति । नाभिदघ्ने धारयन्नमो रुद्रेभ्यो ये ऽन्तरिक्ष इत्येतद्यजमानं
 वाचयति । ग्रीवदघ्ने धारयन्नमो रुद्रेभ्यो ये दिवीत्येतद्यजमानं वाचयति ।
 अत्रैतदर्कपर्णं यं द्वेष्टि तस्य संचरे पशूनां न्यस्यति । यद्यु वै न द्वेष्ट्याख्वटे
 न्यस्यति । अत्रैतं गावीधुकं चरुं चरमायामिष्टकायां निदधाति यो रुद्रो अग्रौ
 यो अप्सु य ओषधीषु यो रुद्रो विश्वा भुवनाविवेश तस्मै रुद्राय नमो
 अस्त्विति । अथैतत्तिसृधन्वं याचति । तेनोत्तरे श्रोण्यन्ते तिष्ठन्नपतिष्ठते ऽपि
 वानुपरिक्रामं यत्ते रुद्र पुरो धनुस्तद्वातो अनुवातु ते तस्मै ते रुद्र संवत्सरेण
 नमस्करोमि यत्ते रुद्र दक्षिणा धनुर्यत्ते रुद्र पश्चाद्धनुर्यत्ते रुद्रोत्तराद्धनुर्यत्ते
 रुद्रोपरि धनुरिति । अथैनदयाचितं ब्राह्मणाय ददाति । अथास्यैष उदकुम्भ
 उत्तरे श्रोण्यन्ते ऽश्मना सस्मृष्टः शेते । स यो बलवास्तमाहानेनोदकुम्भेन
 संततया धारया त्रिः प्रदक्षिणं परिषिञ्चन्परीहीति । स तथा करोति ।
 परिषिच्यमाने यजमानं वाचयत्यश्मन्नूर्जं पर्वते शिश्रियाणां वाते पर्जन्ये

turned towards the south, holding (the spoon) at the height of the knee, having begun with *avarṣyāya ca* and having recited the remaining Anuvāka, (he recites) the eighth,⁸ ninth⁹ and tenth.¹⁰—When he notes the uttering of *ya etāvantaś ca bhūyāṃsaś ca* from the eleventh Anuvāka¹¹ he utters *svāhā*.

At this very stage, having turned towards the west, holding (the spoon) at the height of the ankle, he makes the sacrificer recite the formula, "Obeisance to the Rudras who live on the earth, whose arrows are the food. Obeisance to them with ten fingers turned towards the east, ten towards the south, ten towards the west, ten towards the north, ten upwards. May they be merciful to us. I put into your jaws him whom we hate and who hates us."¹¹ Holding at the height of the navel, he makes the sacrificer recite the formula, "Obeisance to Rudras who live in the midregion, whose arrows are the wind...."¹¹ Holding at the height of the neck he makes the sacrificer recite the formula, "Obeisance to the Rudras who live in the heaven, whose arrows are the rains...."¹¹ He throws the leaf of *Calotropis gigantea* on the path of the cattle of one whom he hates. If he does not hate anybody, he puts it into the hole of rats. He places the cooked grains of *Coix barbata* on the extreme brick with the verse, "Obeisance to Rudra who resides in fire, in water, in plants, and in all beings."¹²

He asks for the bow with three arrows. Standing on the northern buttock or (suitably) moving around, he prays with the verses, "May the wind blow after thy bow which is towards the east. O Rudra, I pay obeisance to thee for a Sarivatsara;... which is towards the south... for a Parivatsara...; which is towards the west ... for a Idāvatsara... , which is towards the north... for a Iduvatsara... which is upwards ... for a Vatsara...."¹³ He gives away that bow (together with the arrows) to a brāhmaṇa without being asked. The pitcher full of water touching the stone lies on the border of the northern buttock. He says to one who is strong "Do thou go around (the fire-altar) three times by the right, sprinkling around (the water) in a continuous stream from this water—pitcher." He does so. While water is being sprinkled around, he makes the sacrificer recite the verse, "O bounteous Maruts, do you bestow upon us the food and vigour which lies in the rock on the mountain, in the wind, in rains, in Varuṇa's might and which is collected from the waters, plants, and trees."¹⁴ He places the pitcher so as to touch the stone with the formula, "O stone,

7. TS IV.5.7

8. TS IV.5.8

9. TS IV.5.9

10. TS IV.5.10

11. TS IV.5.11.1-2

12. TS V.5.9.3

13. TS V.5.7.2-4

14. TS IV.6.1.1

वरुणस्य शुष्मे । अद्भ्य ओषधीभ्यो वनस्पतिभ्यो ऽधि संभृतां तां न
 इषमूर्जं धत्त मरुतः सःशराणा इति । अथैतं कुम्भमश्मना सःस्पृष्टः
 सादयत्यश्मन्स्ते क्षुदमुं ते शुगृच्छतु यं द्विष्म इति । निधाय कुम्भं यथेतं
 त्रिः पुनः प्रतिपर्येति । अथैतस्मिन्नेव दीर्घवःशे प्रग्रथ्नाति मण्डूकमवकां
 वेतसशाखां दर्भस्तम्बमिति । तेन यत्प्राक् स्वयमातृण्णायै भवति
 तद्विकर्षति समुद्रस्य त्वावकया हिमस्य त्वा जरायुणेति ॥ ४८ ॥

द्वाभ्यां पुरस्ताद्द्वाभ्यां दक्षिणतो द्वाभ्यां पश्चाद्द्वाभ्यामुत्तरतः ।
 अष्टाभिर्विकर्षतीति ब्राह्मणम् । अथैताश्चैव कार्ष्णाजिनीरुपानह एतं च
 दीर्घवःशः संछिद्य चात्वाले संप्रकिरन्ति । अथ शान्तो ऽग्निरिति ।
 आज्यस्थालीः सस्रुवामादायाधिद्रुत्याज्यस्थाल्याः स्रुवेणोपघातः
 सर्पाहुतीर्जुहोति । समीची नामासि प्राची दिगिति पश्चादासीनः पूर्वे बिले
 जुहोति । ओजस्विनी नामासि दक्षिणा दिगित्युत्तरत आसीनो दक्षिणे बिले
 जुहोति । प्राची नामासि प्रतीची दिगिति पुरस्तादासीनो ऽपरे बिले
 जुहोति । अवस्थावा नामास्युदीची दिगिति दक्षिणत आसीन उत्तरे बिले
 जुहोति । अथैतेनैव यथेतमेत्य यत्रैव प्रथममहौषीत्तद्वे जुहोत्यधिपत्नी
 नामासि वशिनी नामासीति । अथावद्रुत्याग्निः सामभिरुपस्थापयति ।

let thy hunger and thy pain go to N.N. whom we hate."¹⁴ Having kept down the pitcher, he moves around back three times by the way by which he had gone. To this bamboo itself he fastens the frog, Avakā plant, the twig of cane and a cluster of darbha-grass. Therewith the variously sweeps the area which is to be the east of the naturally perforated stone with two verses, "O Agni, we cover thee around with the Avakā plant of the ocean. Purifier, do thou auspicious to us—O Agni, we cover thee around with the caul of winter...."¹⁴

X.49

To the east. To the south with the two verses, "Down upon the earth, down upon the cane, farther away upon the streams. O Agni, thou art the bile of waters.—O female frog, come hither with those. Make this our sacrifice pure and auspicious."¹ To the west with the two verses, "The purifying Agni has shone with wonderful radiance like the dawn with light.—Who shone in the battle of Etaśa, moving swiftly on the way, not thirsty and non-decaying."² To the north with the two verses, "O purifying divine Agni, do thou bring gods with thy light and pleasant tongue, and offer to them.—O purifying and shining Agni, do thou bring the gods hither, for our sacrifice and oblation."² "He sweeps variously with eight verses," So says the Brāhmaṇa.³ They tear off the sandals of skin of black antelope and the long bamboo and throw on the Cātvalā. The Agni is thus pacified.³ Having taken the vessel of clarified butter together with a spoon and each time dipping the spoon into the vessel, he offers the Sarpa offerings. Seated to the west, he makes an offering on the eastern hole with the formula, "Thou art the eastern direction Samīcī by name; Agni is thy overlord, black serpent the protector; obeisance to the two who are an overlord and the protector, the two are gentle to us. I put into your jaws the two—one whom we hate and the other who hates us."⁴ Sitting to the north, one the southern hole with the formula, "Thou art the southern direction Ojasvini by name; Indra is thy overlord, scorpion the protector...." Sitting to the east, on the western hole with the formula, "Thou art the western direction Prācī by name. Soma is thy overlord, viper the protector...." Sitting to the south, on the northern hole with the formula, "Thou art the northern direction Avastāvā by name. Varuṇa thy overlord, the striped snake the protector...." Having returned by the same route by which he had gone, he offers two oblations on the spot where he made the first offering respectively with the formulas, "Thou art the great direction Adhipatni by name, Bṛhaspati thy overlord, white serpent the protector....—Thou art this

1. TS IV.6.1.1-2
2. TS IV.6.1.2
3. TS V.4.4.3
4. TS v.5.10.1-2

गायत्रेण पुरस्तादुपतिष्ठते ऽग्रेर्हृदयेन दक्षिणमुपपक्षं रथंतरेण दक्षिणं पक्षं
 वारवन्तीयेन दक्षिणां श्रोणिमृतुस्थायज्ञायज्ञियेन पुच्छं श्यैतेनोत्तरां
 श्रोणिं बृहतोत्तरं पक्षं प्रजापतेर्हृदयेनोत्तरमुपपक्षं वामदेव्येन मध्यम् ।
 अथाह होतरग्रेरुक्थेनाग्रिमनुशंसति । यदि होता न कामयते यजमान एव
 जघनेन पुच्छं तृणानि संस्तीर्य तेषूपविश्याग्रेरुक्थेनाग्रिमनुशंसति पिता
 मातरिश्वाच्छिद्रा पदा धा अच्छिद्रा उशिजः पदानुतक्षुः सोमो विश्ववित्रेता
 नेषद्वहस्पतिरुक्थामदानि शंसिषदोमिति सकृद्वा त्रिर्वा । अथैनं
 स्तुतशस्त्रयोर्दोहं वाचयतीष्टो यज्ञो भृगुभिराशीर्दा वसुभिस्तस्य त इष्टस्य
 वीतस्य द्रविणेह भक्षीयेति । अथापराह्लिकीभ्यां प्रवर्ग्योपसद्भ्यां प्रच-
 रति । एतावदेवैतदहः कर्म क्रियते । वसन्त्येतां रात्रिम् ॥ ४९ ॥
 षोडशः ॥

अथैतस्मिन्नेवैकादशे ऽहिं द्वादशायाह उपकल्पयत औदुम्बरं
 सुवमौदुम्बरं द्रोणमौदुम्बरं प्रसेकमौदुम्बरीं वितष्टिं तस्यां पञ्चगृहीतमाज्यं
 भवति दध्नः पूर्णामौदुम्बरीं तिस्र औदुम्बरीः समिधस्तिस्त्रो नानावृक्ष्या
 नानावृक्ष्यमिध्मं दधि मधुमिश्रं गुमुष्टिमवकाभारं पृश्निमश्मानमाज्यप्रोक्षं

direction, Vaṣīni by name, Yama thy overlord, spotted-necked snake the protector...."⁴

Having climbed down, he causes the sacrificer to pray to Agni with the Sāmans. (The sacrificer) prays with the Gāyatra Sāman to the east, with *Agner hṛdaya* Sāman to the juncture of the southern wing, with the Rathantara Sāman to the southern wing, with the Vāravantiya Sāman to the southern buttock, with the Ṛtusthāyajnāyajñiya Sāman to the tail, with the Śyaita Sāman to the northern buttock, with the Bṛhat Sāman to the northern wing, with *Prajāpater hṛdaya* Sāman to the juncture of the northern wing, with the Vāmadevya Sāman to the centre. Then he says, "O Hotṛ, do you recite *agner uktha*." If the Hotṛ does not want to recite, the sacrificer himself, having spread grass to the west of the tail and having sat down upon it, praises Agni with *agner uktha*. "May father Mātariśvan bestow flawless abodes; may the Uśīs fashion flawless abodes. May Soma all-knower and leader be the leader. May Bṛhaspati recite the gladdening Śastras. Om."⁵ (He praises) once or thrice. (The Adhvaryu) makes the sacrificer recite "The milking of Stotra and Śastra": "May the sacrifice offered by Bhṛguś and Vasus grant blessing. May I here enjoy fruit of the offering offered to and enjoyed by thee."⁵ Then he goes through the afternoon Pravargya and Upasad rites. This much procedure is followed on this day. They pass over the night.

X.50

On this eleventh day itself (the Adhvaryu) procures for the twelfth day a spoon of *Ficus glomerata*, a trough of *Ficus glomerata*, a duct of *Ficus glomerata*, a bowl of *Ficus glomerata* with five spoonfuls of clarified butter, a ladle of *Ficus glomerata* full of curds, three fire-sticks of *Ficus glomerata*, three of different trees,¹ a faggot of different trees, curds mixed with honey, a handful of darbha-grass, a load of Avakā plants (*Calotropis gigantea*), a spotted stone, a ladle for sprinkling clarified butter, the second Hotṛ² for reciting the Apratiratha hymn, two or three pichers of melted and

5. TS V.6.8.6 The procedure laid down in the concluding part of BaudhŚS IX.17 should be followed here.

1. Udumbara, Śamī and Vikaṅkata.

2. Chosen for the time being or the Maitrāvaruṇa according to Vāsudeva Dikṣita in *mahāgnisarvasva*. According to ĀpŚS XVII.14.7 the hymn is recited by the Brahman or the Maitrāvaruṇa or the Pratiprasthātṛ. ĀśvŚS IV.8 asks the Brahman to recite the Apratiratha hymn, RV X.103 which is rather of a different order; the number of verses is also different.

द्वितीयः होतारमप्रतिरथस्यानुवक्तारं विलीनोत्पूतस्याज्यस्य द्वौ वा त्रीन्वा
 कुम्भान्ब्राह्मौदनिकान्त्रीहीन्सर्वौषधः रोहितं चर्मानडुहं कृष्णायै श्वेतवत्सायै
 पयो रथं चषालहोमीयः शाकलान्परिधीनिति । अथ द्वादशे ऽह्युदित
 आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । अथोपनिष्क्रम्य संप्रैषमाह सुब्रह्मण्य
 सुब्रह्मण्यामाह्वयार्धस्तनव्रतं प्रयच्छतेति । आह्वयति सुब्रह्मण्यः सुब्रह्मण्याम् ।
 अर्धस्तनव्रतं प्रयच्छति । अथादत्ते पञ्चगृहीतमाज्यं दधि मधुमिश्रं ग्रुमुष्टि-
 मवकाभारमिति । एतत्समादायाधिद्रुत्याक्षण्या पञ्चगृहीतेन स्वयमातृणां
 व्याघारयति नृषदे वडप्सुषदे वड् वनसदे वड् बर्हिषदे वट् सुवर्विदे
 वडिति । एतयैव स्रुचोपघातं दध्ना मधुमिश्रेण गन्धर्वाहुतीर्जुहोति । हेतयो
 नाम स्थ तेषां वः पुरो गृहा इति पश्चादासीनः पूर्वे बिले जुहोति । निलिम्पा
 नाम स्थ तेषां वो दक्षिणा गृहा इत्युत्तरत आसीनो दक्षिणे बिले जुहोति ।
 वज्रिणो नाम स्थ तेषां वः पश्चाद्गृहा इति पुरस्तादासीनो ऽपरे बिले
 जुहोति । अवस्थावानो नाम स्थ तेषां व उत्तराद्गृहा इति दक्षिणत आसीन
 उत्तरे बिले जुहोति । अथैतेनैव यथेतमेत्य यत्रैव प्रथममहौषीत्तद्द्वे
 जुहोत्यधिपतयो नाम स्थ क्रव्या नाम स्थेति । अथाह प्रतिप्रस्थातरिममग्निं

purified clarified butter, paddy for Brahmaudana cooked rice, all kinds of grains, a hide of a red bull, milk of a black cow having a white-coloured calf, a chariot for Caṣāla-offering, and enclosing sticks of splinters.

On the twelfth day after the sun has risen, he performs the Pravargya and Upasad rites. Having gone out he gives out the call "O Subrahmanya, do thou recite the Subrahmanya call; do you give (to the sacrificer) half the quantity of milk derived from one udder of the cow." The Subrahmanya recites the Subrahmanya call. One gives (to the sacrificer) half the quantity of milk derived from one udder of the cow. He then takes up five spoonfools of clarified butter, curds mixed with honey, a handful of darbha-grass and a load of Avakā plants. Having up this and having climbed up (the altar), he offers an Āghāra libation transversely with five spoonfuls of clarified butter with the formula, "To one sitting among men, *vaṭ*; to one sitting in water *vaṭ*; to one sitting in the forest, *vaṭ*; to one sitting on sacrificial grass, *vaṭ*, to one attaining the heaven *vaṭ*."³ Dipping each time this very ladle, he offers Gandharva offerings with curds mixed with honey. Sitting to the west, he makes an offering on the eastern hole with the formula, "You are missile by name; your home is in the east; Agni is your arrow, Salila the name of wind; homage to you; do you be gentle to us; I put in your jaws one whom we hate and who hates us."⁴ Sitting to the north he makes an offering on the southern hole with the formula, "You are besmearers by name; your home is in the south; Pitr̥s are your arrows; Sagara is the name of wind...."⁴ Sitting to the east he makes the offering on the western hole with the formula, "You are holding thunderbolt by name; your home is in the west, sleep are your arrows, cave is the name of wind...."³ Sitting to the south he makes an offering on the northern hole with the formula, "You are stable by name, your home is in the north, waters are your arrows, ocean the name of wind...."⁴

Having returned back by the route by which he had gone, he makes two offerings on the spot where he had made the first offering respectively with the formulas, "You are the overlords, your home is on the upper side; rains are your arrows; Avasvān is the name of wind....—You are raw flesh-eaters by name, belonging to the earth; your home is here; food are your arrows; Nimiṣa is the name of wind...."⁴ Then he says, "O Pratiprasthātṛ, do you make this altar spotted like a tortoise." He makes it spotted like a tortoise. He does not step up that area where he has not yet sprinkled. Having taken up a bunch of darbha grass, he sprinkles with curds mixed with honey towards the east with the two verse, "The divine spirits which deserve offerings and which belong to the gods worthy of offerings, partake of the share of the yearlong session. Do you (O spirits) different from those

3. TS IV.6.1.3-4

4. TS V.5.10.3-4

कूर्मपृषन्तं कुर्विति । तः स कूर्मपृषन्तं करोति । नाप्रोक्षितमधितिष्ठति ।
अथ गुमुष्टिमादाय दध्ना मधुमिश्रेणावोक्षति ये देवा देवानां ये देवा
देवेष्वधि देवत्वमायन्निति ॥ ५० ॥

द्वाभ्यां पुरस्तात्ताभ्यां दक्षिणतस्ताभ्यां पश्चात्ताभ्यामुत्तरतः ।
अनुपरिचारमवोक्षतीति ब्राह्मणम् । अथैनमवकाभारेण प्रतिच्छाद्य गोप्तरः
समादिश्यावद्रुत्यापराह्निकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । अथोपनिष्क्रम्य
संप्रैषमाह सुब्रह्मण्य सुब्रह्मण्यामाह्वयाग्रीद्वैश्वानरमारुतान्निर्वप प्रतिप्रस्थातः
प्रवर्ग्यस्यावृता प्रवर्ग्यः सः सादयोद्वासनायेति । त्रैधैतत्पदं कुर्वन्ति ।
गार्हपत्ये तृतीयमुपयमनीषु तृतीयं नि तृतीयं दधति । अथ प्रवर्ग्यस्यावृता
प्रवर्ग्यमुद्वास्याधिश्रयति वैश्वानरं द्वादशकपालं मारुतःश्च सप्तकपा-
लान् । अथ गार्हपत्य आज्यं विलाप्योत्पूय सुचि चतुर्गृहीतं गृहीत्वाहवनीये
ऽनीकवन्तं जुहोति । अग्निस्तिग्मेन शोचिषेत्यनुद्रुत्य सैनानीकेन सुविदत्रो
अस्मे इति जुहोति । अपरं चतुर्गृहीतं गृहीत्वाहवनीय एव वैश्वकर्मणानि
जुहोति । य इमा विश्वा भुवनानि जुह्वदित्यनुद्रुत्य विश्वकर्मा ह्यजनिष्ट देव
इति जुहोति । अपरं चतुर्गृहीतं गृहीत्वा चक्षुषः पितेत्यनुद्रुत्य विश्वकर्मन्हविषा
वर्धनेनेति जुहोति । नानैव सूक्ताभ्यां जुहोति नानैव सूक्तयोर्वीर्यं दधातीति
ब्राह्मणम् । अथ तिस्र औदुम्बरीः समिध आदधात्युदेनमुत्तरां नयेन्द्रेमं
प्रतरां कृधि यस्य कुर्मो हविर्गृह इति । अथाभ्यादधातीध्मं प्रणयनीयम् ।
उपोपयमनीः कल्पयन्ति चात्वालात् । अथ संप्रैषमाहाग्रये प्रणीयमानाया-
नुब्रूह्यग्रीदेकस्फ्ययानुसंधेहि द्वितीयो होताप्रतिरथमनुब्रवीत्विति । प्रतिपद्यत

partaking of the offered food, yourself enjoy the honey and clarified butter in this sacrifice.—The divine spirits which attained the divinity over and above the gods, which presuppose the prayer, without whom nothing flows, do not persist in the heaven nor on the earth; they reside in the highest entities.”⁵

X.51

Towards the south with the same two verses; towards the west with the same two verses; towards the north with the same two verses. “He sprinkles while moving around successively.” So says the Brāhmaṇa.¹ Having covered (the altar) with the load of Avakā plants, having instructed the guard, and having climbed down, he proceeds with the afternoon Pravargya and Upasad rites. Having gone out, he gives out the call, “O Subrahmaṇya, do thou invoke the Subrahmaṇyā, O Agnidh, do thou pour out (paddy) for the cake to Agni Vaiśvānara and also for the cakes to the Maruts; O Pratiprasthātṛ, do you deposit for disposal the Pravargya implements.” (The earth of) the foot-print (of the Soma-purchasing cow) is divided into three parts. A third part is put into the Gārhapatya fire-place, another third one is put into the supporting ladle, and the last third one is retained. Having disposed of the Pravargya-implements following the relevant procedure, he places on fire the cake on twelve potsherds for Agni Vaiśvānara and (seven cakes each) on seven potsherds. Having melted clarified butter over the Gārhapatya fire, having purified it and having taken four spoonfuls into the ladle, he makes an offering to Anīkavant Agni on the Āhavanīya fire. Having recited the verse, “May Agni put down every foe with his sharp blaze. May Agni win wealth for us,” he makes the offering with the verse, “O Agni, do thou, benevolent with this countenance, offering to gods for us, procuring fortune through offerings, undeceived, guardian and protector, shine so as to grant brilliance and wealth.”² Having taken up another four spoonfuls, he makes offerings to Viśvakarman with the verses beginning with *ya imā viśvā bhuvanāni juhvat...* and ending with *viśvakarmā hy ajañiṣṭa devaḥ....*³ Having taken another four spoonfuls, he makes an offering with verses beginning with *cakṣuṣaḥ pītā...* and ending with *viśvakarman haviṣi vardhanena....*⁴ “He makes offerings differently with the two hymns; he (thereby) places the power of the two hymns separately (into the sacrificer).” So says the Brāhmaṇa.⁵ He puts (on the Āhavanīya

5. TS IV.6.1.4

1. TS V.4.5.3

2. TS IV.6.1.5

3. TS IV.6.2.1-3

4. TS IV.6.2.4-6

5. TS V.4.5.5

एष द्वितीयो होताप्रतिरथमाशुः शिशान इति । दशर्चं भवतीति ब्राह्मणम् ।
 अथैतेनैव सहाग्रिनाददते पृश्निमश्मानमाज्यप्रोक्षं दध्नः पूर्णामौदुम्बरीं
 तिस्रो नानावृक्ष्या नानावृक्ष्यमिध्मः शाकलान्परिधीनिति । अथैनमुद्यच्छत
 उदु त्वा विश्वे देवा इति । षड्भिर्हरतीति ब्राह्मणम् । तासां द्वे परिगृह्यवती
 भवतः । अथ विषुवत्याग्रीध्रस्य काले पृश्निमश्मानं निदधाति विमान एष
 दिव उक्षा समुद्र इति द्वाभ्याम् । अथ चतसृभिरा पुच्छादेतीन्द्रं विश्वा
 अवीवृधन्निति । धारयन्त्येतमग्निम् । अथैनः संचितमाज्यप्रोक्षेण
 प्रोक्षति ॥ ५१ ॥

वसवस्त्वा रुद्रैः पुरस्तात्पान्त्विति पुरस्तात्पितरस्त्वा यमराजानः
 पितृभिर्दक्षिणतः पान्त्विति दक्षिणत आदित्यास्त्वा विश्वैर्देवैः पश्चात्पान्त्विति
 पश्चात् । द्युतानस्त्वा मारुतो मरुद्भिरुत्तरतः पान्त्वित्युत्तरतो देवास्त्वेन्द्रज्येष्ठा

fire) three fire-sticks of *Ficus glomerata* with the verses, "O Agni, provided with clarified butter, lead this (sacrificer) forward; provide him with increase of wealth, offspring and wealth.—O Indra, make this (sacrificer) superior, so that he may control his fellows. Provide him with vigour. May he be granting share to gods.—O Agni, do thou increase him at whose house we offer the oblation. May gods and this Brahmanaspati speak prominently about him."⁶

Then he puts on the fire the faggot to be carried forth. Supporting earth is procured from the Cātvalā. He gives out the call, "Do you (O Hotṛ) recite verses for the fire being carried forward; O Agnīdh, do thou follow with a line drawn by the wooden sword; may the second Hotṛ recite the Apratiratha humn." The second Hotṛ begins the reciting of the Apratiratha hymn beginning with *āśuḥ śiśānaḥ*.—"It consists of ten verses," So says the Brāhmaṇa.⁷ Together with this fire are taken the spotted stone, the clarified butter for sprinkling, a ladle made of *Ficus glomerata* filled with curds, three fire-sticks of different trees,⁸ a faggot of different trees, enclosing sticks of chips. He lifts up the faggot with the verse, "O Agni, may all gods hold thee with thoughts. Do thou become most auspicious, with kindly face and illuminating."⁶ "He carries (fire) with six (verses)."⁹ So says the Brāhmaṇa.¹⁰ Out of those (verses) two contain the word *parigrhya*. In the middle on the spot of the Āgnīdhra chamber he places the spotted stone with two verses, "As measurer he stands in the middle of the heaven encompassing the heaven, earth and midregion. He gazes at (quarters which are) wide and shining and the torch between the eastern and western (ends).—The spotted stone, the bull, the ocean, ruddy, fair-winged has entered the birth-place of the eastern (fire) the guardian. Placed in the middle of the heaven, he moves; he guards the ends of the region."¹¹ With four verses beginning with *indram viśvā avīṛdhan*... he goes up to the tail. While the fire (brought forth) is being held on, he sprinkles the piled up (altar) with clarified butter meant for sprinkling,

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to the east with the formula, "May the Vasus together with Rudra guard thee towards the east;" to the south with the formula, "May the Pitṛs having Yama for their king together with the Pitṛs guard thee towards the south;" to the west with the

6. TS IV.6.3.1

7. TS V.4.6.4

8. cf. BaudhŚS X.50

9. TS IV.6.3.1-3

10. TS V.4.6.3

11. TS IV.6.3.4

वरुणराजानो ऽधस्ताच्चोपरिष्ठाच्च पान्तिवत्युपरिष्ठात् । अथैतेनैव
 सहाग्निनाधिद्रवति प्राचीमनु प्रदिशं प्रेहि विद्वान्क्रमध्वमग्निना नाकमुख्यं
 पृथिव्या अहमुदन्तरिक्षमारुहः सुवर्यन्तो नापेक्षन्ते ऽग्रे प्रेहि प्रथमो
 देवयतामिति पञ्चभिः । धारयन्त्येतमग्निमथ दध्नः पूर्णामौदुम्बरीं
 स्वयमातृण्णायां जुहोति । नक्तोषासेति पुरोऽनुवाक्यामनूच्याग्रे सहस्राक्षेति
 जुहोति । अथ प्रदक्षिणमावृत्येध्मं प्रतिष्ठापयति सुपर्णो ऽसि गरुत्मा-
 निति । तिसृभिः सादयतीति ब्राह्मणम् । अथैनं विस्त्रस्याहुतिषाहं
 कृत्वाध्वराहुतिभिरभिजुहोत्यग्निर्यज्ञं नयतु प्रजानन्मैनं यज्ञहनो विदन्देवेभ्यः
 प्रब्रूताद्यज्ञं प्रप्र यज्ञपतिं तिर स्वाहा वायुर्यज्ञं नयतु प्रजानन्सूर्यो यज्ञं नयतु
 प्रजानन्यज्ञो यज्ञं नयतु प्रजानन्मैनं यज्ञहनो विदन्देवेभ्यः प्रब्रूताद्यज्ञं प्रप्र
 यज्ञपतिं तिर स्वाहेति । अथावद्भुत्याग्निवत्युत्तरं परिग्राहं परिगृह्य योयुपित्वा
 तिर्यञ्चः स्प्यः स्तब्ध्वा संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसाद-
 येति । अथाधिद्रुत्य शाकलान्परिधीन्परिधाय नानावृक्ष्यमिध्ममभ्यज्य
 स्वाहाकारेणाभ्याधाय तिस्रो नानावृक्ष्याः समिध आदधाति प्रेद्धो अग्रे
 दीदिहि पुरो न इत्यौदुम्बरीं विधेम ते परमे जन्मन्नग्र इति वैकङ्कतीं तां
 सवितुर्वरेण्यस्य चित्रामिति शमीमयीम् । अथ द्वे स्तुवाहुती जुहोति चित्तिं

formula, "May the Ādityas together with the Viśve Devas guard thee towards the west;" to the north with the formula, "May Dyutāna Māruta together with the Maruts guard thee towards the north;" to the upward side with the formula, "May the gods with Indra as the head and Varuṇa as the king guard thee towards the lower and the upper sides."¹ With this fire he climbs up (the altar) with the five verses, "O Agni, do thou, wise, move to the eastern quarter. Do thou be the forward Agni of the fire-altar. Illuminating all quarters, do thou shine. Do thou grant strength to our biped and quadruped.—(O you priests), holding the (former) Ukhya fire in your hands, do you proceed with the fire. Having gone to the surface of the heaven, the Svarga, do you be seated united with the gods.—I have risen to the midregion from the earth; from the midregion I have risen to the heaven. From the surface of the heaven I have reached the heavenly light.—The expert (sacrificers) who have extended the sacrifice holding on all sides ascend to the midregion and heaven, do not expect anything further after having reached the Svarga.—O Agni, do thou, the eye of the gods and human beings, go ahead of all those reaching the gods. May the sacrificers, desiring to perform a sacrifice, and enjoying together with the Bhṛguṣ go to the Svarga for bliss."²

While the fire is still held up, he offers on the naturally perforated stone the ladle of *Ficus glomerata* filled with curds. Having recited the puronuvākya, "the night and dawn, of different forms but harmonious, suckle one child harmoniously. The golden sheet shines between the heaven and earth; the wealth-giving gods hold the Agni," he makes the offering with the verse, "O Agni, thousand-eyed, hundred-headed, thy Prāṇas are a hundred, Apānas a thousand. Thou art the lord of wealth to be counted in thousands; we worship thee for might, svāhā."³ Having turned by the right, he places the faggot (with the three formulas), "Thou art good-winged eagle; do thou be seated on the earth; be seated on the surface of the earth.—Do thou fill in the midregion with thy lustre; do thou support the heaven with thy brilliance; do thou strengthen the quarters with thy light.—O Agni, being offered, good-countenanced, do thou sit on thy appointed birth-place in the east. O all gods, do you and the sacrificer be seated on this high seat."⁴ "He places with three formulas," So says the Brāhmaṇa.⁵ Having spread it and having made it capable of

1. TS V.5.9.4-5
2. TS IV.6.5.1-2
3. TS IV.6.5.2-3
4. TS IV.6.5.3
5. TS V.4.7.3

जुहोम्यग्रे तमद्येति । अथ स्रुचि चतुर्गृहीतं गृहीत्वाज्यस्य पूर्णां स्रुचं
जुहोति सप्त ते अग्रे समिधः सप्त जिह्वा इति । अत्र जुह्वन्मनसा दिशो
ध्यायेत् । दिग्भ्य एवैनमवरुद्धे । दध्ना पुरस्ताज्जुहोत्याज्येनोपरिष्ठात् ।
तेजश्चैवास्मा इन्द्रियं च समीची दधातीति ब्राह्मणम् । अथात्रैव तिष्ठन्याचति
वैश्वानरं द्वादशकपालं मारुतांश्च सप्तकपालान् । अथोपस्तीर्य सर्वश एव
वैश्वानरमवदधदाहाग्नये वैश्वानरायानुब्रूहीति । द्विरभिघारयति ।
अत्याक्रम्याश्राव्याहाग्निं वैश्वानरं यजेति । वषट्कृते मध्ये जुहोति ।

receiving oblations, he offers on it Adhvara - oblations with the verses, "May agni, knowing lead the sacrifice...."⁶

Having climbed down (the altar), having traced for the second time the altar with the fire placed on it, having levelled it and having rested the wooden sword crosswise, he gives out the call (to the Āgnīdhra), "Do thou place the Prokṣaṇi ladle, put down the sacrificial grass and faggot." Having (again) climbed up, having laid down the chips as enclosing sticks, having besmeared the faggot consisting of sticks of different trees, having put it on fire with svāhā-utterance, he puts three fire-sticks of different trees. A fire-stick of *Ficus glomerata* with the verse, "O young Agni, do thou shine in front with an unfailing beam. Everlasting strength approaches thee."⁷ A fire-stick of *Flacourtia sapida* with the verse, "O Agni, we pay homage to thee in the highest bith; we pay homage in the lower abode. I worship that birth-place of thine from which thou didst come. They offered oblations unto thee when kindled."⁷ A fire-stick of *Prosopis spicigera* with the verse, "I choose that various good will of adorable Savitṛ, which is obtainable by all men.—That fat cow rich in milk and with a thousand streams which Kaṇva milked."⁷ He offers two spoonfuls with the verses, "I offer to thought clarified butter with mind so that the gods delighting in the offerings and promoting the order may come here. I offer the immortal oblation to Viśvakarman all the days on the path of the moving ocean."⁸—O Agni, may we today promote thee with excellent praises like a laudable intention dear at heart, like a horse."⁹ Having taken up four spoonfuls in the ladle, he offers the filled up ladle with the verse, "O Agni, seven are thy fire-sticks, seven tongues, seven Ṛṣis, seven dear abodes. Seven are the Hotṛs; they make offerings to thee in seven ways; do thou fil in seven births with clarified butter."¹⁰ While making these offerings, he should mentally think over the quarters. "He obtains him (the Agni) from the

6. These four verses, not traced to the Taittirīya tradition nor to any other tradition, have first occurred in BaudhŚS IV.3 in connection with Āhavanīya fire carried forth in the Animal-sacrifice. These Adhvara-oblations have again been prescribed in a similar rite in the Varuṇapraghāsaparvan of the Cāturmāsya. The deities of the offerings are Agni, Vāyu, Sūrya and Yajña. These offerings are termed as Atimukti in the Animal-sacrifice prescribed in the BhārŚS VII.5.6 where the deities are Agni, Vāyu, Āditya and Yajña. The offerings are known as Atimukti also in ĀpŚS VII.7.2 where the deities are Agni, Vāyu, Āditya and Viṣṇu. The Maitrāyaṇi Saṁhitā has not recorded these verses, nor does the MānŚS prescribe these offerings. The VārŚS I.6.2.7 representing the junior Maitrāyaṇīya tradition has however prescribed the Atimukti offerings to the deities Agni, Vāyu, Sūrya and Yajña thus agreeing with BaudhŚS IV.3, not with the ĀpŚS.

7. TS IV.6.5.4

8. TS V.5.4.3

9. TS IV.4.4.7

10. TS IV.6.5.5

अथैनः सुवाहुतिभिरभिजुहोति सुवर्न घर्मः स्वाहेति पञ्चभिः । अथ
मारुतैः प्रचरति ॥ ५२ ॥

पर्युपस्तारं दर्विहोमाकारम् । ईदृङ् चान्यादृङ् चेत्यनुद्रुत्य शुक्रज्योतिश्च
चित्रज्योतिश्चेति जुहोति । शुक्रज्योतिश्च चित्रज्योतिश्चेत्यनुद्रुत्य ऋतजिच्च
सत्यजिच्चेति जुहोति । ऋतजिच्च सत्यजिच्चेत्यनुद्रुत्यर्तश्च सत्यश्चेति
जुहोति । ऋतश्च सत्यश्चेत्यनुद्रुत्य योऽरण्ये ऽनुवाक्यो गणस्तमनुद्रुत्य
जुहोति । यो ऽरण्ये ऽनुवाक्यो गणस्तमनुद्रुत्येदृक्षास एतादृक्षास इति
जुहोति । ईदृक्षास एतादृक्षास इत्यनुद्रुत्य मितासश्च संमितासश्च न इति
जुहोति । मितासश्च संमितासश्च न इत्यनुद्रुत्येदृङ् चान्यादृङ् चेति जुहोति ।

quarters." So says the Brāhmaṇa.¹¹ He first offers curds; then the clarified butter. "He (thereby) places splendour and strength combinedly." So says the Brāhmaṇa.¹¹

Standing here only, he asks for the cake on twelve potsherds for Agni Vaiśvānara and (seven) cakes on seven potsherds each for Maruts. Having spread clarified butter into the ladle, placing upon it the entire cake for Agni Vaiśvānara, he says (to the Hotṛ), "Do you recite the puronuvākya for Agni Vaiśvānara." He twice pours clarified butter over it. Having crossed (the altar) he says (to the Hotṛ), "Do you recite the yājyā for Agni Vaiśvānara." At the Vaṣaṭ-utterance he makes the offering in the middle. He offers five spoonfuls with five formulas, "Gharma like the heaven, svāhā.—Arka like heaven, svāhā.—Śukra like heaven, svāhā.—Light like heaven, svāhā.—Sun like heaven, svāhā."¹² Then he offers the cakes to Maruts.

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While spreading clarified butter (into the ladle) each time and in the manner of Darvihoma. Having recited the formula, "Such like, other like, thus like, similar, measured, commensurate, harmonious"¹ he offers (the first cake) with the formula, "Of pure radiance, of varied radiance, of true radiance, the radiant, true, protector of the order, beyond distress,"¹ Having recited the formula,¹ "Of pure radiance....," he offers (the second cake) with the formula, "Winning the order, winning the truth, conquering the band, having a good band with foes within, with foes afar and troop."² Having recited the formula, "Winning the order..." he offers (the third cake) with the formula, "The right, true, secure, supporting, supporter, upholder, upholding."² Having recited the formula, "The right, true..." he recites the group of names of Maruts mentioned in the Āraṇyaka,³ namely, Ugra, Dhuni, Dhvānta, Dhvana, Dhvanayan, Sahasahvān and Sahamāna, and offers (the fourth cake). Having recited the group of names in the Āraṇyaka, he offers (the fifth cake) with the formula, "Such like, thus like, do you come to us, similar and equal."² Having recited the formula, "Such like..." he offers (the sixth cake) with the formula, "Measured, commensurate, harmonious O Maruts, do you help us at this sacrifice. The divine subjects the Maruts attend on Indra. Just as Maruts the divine subjects attend on Indra, so may the divine and human subjects attend upon this sacrificer."² Having recited the formula, "Measured, commensurate..." he offers

11. TS V.4.7.6

12. TS V.7.5.2

1. TS IV.6.5.5

2. TS IV.6.5.6

3. TĀ IV.25

तानभितो वैश्वानरं परिचिनोति । गणेन गणमनुद्गत्य जुहोति । उच्चैर्वैश्वानर-
स्याश्रावयत्युपांशु मारुताञ्जुहोतीति ब्राह्मणम् ॥ ५३ ॥

अथैतं प्रसेकमग्रावायातयति दक्षिणतो वोदञ्चं पश्चाद्वा प्राञ्चम् । तस्य
सुगिव पूर्वार्धो भवति । एवमेव मध्यम् । चमस इव बुध्रस्तस्मिंश्चतुर
उपस्तृणान आहाप्रमत्तः संततमानय वसोर्धारां निगदिष्यामीति । स यत्र
धाराग्रिं प्राप्नोति तत्प्रतिपद्यते ऽग्राविष्णू सजोषसेति सर्वामान्तं वसोर्धा-
राम् । अत्रैतं प्रसेकमग्रावनुप्रहरति । अथैनं सस्त्रावेणाभिजुहोति । अथ
यदाज्यमुच्छिष्यते तस्मिन्ब्रह्मौदनं पचति । तं ब्राह्मणाश्चत्वारः प्राश्रन्ति ।
तेभ्यश्चतस्रो धेनूर्दद्यादिति ब्राह्मणम् । अथास्यैतत्पुरस्तादेवौदुम्बरे द्रोणे
सर्वौषधं दध्नाज्येन समुदायुतं भवति । तस्यौदुम्बरेण सुवेणोपघातं
वाजप्रसवीयं जुहोति वाजस्येमं प्रसवः सुषुवे अग्रे वाजो नः सप्त प्रदिश
इति चतुर्दश सुवाहुतीः । अभिषेकाय प्ररेकं परिशिनष्टि । अथैनमपिधाय
प्रज्ञातं निदधाति । अथ नक्तोषासेति कृष्णायै श्वेतवत्सायै पयो जुहोति ।
अथ षड्राष्ट्रभृतो जुहोत्यृताषाडृतधामेति । भुवनस्य पत इति रथमुखे

(the seventh cake) with the formula, "Such like, other like...."¹ He piles them (the cakes) around the one offered to Agni Vaiśvānara. He makes the offering with the "group" after first having recited the (preceding) "Group." "He gives out the call loudly in the case of the cake for Agni Vaiśvānara; and offers the cakes to the Maruts with mantras recited in a low tone." So says the Brāhmaṇa.⁴

X.54

(The Adhvaryu) extends over the fire-altar the effusing ladle from the south towards the north or from the west towards the east. Its eastern half is like a ladle, similar is the middle portion, and the bottom is like a goblet. While spreading into it four spoonfuls, he says, "Do thou, being alert, pour out clarified butter uninterruptedly; I shall recite the Vasordhārā group of formulas." As soon as the stream reaches the fire, he begins the recital beginning with *Agnāviṣṇu sajoṣasā...*, through the end of the Vasordhārā.¹ He throws the effusing ladle on the fire; he pours on it the remnants of clarified butter. He cooks brahmaudana-rice in the clarified butter which is left over. Four brāhmaṇas consume it. "The sacrificer should give away four milch-cows to them." So says the Brāhmaṇa.²

All kinds of grains mixed with curds and clarified butter are already procured for him in a trough of *Ficus glomerata*. Each time dipping the spoon of *Ficus glomerata* into it, he makes the Vājaprasaviya offerings—fourteen spoonfuls (-seven) with the verses beginning with *vājasye'mam prasavaḥ suṣuve agre...*³ and (seven) with verses beginning with *vājo naḥ sapta pradīśaḥ...*⁴ He retains the remnants for the consecratory bath. Having covered, he keeps it knowingly. He offers the milk of a black cow having a white-coloured calf with the verse, "Night and dawn harmonious but of different forms...."⁵ Then he offers six Rāṣṭrabhṛt offerings⁶ with the formulas, *ṛtāsād ṛtadhāmā...* He offers five oblations on the front part of the chariot respectively with the formulas, *bhuvanasya pate...*⁷ He makes three *ruc* offerings respectively with the verses, "O Agni, do thou grant to our people those thy splendours which, when the sun rises, illuminate the heaven with their rays.—O gods Indra, Agni and Bṛhaspati,

4. TS V.4.7.7

1. TS IV.7.1-11

2. TS V.7.3.4

3. TS I.7.10.1-3

4. TS IV.7.12.1-3

5. TS IV.7.12.3. This verse is repeated *in extenso* in TS IV.1.10.4 and 6.5.2. BaudhŚS X.15;52 in the Agnicayana rite itself.

6. BaudhŚS II.11; 13; XIV.17; TS III.4.7

7. TS III.4.7

पञ्चाहुतीर्जुहोति । अथ तिस्रो रुचो जुहोति यास्ते अग्रे सूर्ये रुचो या वो देवाः सूर्ये रुचो रुचं नो धेहि ब्राह्मणेष्विति । अथ पात्र्यामाज्यमानीयाञ्जलि-
नोपघातं वातनामानि जुहोति समुद्रो ऽसि नभस्वानार्द्रदानुः शंभूर्मयोभूरभि
मा वाहि स्वाहा मारुतो ऽसि मरुतां गणः शंभूर्मयोभूरभि मा वाहि
स्वाहावस्युरसि दुवस्वाञ्छंभूर्मयोभूरभि मा वाहि स्वाहेति । वातमु हैके
जुह्वतो मन्यन्ते । अत्रैताञ्छाकलान्परिधीनग्रावनुप्रहरति । तदेतच्छाकलान्तम्
॥ ५४ ॥ सप्तदशः ॥

अथ सदोहविधानि संमिनोति । सदोहविधानि संमित्याध्वरधिष्णि-
यान्निवपति । तेषूपर्यग्निधिष्णियानुपदधाति ममाग्रे वर्चो विहवेष्वास्त्व-
त्याग्रीध्रीय एकां च याजुषीं सप्त च लोकंपृणाः । अथ होतुर्धिष्णिय
एकां चैव याजुषीमेकादश च लोकंपृणाः । अथेतरेष्वेकैकां चैव याजुषीं
सप्तसप्त च लोकंपृणाः । अथ मार्जालीय एकां च याजुषीं पञ्च च
लोकंपृणाः । अथाग्रीषोमौ प्रणयति । अग्रीषोमौ प्रणीय यूपस्यावृता
यूपमुच्छ्रयति । स्वर्वन्तं यूपमुत्सृज्याग्रीषोमीयं पशुमुपाकरोति । तस्य

do you grant us those your splendours which exist in the sun, cows and horses.—(O Agni) do thou grant thy splendour to our Brāhmaṇas, Rājanyas, Vaiśyas and Sūdras. Grant me the splendour.”⁸

Having brought clarified butter into a pot, dipping folded palms each time into it, he makes the Vātanāman offerings respectively with the formulas, “Thou art the ocean, possessing wind, granting moisture, beneficent and delighting, blow towards me, svāhā.—Thou art Māruta, the group of Maruts, beneficent and delighting; blow towards me, svāhā.—Thou art the helper, the worshipper, beneficent and delighting; blow towards me, svāhā.”⁹ Some teachers deem them as offering to Vāta. At this stage he puts the chips as the enclosing sticks on the fire. This rite ends with the putting of the chips.

X.55

Now (the Adhvaryu) erects the Havirdhāna and the Sadas. Having erected the Havirdhāna and the Sadas, he raises the mounds prescribed for Soma-sacrifice. Above them he piles up the mounds pertaining to the fire-altar. On the Āgnidhriya mound he piles up a brick with the verse, “O Agni, let there be strength within me at the calls (in the battle). May we, kindling thee, swell our persons. May the four quarters yield to me. May we win the armies through thee as our chief”¹ and seven Lokampṛṇā bricks. On the Hotṛ’s mound one brick with the verse, “May all gods together with Indra, Maruts, Viṣṇu, Agni attend to my calls. May the wide midregion be my guardian. May the wind blow (favourably) in this undertaking,”¹ and eleven Lokampṛṇā bricks. On the other mounds he piles up one brick each with the verse, “May gods grant me wealth through sacrifice; may there be blessing unto me; may there be invocation to gods by me. May the old divine Hotṛs enjoy (the sacrifice). Rich in horses, may we be unharmed,” and seven Lokampṛṇās each. On the Mārjāliya mound he piles up one brick with the verse, “Let them offer my oblations. May the intention of my mind come true. No sin may come to me any day. May all gods speak favourably about me,” and five Lokampṛṇās.

Then he carries forth fire and Soma. Having carried fire and Soma, he raises the sacrificial post with the procedure therefor. Having equipped the post with the Svaru, he formally dedicates the animal to Agni-Soma. Having offered the omentum in the prescribed manner and having put the forks for the omentum on the fire, he takes up the Vasatīvarī water. He then pours out paddy for the Paśupuroḍāśa.

8. TS V.7.6.3-4

9. TS IV.7.12.3

1. TS IV.7.14.1

प्रसिद्धं वपया चरित्वा वपाश्रपणी अनुप्रहृत्य वसतीवरीर्गृह्णाति । अथ पशुपुरोडाशं निर्वपति । तमनुवर्तन्ते ऽष्टौ देवसुवाꣳ हवीꣳष्यग्रये गृहपतय इत्येतानि । तानि नानावघ्नन्ति । नाना श्रपयन्ति । नानाधान्यानि भवन्ति । प्रैषवान्पशुपुरोडाशो ऽनुब्रूहि यजेतीतरेषाꣳ हविषाम् । स यत्र वारुणस्यावघ्नन्नाह वरुणाय धर्मपतये ऽनुब्रूहीति तदुपभृति स्विष्टकृते सर्वेषाꣳ सकृत्सकृदुत्तरार्धादवघ्नति । द्विरभिघारयति । न प्रत्यनक्ति । अत्याक्रम्याश्राव्याह वरुणं धर्मपतिं यजेति । वषट्कृते जुहोति । अथ वै भवतीष्टो वरुणो भवत्यनिष्टः स्विष्टकृदथास्य ब्रह्मा हस्तं गृह्णातीति । स यत्रेष्टो वरुणो भवत्यनिष्टः स्विष्टकृदथास्य ब्रह्मा हस्तं गृह्णाति ॥ ५५ ॥

सविता त्वा प्रसवानाꣳ सुवतामग्निर्गृहपतीनाꣳ सोमो वनस्पतीनाꣳ रुद्रः पशूनां बृहस्पतिर्वाचामिन्द्रो ज्येष्ठानां मित्रः सत्यानां वरुणो धर्मपतीनामिति । एतदेव सर्वं भवति ये देवा देवसुव स्थ त इममामुष्यायणमनमित्राय सुवध्वं महते क्षत्राय महत आधिपत्याय महते जानराज्यायेति । अथैनं यजमानायतने तिष्ठन्तं प्राहैष वो ऽमी राजेति येषाꣳ श्रेष्ठी भवति । सोमो ऽस्माकं ब्राह्मणानां राजेतीतरे प्रत्याहुः । अथ भूर्भुवः सुवरिति वाचं विसृजते । द्वाभ्यां मुखं विमृष्टे प्रति त्यन्नाम राज्यमधायि सर्वे व्राता वरुणस्याभूवन्निति । गायत्रान्विष्णुक्रमान्क्रमते विष्णोः क्रमो ऽसि विष्णोः क्रान्तमसि विष्णोर्विक्रान्तमसीति । अथ स्विष्टकृता चरति ।

The offering is followed by eight Devasū offerings for Agni Gṛhapati and others. Those (oblations) are pounded separately. They are cooked separately. They are of different grains. The Paśupuroḍāśa is characterised by the call (to be given by the Maitrāvaruṇa). In the case of other oblations (he should call out) "Do you recite the puronuvākya," "Do you recite the yājyā." When, while taking up the portion of the oblation for Varuṇa, he gives out the call (to the Hotṛ) "Do you recite the puronuvākya for Dharmapati Varuṇa," he takes up into the Upabhṛt ladle the portions one each from the northern half of all the oblations for the Sviṣṭakṛt offering. He pours out clarified butter twice over the portions. He does not anoint back (the oblations). Having crossed and having made (the Āgnidhra) to call out, he says "Do you recite the yājyā for Dharmapati Varuṇa." He makes the offering at the Vāṣaṭ-utterance. It is indeed said (in the Brāhmaṇa) "while the offering is made to Varuṇa and the Sviṣṭakṛt offering is not yet offered, the Brahman holds the hand of this (sacrificer)."² When offering is made to Varuṇa, and the Sviṣṭakṛt is not yet offered, the Brahman holds the hand of this (sacrificer).

X.56

With the formula, "May Savitṛ (as the lord) of impellings impel you; may Agni (as the lord) of householders; Soma (as the lord) of plants; Rudra (as the lord) of cattle; Bṛhaspati (as the lord) of speech; Indra (as the lord) of chiefs, Mitra (as the lord) of truths, Varuṇa (as the lord) of guardians of law."¹ The remaining portion of the formula is, "O gods you who are impellers for godhood, impel this (sacrificer) N.N. son of N.N. for absence of hostility, great rulership, great overlordship, great governance over the people."² He announces in respect of the sacrificer standing on the sacrificer's place, "This is the king of you N.N." over whom he rules. Others respond, "Soma is the king of us the brāhmaṇas." Then (the sacrificer) releases speech uttering *bhūr bhuvah svah*. He wipes his face with the two verses, "This kingdom has indeed been conferred. Varuṇa has resorted to his own body. We have been abiding by the rules of bright Mitra. We have thought of the name of the great order.—All have followed the law of Varuṇa. Mitra has by his movements subdued the enemy. The worshippers have put themselves in order through law. Trita has taken charge of our oldage."³ He steps the Gāyatra Viṣṇu steps: "Thou art the step of Viṣṇu; Thou art the traversing of Viṣṇu; Thou art the conquest of Viṣṇu."

2. TBr I.7.4.2

1. TS I.8.10.1

2. TS I.8.10.2

3. TS I.8.10.2-3

न रौद्रस्येडामवद्यति । अपामेनमभ्यवहरन्ति गम्भिष्ठम् । इडान्ताः
पुरोडाशाः संतिष्ठन्ते । पत्नीसंयाजान्तः पशुः । हृदयशूलान्त इत्येके । अथ
वसतीवरीः परिहृत्य पयांसि विशिष्योपवसन्ति ॥ ५६ ॥ अष्टादशः ॥

अथातो महारात्र एव बुध्यन्ते । समानं कर्मा स्नुचाः सादनात् ।
सादयित्वा स्नुचो ऽग्निं योगेन युनक्त्यग्निं युनज्मीमौ ते पक्षौ चिदसि
समुद्रयोनिरिति तिसृभिः । अथ राजानमुपावहृत्य प्रातरनुवाकमुपाकरोति ।
परिहिते प्रातरनुवाके ऽपो ऽच्छैति । अद्भिरुदैति । यः क्रतुस्तमुपैति ।
प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्माश्विनाद्रहात् ।
आश्विनं ग्रहं गृहीत्वैकादश रशना आदाय यूपमभ्यैति । स्वर्वन्तं
यूपमुत्सृज्यैकादशिनान्पशूनुपाकरोत्याग्रेयं कृष्णग्रीवः सारस्वतीं मेषीं
बभ्रुः सौम्यं पौष्णः श्यामः शितिपृष्ठं बार्हस्पत्यः शिल्पं वैश्वदेवमैन्द्रमरुणं
मारुतं कल्माषमैन्द्राग्रः संहितमधोरामः सावित्रं वारुणं पेतुमिति । तेषां
प्रसिद्धं वपाभिश्चरित्वा प्रसर्पन्ति प्रातःसवनाय । तदृजुधा संतिष्ठते ।
प्रसर्पन्ति माध्यंदिनाय सवनाय । स यत्र क्व च माध्यंदिनो भवति
तदेतद्धिरण्यपात्रं मधोः पूरयित्वा सौर्या चित्रवत्यावेक्ष्याश्चमवघ्राप्य ब्रह्मणे
ददाति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्मा दक्षिणे-
भ्यः । दक्षिणानि हुत्वा त्रिभिर्मरुत्वतीयैश्चरति । सीदन्ति नाराशः सा
आप्यायिता दक्षिणस्य हविर्धानस्यापालम्बमधोऽधो माहेन्द्राय । अथ

(The Adhvaryu) proceeds with Sviṣṭakṛt offering. He does not take the Idā-portion from the oblation to Rudra. It is thrown deep into water. The rite of the Puroḍāśa-offering ends with the Idā. The procedure of the Animal-sacrifice is concluded with the Patnīsaṃyāja offerings. According to some teachers it is concluded with the disposal of the heart-pike. Having carried round the Vasatīvārī water and having given instructions in respect of the milks, they go through the Upavasatha-rite.

X.57

They get up at early dawn. The procedure upto the placing of ladles is similar.¹ After having placed the ladles, he yokes the altar with the three verses, "I yoke the fire-altar with strength and clarified butter, the divine eagle mighty in strength. By means of it we shall ascend to the expanse of the ruddy one, rising from the heaven to the highest vault.—O Agni, these are the two unaging wings of thine the bird by means of which thou smitest the evils. With them we shall ascend to the region of those who have done good deeds, where the first-born old Ṛṣis live.—Thou art piled up, born in ocean, the drop, the skilled one, eagle, possessed of cosmic order, golden-winged bird, quick, the great one seated firmly in its place."² Having taken down king Soma, he initiates the Prātaranuvāka recital (by the Hotṛ). When the Prātaranuvāka has been concluded, he approaches the water-place. He comes up taking water. He recites the appropriate Kratu formula.³ The pressing of (Soma) is already prescribed.⁴ The Soma-cups are filled up as already prescribed.⁵ The procedure up to the taking up of the cup for the Aśvins is similar.⁵ Having taken up the Soma-cup for the Aśvins, he approaches the sacrificial post having taken up eleven cords. Having equipped the sacrificial post with the Svaru,⁶ he consecrates the animals pertaining to the Paśvaikādaśinī—a goat with black neck to Agni, a female sheep to Sarasvatī, a brown goat to Soma, a black goat to Pūṣan, a goat with white back to Bṛhaspati, a variegated goat to Viśve Devas, a reddish goat to Indra, a spotted goat to Maruts, a goat of mixed colour to Indra-Agni, a goat with black marks on the lower body to Savitr, and a castrated goat to Varuṇa.

Having gone through the procedure of offering their omenta as already prescribed, they proceed to the morning pressing. It is concluded in a straight way. They proceed to the midday pressing. When it is midday, (the sacrificer) having

1. BaudhŚS VII.1
2. TS IV.7.13.1
3. cf. BaudhŚS VII.4
4. cf. BaudhŚS VII.6
5. cf. BaudhŚS VII.6-7
6. BaudhŚS IV.4

पुरस्तादभिषेकस्य षट् पार्थानि जुहोत्यग्रये स्वाहा सोमाय स्वाहेति । अथ यजमानायतने कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमोपस्तृणाति । तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्यां रुक्माभ्यां पर्युपास्य सर्वौषधेन पुरस्तात्प्रत्यञ्चमभिषिञ्चति । शीर्षतो ऽभिषिञ्चत्या मुखादन्ववस्त्रा-
वयति ॥ ५७ ॥

देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां सरस्वत्यै वाचो यन्तुर्यन्त्रेणाग्रेस्त्वा साम्राज्येनाभिषिञ्चामीन्द्रस्य त्वा साम्राज्येनाभिषिञ्चामि बृहस्पतेस्त्वा साम्राज्येनाभिषिञ्चामीति । समुन्मृष्टे समुत्क्रोशन्त्यभ्यषेच्ययमसावामुष्यायणो ऽमुष्य पुत्रो ऽमुष्य पौत्रो ऽमुष्य नप्ताग्निसवेनेति । अथ भूर्भुवः सुवरिति वाचं विसृजते । द्वाभ्यां मुखं विमृष्टे । गायत्रान्विष्णुक्रमान्क्रमते । अथोपरिष्ठादभिषेकस्य षट् पार्थानि जुहोति ॥ ५८ ॥

इन्द्राय स्वाहा घोषाय स्वाहेति । द्वादश भूतानामवेष्टीर्जुहोति पृथिव्यै स्वाहान्तरिक्षाय स्वाहेति । ऋजुधा माध्यंदिनं सवनं संतिष्ठते । प्रसर्पन्ति तृतीयसवनाय । प्रसिद्धमादित्यग्रहेण चरित्वाग्रयणं गृह्णाति । समानं कर्मा

filled up a golden cup with honey, having gazed at it with the verse beginning with the word *citra* and addressed to Sūrya ("the lustrous face of gods has risen ...") and having made a horse smell it, gives it away to the Brahman. The pressing (of Soma) takes place as prescribed. Cups and vessels are filled up as prescribed. The procedure upto the offerings pertaining to the Dakṣiṇās is similar. Having offered the offerings pertaining to the Dakṣiṇās, he proceeds with the offering of three Marutvatīya cups. The Nārāsaṁsa (goblets) which have been made to swell, are placed below the rear part of the southern Havirdhāna cart for the offering of the cup to Mahendra. Prior to the consecratory bath (of the sacrificer) he offers six Pārtha offerings, "to Agni svāhā; to Soma svāhā, to Savitr svāhā; to Sarasvatī svāhā; to Pūṣan svāhā, to Bṛhaspati svāhā."⁸ He spreads on the sacrificer's seat a skin of black antelope with its neck to the east and hairy side upwards. Having seated the sacrificer facing the east and having covered him with golden and silver plates,⁹ he sprinkles upon him all grains¹⁰ standing to the east and facing westwards. He sprinkles from over the head and makes them flow down to the mouth.

X.58

With the formula, "I sprinkle thee in the impulse of god Savitr, with the arms of Aśvins, with the hands of Pūṣan, with the device of Sarasvatī the controller of speech, for the sovereignty of Agni, of Indra, of Bṛhaspati."¹ After (the sacrificer) has been sprinkled upon all over, they announce, "This (sacrificer) N.N., of N.N. gotra, son of N.N., grandson of N.N., great grandson of N.N. has been consecrated with Agnisava." (The sacrificer) releases speech uttering *bhūr bhuvah suvah*. He wipes his face with two verses, "This kingdom has indeed been conferred ... —All have followed the law of Varuṇa ..."² He steps the Gāyatra Viṣṇu steps.² Subsequent upon the consecratory bath he offers six Pārtha offerings.

X.59

"To Indra svāhā, to Choṣa svāhā; to Śloka svāhā; to Amśa svāhā; to Bhaga svāhā; to the lord of region svāhā."¹ He offers twelve offerings called "Warding off the beings through offering"—"To earth svāhā; to midregion svāhā; to heaven svāhā; to the sun svāhā; to the moon svāhā; to the constellations svāhā; to waters svāhā; to

7. TS I.4.43.1

8. TS I.8.13.3

9. That is two say, having placed the silver plate under and golden plate above him.

10. mixed curds and clarified butter; cf. BaudhŚS X.54.

1. TS I.7.10.3

2. TS I.8.10.2-3, BaudhŚS X.56

1. TS I.8.13.3

पवमानात् । पवमानेन चरित्वा स्वे धामन्यशुभिश्चरति । तेषां नाना मनोता
 नाना देवता नाना प्रत्यभिमर्शना नाना वसाहोमाः समानो वनस्पतिः
 समानः स्विष्टकृत्प्रैषवान्समानीडा समान्यो दिशः । नाना दिश इत्येके ।
 समानं कर्मा यज्ञायज्ञियस्य स्तोत्रात् । यज्ञायज्ञियस्य स्तोत्र एकयाप्रस्तुतं
 भवत्यथाग्रिमभिमृशति नमस्ते अस्तु मा मा हिंसीरुद्रो दत्तोदधिं भिन्तेति
 द्वाभ्याम् । समानं कर्मा पत्नीसंयाजेभ्यः । पत्नीः संयाज्य प्राडेत्य ध्रुवा-
 माप्याय्याध्वरिकाणि समिष्टयजूंषि हुत्वा दशाग्निकान्युपजुहोति
 यदाकूतात्समसुस्रोदिति । समानं कर्मावभृथात् । अथैतस्मिन्नवभृथे
 द्वितीयामवभृथाहुतिं जुहोति समुद्राय वयुनाय सिन्धूनां पतये नम इति ।
 प्रसिद्धो ऽवभृथः । उदयनीयेष्ट्येष्ट्या मैत्रावरुणीं वशामुपाकरोति । तस्यै

plants svāhā; to the moving and non-moving ones svāhā; to the flying ones svāhā; to the crawling ones svāhā."¹ The midday pressing comes to an end straightway. They proceed to the third pressing. Having taken up the Āditya cup as prescribed,² he takes up the Āgrayaṇa vessel. The procedure upto the (Ārbhava) Pavamāna (stotra) is similar.³ Having gone through the rite of the chanting of the Ārbhava Pavamāna stotra, he offers the animal-organs at the appropriate time. In regard to them (cuttings of the organs etc.) the recital of the Manotā hymn should be separate for each, (offerings to) deities should be separate, touching (the cuttings of) organs separate, offerings of the oily part of flesh separate, a common offering to Vānaspati, a common Sviṣṭakṛt offering characterised by the Praiṣa, common Idā, common offering to the quarters. According to some teachers offerings to the quarters should be separate. The procedure upto the chanting of the Yajñāyajñīya Stotra is common. When one verse of the Yajñāyajñīya Stotra remains to be chanted, he touches the fire-altar with the two verses, "Obeisance to thee, do thou not injure me. Thou hast resorted to the top of all. Thy heart is in the ocean. The life (of all rests) within you. The heaven and earth have been fixed by you for creatures. (O fire-altars), do you give us water; tear off the holder of water from the heaven, from the cloud, from the midregion, from the earth. Help us with showers coming from them. Thou art the top of the heaven, navel of the earth, strength of water and plants, extending protection to all life. Obeisance to the way (leading to the heaven)."⁴ The procedure up to the Patnīsaṃyāja offerings is similar.

Having offered the Patnīsaṃyājas, having gone to the east, having swollen the Dhruvā ladle and having offered the Samiṣṭayajus offerings prescribed in a Soma sacrifice,⁵ he offers ten Samiṣṭayajus offerings pertaining to the fire-altar with the verses, "Do thou, O sacrificer, go to that world of those doing good deed which flowed from the intention or was acquired from the heart or mind or from the eye where are assembled the first-born and old sages.—O abode, I entrust to thee that treasure which Agni has brought. The lord of sacrifice will follow you here. Do you know him in the highest firmament.—O gods living together, do you look at him in the highest vault. Do you know his form, when he comes along the path of gods, do you make available to him (the fruit of) his sacrificial and charitable performances.—O Agni, do you start together, do you pass on together; go along the path of gods. In this high abode, you all gods and the sacrificer be seated.—(O Agni) do thou carry this sacrifice to the heaven in order to meet the gods by means of the Prastara, the enclosing stick, ladle, altar, sacrificial grass and prayer-

2. cf. BaudhŚS VIII.9

3. cf. BaudhŚS VIII.11

4. TS IV.7.13.2

5. cf. BaudhŚS VIII.18

मैत्रावरुण्यामिक्षाध्यवदानीया भवति । सर्वसंस्थां पशोः कुर्वन्ति । अथ गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाज्यस्य पूर्णां स्रुचमग्नेर्विमोकं जुहोतीमं स्तनमूर्जस्वन्तं धयापामिति । अथैनमुपतिष्ठते ये ऽग्रयः पुरीष्या इति । अथैनमाप्तिभिरुपतिष्ठत आपं त्वाग्ने मनसेति नवभिरनुच्छन्दसम् । अथोदवसानीयया यजते । अथ देविकाहविर्भिर्यजते । अथ त्रैधातवीयया यजते । अथ सौत्रामण्या यजते । संवत्सरं न

words,—May Viśvakarman Agni place with the gods in the heaven what is offered in sacrifice, what is handed over, what is given away.—O Agni, do thou carry through this our sacrifice, in that manner in which thou carriest through (the sacrifice) involving a thousand (cows as Dakṣiṇā), in which (the one) involving all wealth as Dakṣiṇā.—O Agni, do thou carry through this our sacrifice for reaching the gods in the heaven, in that manner in which the selected expert priests carry through the sacrifice.—O Agni, do thou carry through this our sacrifice for reaching the gods in the heaven along that path along which doers of good deeds obtained streams of honey.—May Vaiśvakarmaṇa Agni lead us in that heaven where there are unbroken streams of honey and ghee.”⁶

The procedure upto the Avabhṛtha is similar. In this Avabhṛtha he offers the second Avabhṛtha offering with the formula, “Obeisance to the beautiful ocean, lord of streams. Do you offer to Viśvakarman the father of all rivers the everlasting oblation for ever.”⁷ The Avabhṛtha rite is already prescribed. Having performed the Udayaniyeṣṭi, he dedicates a barren cow to Mitra-Varuṇa. Āmikṣā for Mitra-Varuṇa is to be taken over and above (the cooked organs of) her. The entire procedure of the animal-sacrifice is to be gone through.

After having melted clarified butter over the Gārhapatya, having purified it, having taken four spoonfuls in the ladle, he offers the ladleful as “release of the fire-altar” with the verse, “O Agni, do thou suck this breast full of strength filled with water in the midst of flood. O Ocean, do thou enjoy the sweet spring; enter thy seat in the ocean.”⁸ (The sacrificer) prays to it with the verse, “O Agni, thou art the uppermost of those fire-altars which, pertaining to the soil have entered the earth. Lead us to (long) life.”⁹ He further prays with the nine “obtainment” formulas recited serially, “O Agni, I have obtained thee through mind, O Agni, I have obtained thee through penance; O Agni, I have obtained thee through initiation; O Agni, I have obtained thee through Upasads; O Agni, I have obtained thee through Soma-pressing; O Agni, I have obtained thee through Dakṣiṇās; O Agni, I have obtained thee through the Avabhṛtha; O Agni, I have obtained thee through the barren cow; O Agni, I have obtained thee through the svagā-utterance.”¹⁰ Then he performs the Udavasāniyā Iṣṭi. Then he offers the Devikā-offerings. He performs the Traidhātaviyā Iṣṭi. He performs the Saurāmaṇi sacrifice. For one year he does not rise up in honour of any one. He does not eat the flesh from the head, nor the

6. TS V.7.7

7. TS IV.6.2.6

8. TS V.5.10.6

9. TS V.5.7.4-5

10. TS V.5.7.5

कंचन प्रत्यवरोहति । न शीर्षमाशंसं खादति न वयसां माशंसम् । नाग्निं
चित्वा रामामुपेयात् । नाग्निचिद्वर्षति धावेत । यदि धावेदुपावर्तेत ।
अन्नाद्यमेवाभ्युपावर्तत इति ब्राह्मणम् ॥ ५९ ॥ एकोनविंशः ॥

॥ इति दशमः प्रश्नः ॥

flesh of birds. After having piled up the fire-altar one should not approach a Śūdra woman (for sexual enjoyment). One who has piled up a fire-altar should not tread while it is raining. If he treads, he should return back. "He thereby turns towards food." So says the Brāhmaṇa.¹¹

CHAPTER X ENDS.

11. TS V.4.9.2

वाजपेयेन यक्ष्यमाणो भवति । स उपकल्पयते कृष्णाजिनः
 सुवर्णरजतौ च रुक्मौ बस्ताजिनः शतमानः हिरण्यः सप्तदश सुवर्णानि
 कृष्णलानि हिरण्यपात्रं मधोः पूर्णमौदुम्बरः रथचक्रः सप्तदशारः
 सप्तदशफलकां च श्रितिं यूपं च तूपरं चतुरश्रिः सप्तदशारत्निं
 गोधूमकलापीमुष्णीषं नैवारः सप्तदशशरावः सप्तदशोषपुटान्सप्तदश
 वायव्यानि सप्तदश पृथुबुध्नानुपयामान्सतं च वालं च सप्तदश
 निष्कान्सप्तदश वसनानि सप्तदश वासोभारान्सप्तदश रथान्सप्तदश
 दुन्दुभीन्सप्तदश हस्तिनः सप्तदश दास्यः सप्तदशानांसि युक्तानि
 सप्तदश गवाः शतानि वयसोवयसो वा सप्तदश सहस्रं वा । तस्मिन्हि
 सर्वाणि वयांसि भवन्ति । चतुर्विंशतिं पशूनेकपञ्चाशतमश्वान्खादिरीं
 वितृष्णीं वध्रैर्व्यूताम् । प्रज्ञाता आग्निष्टोमिकाः संभाराः । स ग्रीष्मस्य
 जघन्याहःसु पुरस्तादाषाढ्यै पौर्णमास्यै दीक्षते । तस्य त्रयोदश दीक्षास्तिस्र
 उपसदः सप्तदश्यां प्रसुतः । अपि वा सप्तदश दीक्षास्तिस्र उपसद
 एकविंशत्यां प्रसुतः । अपि वा तिस्र एव दीक्षास्तिस्र उपसदः सप्तम्यां
 प्रसुतः ॥ १ ॥

अथ वै भवति सावित्रं जुहोति कर्मणःकर्मणः पुरस्तादिति ।
 दीक्षणीयां निर्वप्यन्सावित्रं जुहोति देव सवितः प्रसुव यज्ञ प्रसुव यज्ञपतिं
 भगाय दिव्यो गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाचमद्य स्वदाति
 नः स्वाहेति । दीक्षाहुतीर्होष्यन्सावित्रं जुहोति । प्रायणीयां निर्वप्यन्सावित्रं
 जुहोति । अन्तर्हिरण्याः होष्यन्सावित्रं जुहोति । पदेन चरति । पदेन

CHAPTER - XI

VĀJAPEYA

XI.1

One who is going to perform the Vājapeya sacrifice procures a skin of black antelope, two sheets-one of gold and another of silver, a skin of a he-sheep, a golden piece weighing a hundred *mānas*, seventeen pieces of gold weighing a *kṛṣṇala* each, a golden pot filled with honey, a chariot-wheel with seventeen spokes made of *Ficus glomerata*, a ladder with seventeen rungs, a sacrificial post which is blunt, four-cornered and seventeen hands high, (paste of) wheat (formed like a peacock's extended tail, a turban, cooked wild rice measuring seventeen measures, seventeen packets of saline soil, seventeen Vāyavya cups, seventeen broad-based containers, a pan, a hairy filter, seventeen golden coins, seventeen pieces of cloth, seventeen loads of pieces of cloth, seventeen chariots, seventeen drums, seventeen elephants, seventeen maids, seventeen carts with oxen yoked to them, seventeen hundreds of cows or seventeen (hundreds) of different ages or a thousand - they cover all ages - twentyfour animals, fiftyone horses, and a strainer made of *Acasia catechu* and woven with leathern straps. The substances pertaining to the Agniṣṭoma are well known.

The sacrificer is initiated during the concluding days of summer and prior to the full-moon day of Āṣāḍha. For him there are thirteen initiation-days, three Upasad-days, and the pressing (takes place) on the seventeenth day. Alternatively there are seventeen initiation-days, three Upasad days and the pressing takes place on the twentyfirst day. Or there are only three initiation-days, three Upasad days and the pressing takes place on the seventh day.

XI.2

Now indeed the Brāhmaṇa says, "He makes an offering to Savitr prior to each rite."¹ When he is going to pour out oblation for the Dikṣaṇiyā Iṣṭi,² the Adhvaryu makes an offering to Savitr with the formula, "O god Savitr, do thou impel the sacrifice; impel the lord of sacrifice for fortune. May the divine Gandharva, purifier of thought, purify our thought. May the lord of speech render our speech sweet, svāhā."³ He makes an offering to Savitr, when he is going to offer oblations pertaining to the initiation.⁴ He makes an offering to Savitr, when he is going to

1. cf. TBr. I.3.5.1

2. cf. BaudhŚS VI.2

3. TS I.7.7.1

4. cf. BaudhŚS VI.4

चरित्वा राजानं क्रीत्वोह्यातिथ्यं निर्वप्यन्सावित्रं जुहोति । प्रथमाभ्यां
 प्रवर्योपसद्भ्यां प्रचरिष्यन्सावित्रं जुहोति । एतस्मिन्काले प्रतिप्रस्थाता
 दक्षिणे शालाखण्डे ऽवटं खानयित्वा वाजपेयसुरां संधापयति । महावेद्यै
 पूर्वं परिग्राहं परिग्रहीष्यन्सावित्रं जुहोति । आहवनीयं प्रणेष्यन्सावित्रं
 जुहोति । रथवाहने सदोहविधानि संमेष्यन्सावित्रं जुहोति । अग्नीषोमौ
 प्रणेष्यन्सावित्रं जुहोति । इति दशान्तःशालमहौषीत् । अथात आग्नीध्रीय
 एव होष्यति । यूपमुच्छ्रियिष्यन्सावित्रं जुहोति । यदाध्वर्युश्च यजमानश्च
 पुरस्तात्प्रत्यञ्चावज्जन्तावभिसर्पतो ऽथ प्रतिप्रस्थाता पश्चात्प्राङ्
 वासोभिर्वेष्टयन्नभिसर्पति । उदीचीनदशैर्वा विग्रथ्नाति धनुर्वेष्टीर्वा प्रवेष्ट-
 यति । एतस्मिन्काले प्रतिप्रस्थाता गोधूमकलापीमुभयतः समां कृत्वोष्णीषेण
 विग्रथ्नाति । तस्यां तच्चेष्टन्ति यच्चषाले । स्वर्वन्तं यूपमुत्सृज्याग्नीषोमीयं
 पशुमुपाकरिष्यन्सावित्रं जुहोति । तस्य प्रसिद्धं वपया चरित्वा
 वसतीवरीर्ग्रहीष्यन्सावित्रं जुहोति । पशुपुरोडाशं निर्वप्यन्सावित्रं जुहोति ।
 अनुसवनं त्रीणि । तानि सप्तदश । अपि वा सवनेसवन एव

pour out oblation for the Prāyaṇīyā Iṣṭi.⁵ He makes an offering to Savitr when he is going to offer (on the Āhavanīya four spoonfuls takes into the ladle) in which a piece of gold (loosely fastened to a darbha-blade) has been placed.⁶ He goes through the rite of the (earth at the) foot-print.⁷ Having gone through the rite of the foot-print, having purchased king Soma⁸ and having carried him forth,⁹ he makes an offering to Savitr when he is going to pour out oblation pertaining to the Ātithyā Iṣṭi.¹⁰ He makes an offering to Savitr when he is going to perform the first Pravargya and Upasad rites.¹¹ At this juncture the Pratiprasthātṛ, having caused to dig a pit in the southern part of the hall, causes one to prepare the wine. He makes an offering to Savitr when he is going to do the first tracing of the Mahāvedi.¹² He makes an offering to Savitr when he is going to carry forth the Āhavanīya fire.¹³ He makes an offering to Savitr when (after he has kept ready) the wagon for loading the sacrificer's chariot,¹⁴ he is going to erect the havirdhāna and the Sadas.¹⁵ He makes an offering to Savitr when he is going to carry forth the fire and Soma.¹⁶ These ten offerings he makes (on the fire) in the (Prāgvarṣa) hall.

Hereafter he will be offering on the Āgnidhriya fire. He makes an offering to Savitr when he is going to raise the sacrificial post. When the Adhvaryu and the sacrificer move on smearing (the sacrificial post) from east to west, the Pratiprasthātṛ moves on from west to east wrapping the sacrificial post around with the pieces of cloth. Or he ties knots with the fringes towards the north; or wraps the pieces of cloth like a bow.¹⁷ At this time the Pratiprasthātṛ, arranges the paste of wheat

5. cf. BaudhŚS VI.10

6. cf. BaudhŚS VI.12

7. cf. BaudhŚS VI.13

8. cf. BaudhŚS VI.14-15

9. cf. BaudhŚS VI.16

10. cf. BaudhŚS VI.17

11. cf. BaudhŚS VI.20-21

12. cf. BaudhŚS VI.23

13. cf. BaudhŚS VI.24

14. The text reads *rathavāhane*. A wagon for loading the sacrificer's chariot is said to have been kept ready near the southern buttock of the Mahāvedi, during the procedure of the Midday pressing, the chariot is then to be loaded on it (BaudhŚS XI.6). It is difficult to construe the word *rathavāhane*. I may suggest the emendation *rathavāhane sammite* etc.

15. cf. BaudhŚS VI.25-29

16. cf. BaudhŚS VI.30

17. *dhanurvestiḥ*, fem. acc. pl. *vesti*: *vesti+ti* (P. iii.4.93); no augment *it* by P. vii.2.9. Or *Vesti+ti* (P. viii.4.41). initial *t* is dropped by *jharo jhari savarne*.

जुहुयादित्येतदपरम् । अथ पशुपुरोडाशं निर्वपति । तमनुवर्तन्ते ऽष्टौ देवसुवाꣳ हवीꣳष्यग्रये गृहपतय इत्येतानि । तेषामुक्तं चरणं यथाग्रेर्विधायाम् । इडान्ताः पुरोडाशाः संतिष्ठन्ते । पत्नीसंयाजान्तः पशुः । हृदयशूलान्त इत्येके । अत्रैतान्दुन्दुभीननुदिशमासञ्जयति पञ्च दक्षिणायाꣳ श्रोण्यां पञ्चोत्तरस्यां चतुरो दक्षिणे ऽꣳसे त्रीनुत्तरे ऽꣳसे । तथा हास्मै दिग्भ्यो वाचमवरुन्धत इति ह स्माह बौधायनः । अग्रेणाग्रीध्रं गुल्मकृता आसक्ताः स्युरित्याञ्जीगविः । अभितः सद इति कात्यः । अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति ॥ २ ॥ प्रथमः ॥

अथातो महारात्र एव बुध्यन्ते । प्रातराज्यानि गृहीत्वा राजानमुपावहृत्य प्रातरनुवाकमुपाकरोति । परिहिते प्रातरनुवाके ऽपो ऽच्छैति । अपो हाध्वर्युरभिद्रवति । एतस्मिन्काले प्रतिप्रस्थाता वाजपेयसुराꣳ संपवय्य सशस्त्रामादाय दक्षिणया द्वारोपनिर्हृत्य दक्षिणेन सदः परीत्य दक्षिणेन मार्जालीयं धिष्णियं पर्याहृत्यापरया द्वारा हविर्धानं प्रपाद्य दक्षिणस्य हविर्धानस्य पश्चादक्षुमुपसादयति । अथाध्वर्युरद्भिरुदैति । सर्वान्क्रतूनु-

formed like a peacock's extended tail equally on both sides, and fastens it with a turban, Whatever is done with regard to the Caṣāla is done with it. After having furnished the sacrificial post with a splinter, he makes an offering to Savitṛ when he is going to dedicate the animal to Agni-Soma. After having offered its omentum in the prescribed manner, he makes an offering to Savitṛ when he is going to take up the Vasatīvarī waters. He makes an offering to Savitṛ when he is going to pour out paddy for the Paśupuroḍāśa. He makes three offerings to Savitṛ—one each at three pressings. This makes a total of seventeen (offerings to Savitṛ).¹⁸ There is another view that one should make an offering only at each pressing.

He pours out paddy for the Paśupuroḍāśa. This oblation is followed by the eight Devasū oblations beginning with that to Agni Gṛhapati.¹⁹ Their offering is prescribed in the piling up of the fire-altar.¹⁹ The offering of cakes is concluded with the (invocation of) Idā. The animal-offering is concluded with Patnisarmyāja offerings. According to some teachers it is concluded with the (disposal of the) heart—spike. At this stage he causes the drums to be fixed towards the quarters—five on the southern buttock, five on the northern one, four on the southern shoulder and three on the northern one. Thereby they restrain for him the noise towards the quarters. So says Baudhāyana. They should be fixed as a group in front of the Āgnīdhra chamber. So says Āñjīgavi. They should be fixed on both sides of the Sadas. So says Kātya. Having carried around the Vasatīvarī waters²⁰ and having given instructions about the milk, they wait for (the further procedure).

XI.3

They rise up at early dawn. After having taken up clarified butter (into the ladles) and having taken down king Soma, (the Adhvaryu) introduces the Prātaranuvāka.¹ When the Prātaranuvāka (recital by the Hotṛ) has been concluded, he approaches water. The Adhvaryu hastens towards the water. At this juncture, the Pratiprasthātṛ, having caused the wine for the Vājapeya to be filtered, having taken it together with the apparatus, having taken it out by the southern door, having moved around along the south of the Sadas, having brought it around along the south of the Mārjāliya mound and having led it into the Havirdhāna hall by the western door, puts it down to the rear of the axle of the southern Havirdhāna cart.

18. Ten in the Prāgvarṣa-hall as detailed earlier plus seven to be offered on the Āgnīdhriya fire as prescribed above.

19. cf. BaudhŚS X.55

20. cf. BaudhŚS VI.33

1. cf. BaudhŚS VII.2

पैति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्माग्रयणाद्ग-
 हात् । आग्रयणं गृहीत्वा पञ्चैन्द्रानतिग्राह्यान्गृह्णात्युपयामगृहीतो ऽसि नृषदं
 त्वा द्रुषदमित्येताभिः पञ्चभिः । अथैनान्दक्षिणार्धपूर्वार्धे खरस्य
 गुल्मकृतान्सादयति । यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थाता सत
 उदीचीनदशेन वालेन सुरां पुनाति पुनातु ते परिस्त्रुतः सोमः सूर्यस्य
 दुहिता । वारेण शश्वता तनेति । वायव्यमेवाध्वर्युरादत्त उपयामं प्रतिप्रस्था-
 ता । अध्वर्युः पूर्वो वायव्येन द्रोणकलशात्सोमग्रहान्गृह्णात्यया विष्ठा
 जनयन्कर्वराणीत्यनुद्रुत्योपयामगृहीतो ऽसि प्रजापतये त्वा जुष्टं गृह्णा-
 मीति । परिमृज्य सादयत्येष ते योनिः प्रजापतये त्वेति । अथ
 प्रतिप्रस्थातोपयामेन सतात्सुराग्रहान्गृह्णाति कुविदङ्ग यवमन्त

The Adhvaryu comes up with water. He observes all Kratukarāṇa rites.² The pressing of Soma takes place as prescribed.³ The cups and vessels are filled with Soma as prescribed.⁴ The filling in of Soma is similar up to the filling of the Āgrayāṇa vessel.⁴ Having filled in the Āgrayāṇa vessel he takes up five Atigrāhya cups with the five mantras beginning with "Thou art taken with a supporter; seated among men, seated in plants, seated among creatures, I take thee dear to Indra. This is thy birth-place; for Indra thee.—Thou art taken with a support, seated in waters, seated in liquids, seated in the vacuum, I take thee dear to Indra. This is thy birth-place; for Indra thee.—Thou art taken with a support; seated on the earth, seated in midregion, seated on the vault; I take thee dear to Indra. This is thy birth-place; for Indra thee.—The draughts which belong to five folks three among which are born in the high abode, through whose power the divine store is kept upside-down. I take food and strength into (the goblets) having handles of various shapes. This is thy birth-place; for Indra thee.—I take thee brought together as the essence of waters, the extracted food. The rays of the sun, the essence of the essence of waters the best. This is thy birth-place, for Indra thee."⁵ He places them in a group in the eastern half of the southern half of the mound.

While the Adhvaryu is thus occupied, the Pratiprasthātṛ purifies the wine in a pan through a hairy filter with its fringes towards the north with the verse, "May the daughter of the sun purify thee the passing Soma through the strong and extensive hairy filter."⁶ The Adhvaryu takes the Vāyavya Soma-cup, the Pratiprasthātṛ the (surā-) container. First the Adhvaryu takes up the Soma-draughts by means of the Vāyavya cup from the wooden trough with the mantra, "Producing deeds he has stood firm through this (draught). He (Prajāpati) the wide and brilliant is the way towards the gain. Holding the essence of water, may he rise up, since he directs (our) body into his own. Thou art taken with a support; I take thee agreeable to Prajāpati."⁷ Having cleansed around he places it down with the formula, "This is thy birth-place; for Prajāpati thee."⁷ The Pratiprasthātṛ takes up draughts of wine from the pan into the container. Having recited the verse, "Just as the possessors of barley (and other grains) separate them and thrash them, similarly do you provide nourishment for those who do not dare to damage the sacrifice."⁸ He takes up the

2. cf. BaudhŚS VII.4

3. cf. BaudhŚS VII.5

4. cf. BaudhŚS VII.6

5. TS. I.7.12.1-2

6. TS. I.8.21.1

7. TS. I.7.12.2 The verse is obscure

8. TS. I.8.21.1

इत्यनुद्रुत्योपयामगृहीतो ऽसि प्रजापतये त्वेति गृह्णाति । प्रजापतये त्वेति सादयति । नैव जुष्टं करोति न योनिम् । तावेवमेव व्यतिषङ्गं ग्रहान्गृहीतः सप्तदशेतरः सप्तदशेतरः । पुरो ऽक्षमेवाध्वर्युः सोमग्रहान्द्विश्रेणि वा त्रिश्रेणि वोदीच आयातयति । पश्चादक्षं प्रतिप्रस्थाता सुराग्रहान्द्विश्रेणि वा त्रिश्रेणि वोदीच आयातयति । अथ षोडशिनं गृह्णात्यातिष्ठ वृत्रहन् रथमित्यनुद्रुत्योपयामगृहीतो ऽसीन्द्राय त्वा षोडशिने जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा षोडशिन इति । अथोक्थ्यं गृह्णाति । समानं कर्मांश्चिनाद्गृहात् । आश्विनं ग्रहं गृहीत्वा षड्रशना आदाय यूपमभ्यैति । स्वर्वन्तं यूपमुत्सृज्याथैतान्यशूनुपाकरोत्याग्नेयमैन्द्राग्रमैन्द्रं मारुतीं गोवशां सप्तदश प्राजापत्यान्ध्यामानेकरूपान्सारस्वतीमन्ततः । अथ निर्मन्थ्यस्यावृता निर्मन्थ्येन चरति । प्रहृत्याभिहुत्याथैतान्नानादेवत्यान्य-शून्पृथग्विद्वगुणाभिरभिधाय पृथक् त्रिगुणासु नियुनक्ति । अथैतान्समान-देवत्यान्यशून्पृथग्विद्वगुणाभिरभिधायैकस्यां यूप्यायां नियुनक्ति । अपि वा पशौ पशुं प्रसजति । सारस्वतीमन्ततो नियुज्याथैनान्प्रोक्ष्य निपाय्योपोक्ष्योदूह्य प्रोक्षणीधानम् ॥ ३ ॥

अथेध्मात्समिधमाददान आहाग्रये समिध्यमानायानुब्रूहीति । अभ्यादधातीध्म् । परि समिधः शिनष्टि । वेदेनोपवाजयति । अनूक्तासु सामिधेनीषु स्तुवेणाधारमाधारयति । संमृष्टे स्तुग्भ्यामुत्तरम् ।

draught with the formula, "Thou art taken with a support, for Prajāpati thee." He puts it down with "For Prajāpati thee." He does not pronounce the word *juṣṭa* nor does he pronounce *yonī*.⁹ In this way the two (the Adhvaryu and the Pratiprasthātr) take up draughts mutually joining each other—one seventeen and the other seventeen. The Adhvaryu extends the Soma-cups in front of the axle (of the southern Havirdhāna cart) in two or three lines towards, the north, the Pratiprasthātr extends the surā-cups towards the north in two or three lines to the rear of the axle. Then the Adhvaryu takes up the Sodaśi-draught. He recites the verse, "O Vṛtrakiller, do thou ascend the chariot; the horses are yoked for thee with the prayer. May the pressing stone direct thy mind hither by means of its sound,"¹⁰ "Thou art taken with a support. I take thee agreeable to Indra possessing Ṣoḍaśi-cup." Having cleansed around, he places it with the formula, "This is thy birth-place; for Indra possessor of Ṣoḍaśi-cup thee." Then he takes up the Ukthya draught. The procedure up to the taking up of the draught for Aśvins is similar.

Having taken up the draught for Aśvins, and having taken up six cords, he approaches the sacrificial post. Having furnished the post with the splinter he dedicates the animals; (a goat each) to Agni, Indra-Agni and Indra, a barren cow to the Maruts, seventeen black and uniform goats to Prajāpati and lastly a female sheep to Sarasvatī. He goes through the rite of churning following the procedure for churning.¹¹ Having put (the churned out fire into the Āhavanīya) and having offered oblations on it, having fastened the animals to be dedicated to different deities separately with two-stranded cords, he joins them variously with three-stranded cords. After having fastened the animals to be dedicated to one and the same deity separately with two-stranded cords, he joins them with a single cord tied on the post. Alternatively he fixes one animal to another. Having finally fastened the female sheep to Sarasvatī, having sprinkled them with water, having made them drink water, having applied water to their lower part and having turned out the Prokṣaṇī-ladle.

XI.4

Taking a fire-stick from the faggot, (the Adhvaryu) says (to the Hotṛ), "Do you recite verses for the fire being enkindled." He puts the faggot (on the fire); he keeps back a fire-stick. He fans the fire with the Veda. After the Sāmidhenī verses have been recited, he offers an *āghāra*-offering by means of the spoon. After the ladles

9. He does not utter *juṣṭam grhṇāmi* in the formula for taking the draught; he does not utter *ṛṣa te yonih* in the formula for putting down.

10. TS. I.4.37.1

11. cf. BaudhŚS IV.5

अथासंस्पर्शयन्सुचावुदङ्दित्याक्रम्य जुह्वा पशून्समज्य सादयित्वा सुचौ प्रवरं प्रवृणीते । प्रसिद्धमृत्विजो वृणीते । सीदति होता । प्रसवमाकाङ्क्षति । प्रसूतः सुचावादायात्याक्रम्याश्राव्याह समिद्भ्यः प्रेष्येति । वषट्कृते जुहोति । प्रेष्य प्रेष्येति । चतुर्थाष्टमयोः समानयमानो ऽष्टमे सर्वं समानयते । परि स्वाहाकृतीभ्यः संस्त्रावः शिनष्टि । दश प्रयाजानिष्टोदङ्दित्याक्रम्य स्वरुशासैः पशून्समनक्ति । त एते नानादेवत्याः पशवो नानास्वरवो नानाशासाः । अथैते समानदेवत्याः पशवः समानस्वरवो नानाशासाः । समानं कर्मा पर्याग्निकरणात् । अथ पर्याग्निकृतैः पशुभिरुदञ्चः प्रतिपद्यन्ते । तेषां सारस्वत्युत्तरार्ध्या भवत्याग्नेय उपचारतः । आग्नेयमेवाध्वर्युर्वपाश्रपणीभ्यामन्वारभते । पृथगितरान्परिकर्मिण उदञ्चो नयन्त्यनुपूर्वमव्यतिषजन्तः । आग्नेयायैवाध्वर्युः पशवे निहन्यमानाय बर्हिरुपास्यति पृथगितरेभ्यः । तत इतरान्प्राचो वोदीचो वा निघ्नन्ति । अकृण्वतो मायून्संज्ञपयतेत्युक्त्वैतेनैव यथेतमेत्य पृषदाज्यावकाश आसत इह पशवो विश्वरूपा रमन्तामस्मिन्यज्ञे विश्वविदो घृताचीः । अग्निं कुलायमभिसंवसाना अस्मां अवन्तु पयसा घृतेनेति । संज्ञप्तान्प्राहुः । जुहोति संज्ञप्ताहुतिं यत्पशवो मायूनकृषतेति । अथाभ्येति शमितार उपेतनेति । पाशेभ्यः

have been cleansed, he offers a second *āghāra*-offering by means of the two ladles. Having crossed towards the north while not allowing the two ladles to touch each other, having besmeared the animals by means of the Juhū-ladle and having kept the ladles on their places, he pronounces the Pravara. He chooses the priests as prescribed.¹ The Hotṛ sits down. The Adhvaryu awaits the impulse (from the Hotṛ). Being impelled, having taken the two ladles, having crossed and having caused to announce, he says (to the Maitrāvaruṇa), "Do thou call out for the (Prayāja) offering to Samidhs." He makes the offering at the Vasaṭ-utterance. (He further gives the call) "Call out," "Call out." While pouring (clarified butter) at the fourth and the eighth (offerings), he pours the entire quantity as the eighth offering. He retains the drops (in the Juhū) for the (Prayāja offering to) Svāhākṛtīs.

After having offered ten Prayāja-offerings and having crossed towards the north, he besmears the animals with different splinters and knives. For the animals dedicated to different deities there should be separate splinters and different knives. For the animals dedicated to one and the same deity there should be a common splinter and a common knife. The procedure upto the carrying round of the fire is similar.² They proceed towards the north together with the animals round whom fire has been carried. Among these (the female sheep) for Sarasvatī is the last one, and (the goat) to Agni is the fire one. The Adhvaryu maintains contact with the goat to Agni by means of the omentum-forks. The assistants lead other animals separately towards the north one by one without bringing them into contact. The Adhvaryu puts down a darbha-blade for the animal to Agni being immolated. (The assistants put down darbha-blades) separately for other animals. The animals are immolated while they are facing east or north. Having said, "Do you immolate (the animals) in such a manner that they would not make a sound," and having returned by the route by which they had gone, they keep on gazing at the clotted butter with the verse, "May the multi-coloured animals enjoy here in this sacrifice, knowing all and shining like butter. Residing together by the side of the fire and the cowpen, may they help us with milk and butter."³ When the immolation of animals is reported, the Adhvaryu offers an oblation pertaining to the immolation with the verse, "If the animals have uttered sounds ..."⁴ He approaches (the animals) with the verse, "O immolators, do you come to sacrifice impelled by gods. Release the

1. cf. BaudhŚS VII.9

2. cf. BaudhŚS IV.6

3. Caland reads in the text *iha prajā* ... as found in some MSS and BaudhŚS IV.6 and also in consideration of *ghṛtācīḥ* fem.pl. But certain MSS read *iha paśavo* which reading is adopted also by Keśavasvāmin who says *vājapeyāṅgabhūto mantrah prakṛtasya nivartakah*. The fem. *ghṛtācīḥ* may be regarded as retained by inadvertence. Ap VI.17.1 has *paśavo*.

4. cf. BaudhŚS IV.6

पशून्प्रमुच्यमानाननुमन्त्रयते ऽदितिः पाशान्प्रमुमोक्त्वेतानिति ।
पृथगविशाखाभिरुपसज्येमां दिशं निरस्यत्यरातीयन्तमधरं कृणोमि यं
द्विष्मस्तस्मिन्प्रतिमुञ्चामि पाशानिति ॥ ४ ॥

अथ प्रतिप्रस्थाता पत्नीमुदानयत्युदकमण्डलमुत्थाप्य । सानुपूर्वं
पशूनां प्राणानाप्याययति । अन्वगध्वर्युर्वपा उत्खिदन्नेति ।
आग्नेयस्यैवाध्वर्युर्वपया प्रथमया प्रतिपद्यते ऽनूचीरितरा आहरन्ति ।
आग्नेयस्यैव वपायै प्रतितप्यमानायै बर्हिषो ऽग्रमुपास्यत्युपेतरा यच्छन्ति ।
आग्नेयस्यैव वपाः सुवाहुत्याभिजुहोत्युपेतरा यच्छन्ति । अथ
स्वाहाकृतिप्रैषेण चरित्वा सःस्त्रावेण पृषदाज्यमभिघार्याग्नेयस्यैव
वपामभिघारयत्युपेतरा यच्छन्ति । अथ पुरस्तात्स्वाहाकृतिः सुवाहुतिः
हुत्वाथैतेषां नानादेवत्यानां पशूनामनुब्रूहि प्रेष्येति वपाभिश्चरति । अथैतेषां
समानदेवत्यानां पशूनां मुख्यस्य वपाः समवलुम्पन्नाह प्रजापतय इत्युपाःशु
छागानां वपानां मेदसो ऽवदीयमानस्यानुब्रूहीत्युच्चैर्यावतीः सुक्संभवति ।
अथेतराः पात्र्या वेडसूनेन वोपोद्यच्छन्ते । द्विरभिघारयति ।
अत्याक्रम्याश्राव्याह प्रजापतय इत्युपाःशु छागानां वपा मेदः प्रस्थितं
प्रेष्येत्युच्चैः । वषट्कृते वपा जुहोति । उपाःशु सारस्वत्यै वपया चरति ।
अथोपरिष्ठात्स्वाहाकृतिः सुवाहुतिः हुत्वा वपाश्रपणीरनुग्रहत्य समुत्क्रम्य
चात्वाले मार्जयन्ते । अथ पशून्विशास्ति शमितरित्याह यन्मारुत्या
अनवदानीयं तदभ्यर्धाच्छ्रपयतादिति । अथ सावित्रः हुत्वा प्रसर्पन्ति
प्रातःसवनाय । तदृजुधा संतिष्ठते ॥ ५ ॥ द्वितीयः ॥

animal from the snare, and the sacrificer from the bond."⁵ He follows the animals being released from the snares with the verse "May Aditi unfold the snares ..."⁶ Having hung them separately on forkless spikes, he throws them towards 'this' (south-west) direction with the verse, "I put down one who is hostile to me ..."⁶

XI.5

The Pratiprasthātṛ leads the sacrificer's wife having made her take up a pot filled with water. She serially swells the vital breaths of the animals. Subsequently the Adhvaryu goes on extracting their omenta. The Adhvaryu first enters with the omentum of the animal for Agni;¹ other omenta are brought in one by one. He throws into the fire the tip of the darbha-blade for the omentum of the animal for Agni being baked. Tips of darbha-blades are then put on the fire for other animals. The Adhvaryu pours a spoonful over the omentum of the animal for Agni. Spoonfuls are poured over other omenta. After having given the call for the offering to Svāhākṛtis and having offered the drops of clotted butter, he pours clarified butter over the omentum of the animal for Agni. Clarified butter is poured over the other omenta. He offers a spoonful prior to the offering to Svāhākṛtis (that is the eleventh Prayāja), and (then having offered the Prayāja-offering) proceeds to offer the omenta of animals for different deities by giving the calls "Do you recite the puronuvākya" "Do you give out the call." Snatching the omentum of the main animal among those belonging to one and the same divinity, he gives out the call, "Do you recite (loudly) the puronuvākya for the omenta the fats of goats (in a low tone) for Prajāpati being apportioned." (He should place into the juhū) as many oments as may be accommodated. Other omenta should be held in a pan or on a plank. He pours clarified butter over the oblation twice.

Having crossed and having caused to announce, he says (to the Maitrāvaruṇa) "(loudly) do thou call out (the Hotṛ) in regard to the omenta the fats of goats set out (in low tone) for Prajāpati.." At the Vaṣaṭ-utterance he offers the omentum of the female sheep for Sarasvatī with the mantras recited in a low tone. After having offered a spoonful posterior to the offering to Svāhākṛtis, having thrown the omentum-forks into the fire and having stepped up, they sprinkle themselves at the Cātvala. Then he gives a direction with regard to the animals, "O immolator, do thou cook separately the flesh of the barren cow for Maruts which is not to be apportioned." Having made an offering to Savitṛ, they proceed for the morning pressing. It straight comes to a conclusion.

5. TS. III.1.4.3; BaudhŚS IV.6

6. TS. III.1.4.4 modified a little; BaudhŚS IV.6

1. cf. BaudhŚS IV.7

अथ सावित्रं हुत्वा प्रसर्पन्ति माध्यंदिनाय सवनाय देवी द्वारावित्यत एवोर्ध्वेन । संप्रसृप्तान्विदित्वाध्वर्युः प्राडयन्नाह चात्वाले रथचक्रं निमिनुत रथवाहने रथमाधत्ताश्चान्पलपूलयत यद्वास्यन्नसि तदक्षिणत उपस्थापयाभिषेतार एत ह्वयत ग्रावस्तुतमेहि यजमानेति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्माग्रयणाद्गृहात् । आग्रयणं गृहीत्वा षोडशिनमभिगृह्णातीन्द्रमिद्धरी वहत इत्यनुदुत्योपयामगृहीतो ऽसीन्द्राय त्वा षोडशिने जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा षोडशिन इति । अथोक्थ्यं गृह्णाति । समानं कर्मा दाक्षिणेभ्यः । दाक्षिणानि होष्यन्याचत्याज्यस्थालीं ससुवां स्तुचं वासः । तस्यैतस्य वसनस्यान्तमायां दशायां निष्करज्जुः प्रग्रथिता भवति । एतत्समादायाहैहि यजमानेति । उत्तरेणाग्नीध्रीयं परीत्योत्तरेण सदः परीत्याग्रेण शालां तिष्ठते प्रतिप्रस्थात्र एतानि शस्त्राणि प्रयच्छति । अथाहैहि यजमानेति । रथ एष दाक्षिणे श्रोण्यन्ते रथवाहन आहितो भवति । तमुपावहरतीन्द्रस्य वज्रो ऽसि वार्त्रघ्नस्त्वयायं वृत्रं वध्यादिति । अथैनं धूर्गृहीतमन्तर्वेद्यभ्यववर्तयन्ति वाजस्य नु प्रसवे मातरं महीमदिति नाम वचसा करामहे । यस्यामिदं विश्वं भुवनमाविवेश तस्यां नो देवः सविता धर्म साविषदिति । अथाप्स्वश्चान्पलपूलयत्यप्स्वन्तरमृतमप्सु भेषजमपामुत प्रशस्तिष्वश्वा भवथ वाजिन इति । अथ दाक्षिणं योग्यं युनक्ति वायुर्वा त्वा मनुर्वा त्वा गन्धर्वाः सप्तविंशतिः । ते अग्रे अश्वमयुञ्जन्ते अस्मिञ्जवमादधुरिति । अथास्य पृष्ठं मर्मज्यते ऽपां नपादाशुहेमन्य ऊर्मिः

XI.6

Having offered an oblation to Savitr, they proceed to the Midday pressing with the formula, "O divine doors ..." ¹ Being aware that the priests have entered the Sadas, the Adhvaryu, moving forward says, "Do you fix a chariot-wheel in the Cātvāla; raise the chariot upon the wagon; bathe the horses; O sacrificer, do you procure by your right side what you will giving away as Dakṣiṇā; O Soma-pressers, do you come up; do you call out the Grāvastut priest; come on O sacrificer." The Soma-pressing takes place as prescribed. The draughts are taken up as prescribed. The procedure upto the taking up of the Āgrayaṇa draught is similar. Having taken up the Āgrayaṇa draught, he takes up the Ṣoḍaśi draught with the mantra, "The two ruddy horses bring in Indra with invulnerable might for the lauds by the Ṛsis and the sacrifice by men. Thou art taken with a support for Ṣoḍaśin Indra thee; this is thy birth-place. I take thee agreeable to Ṣoḍaśin Indra." ² Having cleansed around, he places it with the formula, "This is thy birth-place; for Ṣoḍaśin Indra thee." Then he takes up the Ukthya draught. The procedure upto the offerings pertaining to the Dakṣiṇās is similar. ³

While going to offer the oblations pertaining to the Dakṣiṇās, he asks for the vessel of clarified butter together with the spoon, the ladle and a piece of cloth. A cord with golden coins tied to it is fastened to the extreme fringe of this piece of cloth. Having taken up this he says, "Come on O sacrificer." Having gone around along the north of the Āgnīdhriya fire and having gone around along the north of the Sadas, he hands over these things to the Pratiprasthātṛ standing in front of the Prāgvaṁśa shed. Then he says, "Come on O sacrificer." The chariot is placed on the wagon near the southern buttock of the Mahāvedi. He causes it to be brought down with the formula, "Thou art the thunderbolt of Indra, killer of Vṛtra; may he (the sacrificer) kill Vṛtra through thee." ⁴ Held at yoke, it is caused to be brought within the Mahāvedi with the verse, "We praise mother earth the Aditi for the production of food. May god Savitr impel support on this earth on which all creatures live." ⁴ He causes the horses to be bathed with the verse, "There is immortality in waters, there is healing quality in waters. O horses, do you be strong by virtue of the good qualities of waters." ⁵ He yokes the southern horse with the verse, "Vāyu, Manu and the

1. cf. BaudhŚS VII.10

2. TS. I.4.38

3. cf. BaudhŚS VIII.5

4. TS. I.7.7.1

5. TS. I.7.7.2

ककुच्चान्प्रतूर्तिर्वाजसातमस्तेनायं वाजः सेदिति । एवमेवोत्तरं योग्यं युनक्ति । तस्यैवमेवोत्तरतः प्रष्टिमुपनियुनक्ति । तयोरेवमेव पृष्ठे मर्मज्यते । एतस्य योगमनु सर्वमाणिवद्युज्यते । अधिकक्ष्यान्हस्तिनः कुर्वन्ति । प्रवेष्टयन्ति वासोभारान् । वसनानां दशासु निष्करज्जूः प्रग्रथन्ति । पूगशो दक्षिणा आयातयति । अथ सौरीभ्यामृग्भ्यां गार्हपत्ये जुहोति । नयवत्यर्चाग्रीध्रे जुहोति । सृज्यन्ते दक्षिणा दक्षिणापथेन । स यत्किञ्चिद्ददाति हिरण्यमुखमेव ददाति । अथ वासाःस्यथ युक्तानि गोअश्वः हस्तिपुरुषमन्ततः । अदत्ता एवैते रथा अतिवर्तन्ते । नैते ऽन्यस्य सन्त आजिं धावन्ति । मनसैव स्वरथमध्वर्यवे ददाति मनसा समनुदिश्य दक्षिणाः । त्रिभिर्मरुत्वतीयैश्चरति । सीदन्ति नाराशःसा आप्यायिता दक्षिणस्य हविर्धानस्यापालम्बमधोऽधो माहेन्द्राय ॥ ६ ॥

अथ याचति नैवारः सप्तदशशरावम् । स एष क्षीरे शृतो भवति । तेन चरति बृहस्पतये ऽनुब्रूहि बृहस्पतिं यजेति । तमनिष्टस्विष्टकृतमपिधाय प्रज्ञातं निदधाति । अथास्यैतत्पुरस्तादेवौदुम्बरे द्रोणे सर्वौषधं दध्नाज्येन समुदायुतं भवति । तस्यौदुम्बरेण स्रुवेणोपघातः सप्तान्नहोमाञ्जुहोति वाजस्येमं प्रसवः सुषुवे अग्र इति । अभिषेकाय प्ररेकं परिशिनष्टि । अथैनमपिधाय प्रज्ञातं निदधाति । अथ पुरस्तादभिषेकस्य षट् पार्थानि जुहोत्यग्रये स्वाहा सोमाय स्वाहेति । अथ यजमानायतने कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमोपस्तृणाति । तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्यां रुक्माभ्यां पर्युपास्य सर्वौषधेन पुरस्तात्प्रत्यञ्चमभिषिञ्चति । शीर्षतो

Gandharvas, twentyseven in all yoked the horse first. May they instal speed within thee."⁵ He cleanses his back with the verse, "O great grandson of the waters⁶ going fast, may this (sacrificer) obtain food through that wave (of water) which is high, violent and giving abundant food."⁵ Similarly he yokes the northern horse. He yokes a third horse to its north. Similarly he cleanses their backs. Following the yoking to this (chariot) yoking to all (chariots) equipped with pins of axles takes place.

Elephants are furnished with girths. Loads of pieces of cloth are wrapped. Strings furnished with golden coins are tied to the fringes of pieces of cloth. He causes the Dakṣiṇās to be entered in flocks. He makes offerings on the Gārhapatya with two verses addressed to Sūrya.⁷ He makes an offering on the Āgnidhriya fire with the *nayavalī* verse.⁸ The Dakṣiṇās are released along the southern route. Whatever the sacrificer has to give away, he gives with gold as the foremost. Then pieces of cloth, carts with oxen yoked to them, cattle and horses and finally elephants and men. The chariots remain over and above without being away. They do not take part in the chariot-race while being the property of others. The sacrificer gives away his own chariot to the Adhvaryu only mentally. (He gives away) Dakṣiṇās assigning (to the priests) mentally. The Adhvaryu offers three Marutvatīya cups.⁹ The Nārāsaṃsa goblets being swollen remain below the support of the southern Havirdhāna-cart for the offering of the cup for Mahendra.

XI.7

(The adhvaryu) asks for the cooked wild rice measuring seventeen Śārāvas. It is cooked in milk. He offers it giving the calls (to the Hotṛ) "Do you recite the puronuvākya for Bṛhaspati," "Do you recite the yājyā for Bṛhaspati." Having covered it while the Svīstakṛt offering has not yet been made, he keeps it knowingly. For him (the sacrificer) all grains are already mixed with curds and clarified butter in a trough of *Ficus glomerata*. He makes seven food-offerings out of it each time dipping the spoon of *Ficus glomerata* respectively with seven verses; "The production of food first created Soma as king among plants and waters. May the plants and waters be sweet for us. May we the priests be alert among the subjects.—This was created as the cause of food; also all these creatures around. Promoting offspring and prosperity for us, that (cause of food) knowing, goes around towards Prajāpati.—The product of food the overlord resorted to the earth and the heaven.

6. Earth was born from waters, plants from earth, food from plants and horse from food. Thus the horse belongs to the fourth generation.
7. Namely, *ud u tyam jātavedasam ...* and *citraṃ devānām ...* cf. BaudhŚS VIII.5.
8. Namely, *agne naya supathā ...* cf. BaudhŚS VIII.5.
9. cf. BaudhŚS VII.7

ऽभिषिञ्चत्या मुखादन्ववस्त्रावयति देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां
 पूष्णो हस्ताभ्यां सरस्वत्यै वाचो यन्तुर्यन्त्रेणाग्रेस्त्वा साम्राज्येना-
 भिषिञ्चामीन्द्रस्य त्वा साम्राज्येनाभिषिञ्चामि बृहस्पतेस्त्वा साम्राज्येना-
 भिषिञ्चामीति । समुन्मृष्टे समुत्क्रोशन्त्यभ्यषेच्ययमसावामुष्यायणो ऽमुष्य
 पुत्रो ऽमुष्य पौत्रो ऽमुष्य नप्ता वाजपेयेनेति । अथ भूर्भुवः सुवरिति वाचं
 विसृजते । द्वाभ्यां मुखं विमृष्टे । गायत्रान्विष्णुक्रमान्क्रमते । अथोपरिष्ठा-
 दभिषेकस्य षट् पार्थानि जुहोतीन्द्राय स्वाहा घोषाय स्वाहेति । द्वादश
 भूतानामवेष्टीर्जुहोति पृथिव्यै स्वाहान्तरिक्षाय स्वाहेति । अत्रैतस्य
 बार्हस्पत्यस्य स्विष्टकृता चरति । अथैनमादायान्तरेण चात्वा-
 लोत्करावुदङ्मुपनिष्क्रामति । उत्तरत एते रथा युक्तास्तिष्ठन्ति । तदेतान्यजुर्युजो
 ऽश्वानवघ्रापयति वाजिनो वाजजितो वाजं सरिष्यन्तो वाजं जेष्यन्तो

Knowing, may he cause one averse to give to bestow, May he grant us wealth together with heroes.—O Agni, do thou speak here good about us. Do thou be favourable towards us. O lord of creatures, grant us wealth. Thou art our wealth-giver.—May Aryaman, Bhaga, Bṛhaspati, gods, bountious one, goddess speech grant us out desires.—O Agni, do thou impel Aryaman, Bṛhaspati, Indra, speech, Viṣṇu, Sarasvatī and the strong Savitṛ to makes gifts.—We keep contact with king Soma, Varuṇa, Agni, Ādityas, Viṣṇu, Sūrya, Brahman and Bṛhaspati.”¹

He keeps back the remnants of the oblation for consecratory bath. Having covered, he keeps it knowingly. Prior to the consecratory bath he offers six Pārtha offerings with the formulas, “To Agni svāhā, to Soma svāhā, to Savitṛ svāhā, to Sarasvatī svāhā, to Pūṣan svāhā, to Bṛhaspati svāhā.”² He spreads on the sacrificer’s seat a skin of black antelope with its neck towards the east and the hairy part upwards. Having seated on it the sacrificer facing east and having covered him on both sides with golden and silver sheets, sprinkles him with all grains from east to west. He sprinkles on the head and causes the liquid to flow down up to his mouth with the formula, “In the impulse of the god Savitṛ, with the arms of Aśvins, with the hands of Pūṣan, with the contrivance of Sarasvatī the controller of speech I sprinkle thee with the sovereignty of Agni, with the sovereignty of Indra, with the sovereignty of Bṛhaspati.”³ When (the sacrificer) has been sprinkled all around, they exclaim “This N.N., of N.N. gotra, son of N.N. grandson of N.N., great grandson of N.N. has been sprinkled with Vājapeya.” (The sacrificer) releases speech with *bhūr bhuvah suvah*. He cleanses his face with two verses, “Since Varuṇa has entered my body, the kingdom has been reposed in me. We have been following the laws of the brilliant Mitra; we have known the name of the holy order.—All have become the hosts of Varuṇa; Mitra in his course has overcome hostility. Those offering sacrifice have managed according to the holy order. Trita has taken possession of our old age.”⁴ he strides Viṣṇu steps with the three formulas in the Gāyatrī metre; “Thou art the stepping of Viṣṇu; Thou art the stride of Viṣṇu; Thou art the victory of Viṣṇu.”⁵

Subsequent to the sprinkling (the Adhvaryu) offers six Pārtha offerings with the formulas, “To Indra svāhā; to Ghoṣa svāhā; to Śloka svāhā; to Amśa svāhā, to Bhaga svāhā to the lord of region svāhā.”⁶ He offers twelve offerings to beings for removing calamity with the formula, “To Pṛthivī svāhā; to midregion svāhā; to the heaven svāhā; to the sun svāhā; to the moon svāhā; to the constellations svāhā; to the waters svāhā; to the plants svāhā; to the trees svāhā; to the moving and non-

1. TS. I.7.10.102
2. TS. I.8.13.3
3. TS. I.7.10.3
4. TS. I.8.10.2
5. TS. I.8.10.3
6. TS. I.8.13.3

बृहस्पतेर्भागमवजिघ्रतेति । अथैनमपिधाय प्रज्ञातं निदधाति । अथ
 रथमभिप्रैति विष्णोः क्रमो ऽसि विष्णोः क्रान्तमसि विष्णोर्विक्रान्तम-
 सीति । अथ रथस्य पक्षसी संमृशत्यङ्कौ न्यङ्कावभितो रथं याविति ।
 रथमातिष्ठति देवस्याहः सवितुः प्रसवे बृहस्पतिना वाजजिता वाजं
 जेषमिति । एतस्मिन्काले चात्वाले रथचक्रं निमित्तं ब्रह्मारोहति । तमत
 एवानुमन्त्रयते देवस्याहः सवितुः प्रसवे बृहस्पतिना वाजजिता वर्षिष्ठं
 नाकं रुहेयमिति । अथ यजमानमन्वास्थायोज्जितीर्वाचयत्यग्निरेकाक्षरेण
 वाचमुदजयदिति सप्तदश । अथास्मा अश्वाजनीं प्रयच्छत्यश्वाजनि
 वाजिनि वाजेषु वाजिनीवत्यश्वान्समत्सु वाजयेति । तथा यथायुक्तम-
 श्वान्क्षिपत्यर्वासीति दक्षिणं सप्तिरसीति मध्यमं वाज्यसीत्युत्तरम् ।

moving svāhā; to the flying around svāhā; to the crawling ones svāhā."⁶ At this stage he offers the Sviṣṭakṛt offering pertaining to the offering of cooked wild rice to Bṛhaspati. Having taken it he goes to the north in between the Catvāla and the rubbish-heap.

The chariots to which horses have been yoked stand towards the north. He makes the horses yoked with the formula smell it with the formula, "O horse winning the food, going to march for the food, going to win the food, do you smell the share of Bṛhaspati."⁷ Having covered, he keep it knowingly. Then the sacrificer approaches the chariot with the formula, "Thou art the stepping of Viṣṇu; thou art the steps of Viṣṇu; thou art the stride of Viṣṇu."⁸ He touches the sides of the chariot with the verse, "The two signs, the two specific signs on both sides of the chariot which move along the gushing wind—by means of these may the liberal fires the one throwing the dart at distance, the powerful, and the winged one, lead us across."⁸ He ascends the chariot with the formula, "In the impulse of god Savitṛ, may I win food through the food-winning Bṛhaspati."⁹ At this time the Brahman ascends the chariot - wheel fixed in the Cātvāla. The sacrificer follows him (through recitation) with the formula, "In the impulse of god Savitṛ may I ascend the highest vault through food-winner Bṛhaspati."⁹

Having ascended the chariot following the sacrificer, the Adhvaryu makes him recite seventeen Ujjiti formulas beginning with, "Agni won the speech with the mantra of one syllable; Āsvins won inhale and exhale with the mantra of two syllables; Viṣṇu won the three regions with the mantra of three syllables; Soma won four-footed cattle with the mantra of four syllables; Pūṣan won the Pañkti metre with the mantra of five syllables; Dhātṛ won six seasons with the mantra of six syllables; Maruts won the seven-footed Śakvarī metre with the mantra of seven syllables; Bṛhaspati won the Gāyatrī metre with the mantra of eight syllables; Mitra won the Trivṛt stoma with the mantra of nine syllables; Varuṇa won the Virāj metre with the mantra of ten syllables; Indra won the Triṣṭubh metre with the mantra of eleven syllables; Viśve Devas won the Jagatī metre with the mantra of twelve syllables; Vasus won the Trayodaśa Stoma with the mantra of thirteen syllables; Rudra won the Caturdaśa Stoma with the mantra of fourteen syllables; Ādityas won the Pañcadaśa Stoma with the mantra of fifteen syllables; Aditi won the Ṣoḍaśa Stoma with the mantra of sixteen syllables; Prajāpati won the Saptadaśa Stoma with the mantra of seventeen syllables."¹⁰

Then he gives him a whip for the horses. (The sacrifice receives) with the verse, O strong whip, fast moving for winning food, do thou instigate the horses in

7. TS. I.7.8.4

8. TS. I.7.7.2

9. TS. I.7.8.1

10. TS. I.7.11

अथैतानाजिसृतो ऽवख्यापयति वाजिनो वाजं धावत मरुतां प्रसवे जयत
वि योजना मिमीध्वमध्वन स्कभीत काष्ठां गच्छतेति । औदुम्बर्येषां स्थूणा
सप्तदशसु शम्याप्रव्याधेषु निमिता । तां काष्ठेत्याचक्षते । तामाजिसृतो
ऽतीत्य मा गच्छत मो एनामप्राप्य निवृततान्तःपक्षसमेनां कृत्वा सव्यानवगृह्य
दक्षिणैरनुपरिवर्तयाध्वै मो अप्रसूताः सर्पतेति ॥ ७ ॥ तृतीयः ॥

अथाहाभिसर्प यजमान माहेन्द्रं ग्रहं ग्रहीष्यामीति । अन्वारब्धे
यजमाने माहेन्द्रं ग्रहं गृह्णाति महाः इन्द्रो य ओजसेत्यनुद्रुत्योपयामगृहीतो
ऽसि महेन्द्राय त्वा जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिर्महेन्द्राय
त्वेति । तदेतान्पञ्चैन्द्रानतिग्राह्यान्सह सःसादयति । अथाप उपस्पृश्य
बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते
माहेन्द्राय । प्रस्तुते साम्नि संप्रैषमाह ब्रह्मन्वाजिनाः साम गायजिसृत
आजिं धावत दुन्दुभीन्समाघ्नताभिषोतारो ऽभिषुणुताग्रीदाशिरं
विनयोलूखलमुद्गादय प्रतिप्रस्थातर्वारुणमेककपालं निर्वप सौम्यस्य
विद्धीति । यथासंप्रैषं ते कुर्वन्ति । गायति ब्रह्मा वाजिनाः साम । तं य एव
कश्च परिकर्म्यावेष्टयति । धावन्त्याजिसृतः । आघ्नन्ति दुन्दुभीन् ।

battles."¹¹ he hits at the horses with it in the order of their yoking: the southern one with "Thou art a steed," the middle one with "Thou art a horse," the northern one with "Thou art strong." He instructs the participants of the chariot-race, "O horses, do you run for food: do you win in the impulse of Maruts, do you traverse the distances, tread the way and reach the goal."¹¹ A pole of *Ficus glomerata* is fixed at a distance of seventeen throws of a yoke-halter. It is called the goal. O participants, do not beyond it, do not return without reaching it. Keeping it so as to be inside the wing (of the chariot), having controlled the left, lead by the right, do not start without being directed."

XI.8

(The Adhvaryu) says, "Come on O sacrificer, I shall take up the draught for Mahendra." While the sacrificer has kept contact, he takes up the draught for Mahendra with the mantra, "Indra who is strong in valour, like a cloud showering rain, grows with the praise by Vatsa. Thou art taken up with a support for Mahendra thee; I take thee agreeable to Mahendra."¹ Having cleansed around, he places it with the formula, "This is thy bith-place; for Mahendra thee."¹ (The sacrificer ascends the chariot.) He places along with it the five Atigrāhya cups for Indra. Having touched water, having taken two darbha-blades, restraining speech and hastening to the west, he introduces the stotra. The Sāman-chanters chant the stotra for Mahendra. After the Prastāva of the Sāman has been chanted, he gives out the call, "O Brahman, do you chant the Vājinām Sāman. O participants, do you run the race. Do you beat the drums. O Soma-pressers, do you press Soma. O Agnidh, do thou churn out curdled milk, strike at the mortar; O Pratiprasthātṛ, do thou pour out paddy for the cake on one potsherd for Varuṇa. Enquire about the cooked rice for Soma." They act accordingly. The Brahman chants Vājinām Sāman. Some assistant moves him around. The racers run the race. The drums are beaten. Noises are made. The Adhvaryu recites over the noises the formula, "Do you utter sound for Indra; make Indra win the food, Indra has won the food."¹ He recites over the running chariots the four mantras serially. "O horses, do you help us in every gain and in valued objects. O wise righteous immortals, do you drink this sweet drink and, rejoice; and, being satiated do you depart along the path of gods.—May those all strong horses listening to our calls attend to our call.—May the horses, fast-treading, giving in thousands, desiring to gain in sacrificial ceremonies, who snatched great bounty in battles, be auspicious to us in our invocations.—May they, fast-treading, being highly praised in sacrifices, killing the serpent, the wicked and

11. TS. I.7.8.1

1. TS. I.4.20

संप्रवदन्ति वाचंः । सम्प्रोदिता वाचो ऽनुमन्त्रयत इन्द्राय वाचं वदतेन्द्रं
 वाजं जापयतेन्द्रो वाजमजयिदिति । अथ रथान्धावतो ऽनुमन्त्रयते
 वाजेवाजे ऽवत वाजिनो न इति चतसृभिरनुच्छन्दसः । शाम्यन्ति घोषाः
 शस्त्राय । होत्र एषोत्तमेति प्राहुः । होतुः कालात्पराडावर्तते ऽध्वर्युः ।
 अभ्येनमाह्वयते होता । प्रत्याह्वयते ऽध्वर्युः । शःसति । प्रतिगृणाति ।
 प्रसिद्धमुक्थं प्रतिगीर्यं प्राडेत्योद्यच्छत एतं माहेन्द्रं ग्रहम् । अनूद्यच्छन्त
 इतरान् । उपोद्यच्छन्ते नाराशःसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा
 यज सोमस्येति । वषट्कृते जुहोति । तदेतान्पञ्चैन्द्रानतिग्राह्यान्सह जुह्वति ।
 वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विनाराशःसाननुप्रकम्पयन्ति ।
 द्विर्हुतो माहेन्द्रः परिशेते । आयन्ति रथाः । आगतान् रथान्दृष्ट्वा
 याचत्याज्यस्थालीं सस्रुवाः । स यद्यस्मै रथभ्रेषमाचक्षत आग्नीध्रीय एतां
 जुहोत्युत स्मास्य द्रवतस्तुरण्यत इत्युभयेनैव । रथविमोचनीयं जुहोत्या
 मा वाजस्य प्रसवो जगम्यादिति ॥ ८ ॥

अथ याचति नैवारः सप्तदशशरावः सप्तदश सुवर्णानि कृष्णलानि
 हिरण्यपात्रं मधोः पूर्णमिति । एतत्समादायान्तरेण चात्वालोत्करा-
 वुदङ्कुपनिष्क्रामति । उत्तरत एते रथा युक्तास्तिष्ठन्ति । तदेतान्यजुर्युजो
 ऽश्वानवघ्रापयति वाजिनो वाजजितो वाजः सस्रुवाःसो वाजं जिगिवाःसो
 बृहस्पतेर्भागे निमृद्वमिति । अथैनमपिधाय प्रज्ञातं निदधाति । अथ
 रथान्विमुच्यमानाननुमन्त्रयत इयं वः सा सत्या संधाऽभूद्यामिन्द्रेण
 समधद्ध्वमिति । दुन्दुभीनवस्यतो ऽनुमन्त्रयते ऽजीजिपत वनस्पतय इन्द्रं

Rakṣases, fast remove evils from us. This horse runs up following the whip, fastened at the neck, in the girths and in the mouth, Dadhikrā, abiding by the directions (of the rider) and stepping the ups and downs of the way."²

Noise is clamed down for the recitation of the Śāstra. The Sāman-chanters declare to the Hotṛ, "This is the last (Rk)." The Adhvaryu (standing with his hands on the knees) turns around from the Hotṛ's front. The Hotṛ invokes him. The Adhvaryu responds. (The Hotṛ) recites the Śāstra. (The Adhvaryu) utters a response. Having responded to the Śāstra as prescribed and having gone to the east, he lifts up the cup for Mahendra. (The assistants) subsequently lift up the other (cups). (The Camasādhvaryus) lift up the Nārāśaṃsa goblets. He gives out the call, "Do thou make it heard;" (The Āgnīdhra says), "let it be heard." (The Adhvaryu says) "O reciter of the Śāstra, do you recite the yāgyā for the offering of Soma." He makes the offering at the Vaṣaṭ-utterance. At the same time the assistants offer the five Atigrāhya-cups belonging to Indra. He offers twice - at the Vaṣaṭ- and the second Vaṣaṭ-utterance. Similarly (the Camasādhvaryus) twice shake the Nārāśaṃsa goblets. The cup for Mahendra which is offered twice is laid down.

The chariots return. Having seen the chariots come back, the Adhvaryu asks for the vessel of clarified butter together with the spoon. If any damage to the chariot is reported to him, the Adhvaryu offers an oblation on the Agnīdhriya fire with the verse, "The accessories of this horse, who is moving, treading, hastening flow like the wings of a bird, like an impetuous eagle, like the Dadhikrā traversing mightily."³ He offers the offering pertaining to the unyoking of the chariot with the two mantras, "May the flow of food come to me; may the heaven and earth giving happiness to all. May the father and mother come to me. May Soma come to me for immortality."³

XI.9

(The Adhvaryu) asks for cooked wild rice measuring seventeen Śarāvas, seventeen golden Kṛṣṇālas and a golden pot full of honey. Having taken this, he goes out towards the north inbetween the Cātvāla and the rubbish-heap. The chariots with horses yoked stand towards the north. He makes the horses yoked with the formula smell (the cooked wild rice) with the formula, "O horses, winners of gain who have run for the gain who have won the gain, do you be cleansed in Brhaspati's portion. Having covered it (the rice) he keeps it knowingly. He recites over the chariots from which horses have been unyoked the formula, "This your oath has come true which you had given to Indra."¹ He recites over the drums being

2. TS. I.7.8.2. BaudhŚS seems to have accommodated the last verse among the four.

3. TS. I.7.8.3

1. TS. I.7.8.4

वाजं विमुच्यध्वमिति । तदेतं यजुर्युजः रथं विमुञ्चति यथादत्त-
मितरान्व्यावर्तयन्ति । उपसंगच्छन्त एनमेत आजिसृतः । तेभ्य एकैकं
कृष्णलं व्युत्प्रयच्छति । तानि सार्धं समादाय हिरण्यपात्रं मधोः
पूर्णमित्येकधा ब्रह्मण उपहरति ॥ ९ ॥

तद्ब्रह्मा प्रतिगृह्योपावरोहति । अथाहाजिसृतो दक्षिणापथेनोपातीत्य
दक्षिणाः श्रोणिमभिनिश्रयध्वं मारुता अग्रेणाहवनीयं परीत्य दक्षिणम-
समुपसंश्रयध्वमिति । तदेनान्विमिताभ्यामभिविघ्नन्ति । अथाहैहि
यजमानेति । पूर्वया द्वारा हविर्धानं प्रपाद्य यजमानः सोमग्रहानुपस्थाप-
यति ॥ १० ॥

संपृच स्थ सं मा भद्रेण पृङ्केति । विपृच स्थ वि मा पाप्मना पृङ्केति
सुराग्रहान् । अथैताः सुराः सप्ररेकामादायैताःश्च सुराग्रहानाजिसृद्भ्य
उपहरन्ति । तां ते पिबन्तो रममाणा महीयमाना आसते । अत्र यन्मारुत्या
अनवदानीयं तदुभयानन्तरेण पर्णशाखासु न्यस्यति । तत्समुत्क्रुश्य
विमाथीकुर्वते । अथ याचत्याज्यस्थालीः सस्रुवां तार्ष्यं दर्भमयमिति ।
एतत्समादायाहैहि यजमानेति । अन्वग्यजमानो ऽनूची पत्नी । आहवनीये
जुहोत्यन्वारब्धे यजमाने वाजश्च प्रसवश्चेति द्वादश स्तुवाहुतीः । अथ
यजमानं तार्ष्यं परिधापयति क्षत्रस्योल्बमसीति । क्षत्रस्य योनिरसीति
दर्भमयं पत्नीम् । अथैताः श्रितिं यजमानायतनात्प्राचीं वोदीचीं वा
यूपमभ्यायातयति । अथ जायामामन्त्रयते जाय एहि सुवो रोहावेति ।
रोहाव हि सुवरितीतरा प्रत्याह । अहं नावुभयो सुवो रोक्ष्यामीति

released the formula, "O (drums made out of) trees, you have won the gain in respect of Indra; do you be released."¹ He releases the chariot to which horses were yoked; other chariots are turned away as they may have been given away. The participants of the chariot-race approach the Adhvaryu. The latter gives a Kṛṣṇala to each of them. Having taken them back together, he presents the golden pot full of honey together with the Kṛṣṇalas.

XI.10

Having received them the Brahman climbs down (the chariot-wheel). (The sacrificer) says, "O participants of the race, having gone along the southern route, do you assemble at the southern buttock of the Mahāvedi; O coachmen,¹ having gone around along the front of the Āhavanīya do you remain at the southern shoulder (of the Mahāvedi)." These (persons belonging to two groups) are separately covered together in two separate sheds. (The Adhvaryu) says, "Come O sacrificer." Having led him to the Havirdhāna by the eastern door, he makes the sacrificer pray to the Soma-draughts :

XI.11

"You are commingled; do you commingle me with the good."¹ To the Surā-cups with the formula, "You are separated: do you separate me from the evil."¹ Having taken up the wine together with the balance and the Surā-cups, they carry towards the participants of race. Drinking it they remain thrilling and exalting themselves. (The Adhvaryu) keeps on the twigs of *Butea frondosa* inbetween the two (sheds) the portions (of the cooked flesh) of the barren cow for Maruts. They tear them asunder making noise together. (The Adhvaryu) asks for the vessel of clarified butter together with the spoon and a short piece made of linen and another of darbha-grass. Having taken this, he says, "come on O sacrificer." The sacrificer follows him and the wife follows the sacrificer. The Adhvaryu makes offerings of twelve spoonfuls on the Āhavanīya while the sacrificer has kept contact with the formulas, "(May these come to me:) food, its production, reproduction, intention, heaven, day, night, month, year, Prajāpati, creation, and overlord."²

He makes the sacrificer wear the short loin cloth of linen with the formula, "Thou art the caul of ruling power."² and the sacrificer's wife wear a loin cloth of darbha-grass with the formula, "Thou art the womb of ruling power."² He causes

1. By *mārutāḥ* BaudhŚS XXV,34 understands *kṣattasamgrahilārah*.

1. TBr. I.3.3.6

2. TS. I.7.9.1

यजमानः । त्वं नावुभयोः सुवो रोहेति पत्नी । तां दशभिः कल्पै
 रोहत्यायुर्यज्ञेन कल्पतामिति । आन्तं गत्वा बाहू उद्धृणाति सुवर्देवाः
 अगन्मामृता अभूम प्रजापतेः प्रजा अभूमेति । अथेमं लोकं प्रत्यवेक्षते
 समहं प्रजया सं मया प्रजा समहः रायस्पोषेण सं मया रायस्पोष इति ।
 अथैनामुपावरोहति । स यावति मन्यत एतावति मोदाप्स्यन्तीति
 तदेनमासपुटैर्घ्नन्ति ॥ ११ ॥

अन्नाय त्वेति पुरस्तादध्वर्युरन्नाद्याय त्वेति दक्षिणतो ब्रह्मा वाजाय
 त्वेति पश्चाद्धोता वाजजित्यायै त्वेत्युद्गातोत्तरतः । यद्यु वा एते न कामयन्ते
 ऽध्वर्युरेव पुरस्ताद्धन्ति दक्षिणतः प्रतिप्रस्थाता पश्चादाग्नीध्र उन्नेतोत्तरतः ।
 तेषां तथा विभागो यथा दुन्दुभीनाम् । अत्रास्मै प्रत्यवरोहणत आसन्दीं
 निदधाति । तस्यां बस्ताजिनमास्तृणाति बस्ताजिने शतमानः हिरण्यम् ।
 अथ दक्षिणं पादः हिरण्य उपावरोहत्यमृतमसीति पुष्टिरसि प्रजननमसीति
 सव्यं बस्ताजिने । अथैनमेतयासन्ध्या सद आवहन्त्या वा व्रजति ।
 अन्वायन्त्येनमेते चमसाः । अत्रैतस्य बार्हस्पत्यस्येडामुपह्वयते । इडोपहृतं
 माहेन्द्रः होता चैवाध्वर्युश्च संभक्षयतः । नराशंसपीतेन नाराशंसान् ।
 अत्रैतेषामतिग्राह्याणां मुख्ये पात्रे सस्त्रावान्समवनीय यजमान एव प्रत्यक्षं

to erect the ladder against the sacrificial post towards the east or north of the sacrificer's seat. The sacrificer invites his wife, "O wife, come up; we shall ascend the heaven." "Yes indeed, we shall ascend the heaven,"² says the latter, "For both of us I shall ascend the heaven,"² says the sacrificer. "Do you ascend the heaven for both of us"² says his wife. He ascends with ten formulas, "May long life be attained through the sacrifice; may the exhale through the sacrifice; may the in-hale through the sacrifice; may the Vyāna through the sacrifice; may the eye through the sacrifice; the ear through the sacrifice; the mind through the sacrifice; the speech through the sacrifice; the self through the sacrifice; the sacrifice through the sacrifice."³ Having finished, he raises his arms with the formula, "O gods, we have ascended the heaven; we have become immortal; we have become the offspring of Prajāpati."⁴ He gazes back at this world with the formula, "May I conjoin with offspring; may the offspring conjoin with me, may I conjoin with prosperity in wealth; may prosperity of wealth conjoin with me."⁴ He comes down to this earth. He comes down to that level at which, he may think, they would reach me, at that level they strike him with folders of soil.

XI.12

The Adhvaryu towards the east with "For food thee,"⁴ the Brahman towards the south eatable food thee,"⁴ the Hotṛ towards the west with "For gain thee,"⁴ the Udgātṛ towards the north with "For winning of gain thee."⁴ If these (priests) do not desire (to do so), the Adhvaryu strikes from the east, the Pratiprasthātṛ from the south, the Āgnīdhra from the west and the Unnetṛ from the north.⁵ For them the division (of folders) should be that which is for the distribution of drums. For him the Adhvaryu places the stool at that spot where he would step down. He spreads a goat's skin on it, on the skin he places a piece of gold weighing a hundred mānas. The sacrificer places his right foot on the piece of gold with the formula, "Thou art immortality, thou art prosperity; thou art procreation."⁴ He puts the left foot on the goat's skin. He is brought into the Sadas together with the stood. Or he himself comes there. The goblets follow him. At this time he invokes the Idā pertaining to the offering to Bṛhaspati. The Hotṛ and the Adhvaryu consume together the cup offered to Mahendra after the Idā (pertaining to the offering to Bṛhaspati) has been invoked.⁶ (The Camasins) consume the Nārāsaṃsa goblets with the *nārāsaṃsapīta* formula.⁷

3. TS. I.7.9.1-2

4. TS. I.7.9.2

5. The Adhvaryu strikes with five folders, the Pratiprasthātṛ with five, the Āgnīdhra with four and the Unnetṛ with three.

6. The cup of Mahendra, the Atigrāhya cups and the goblets which have already been offered, are brought over to the Sadas for consumption.

7. Namely, *nārāsaṃsapīta* soma deva

भक्षयति । अपि वै नान्सर्वश एव चमसेषु व्यवनीय भक्षयेयुरित्येतद-
परम् । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् ।
हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा
मार्जयन्ते । अथेन्द्राय त्वेन्द्राय त्वेत्येवं त्रिभिरुक्थ्यपर्यायैश्चरति । संतिष्ठते
माध्यंदिनः सवनम् ॥ १२ ॥ चतुर्थः ॥

अथ सावित्रः हुत्वा प्रसर्पन्ति तृतीयसवनाय । प्रसिद्धमादित्यग्रहेण
चरित्वाग्रयणं गृह्णाति । अथ षोडशिनमभिगृह्णात्यसावि सोम इन्द्र त
इत्यनुदुत्योपयामगृहीतो ऽसीन्द्राय त्वां षोडशिने जुष्टं गृह्णामीति ।
परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा षोडशिन इति । अथोक्थ्यं
गृह्णाति । समानं कर्मा पवमानात् । पवमानेन चरित्वा स्वे धामन्यशुभिश्च-
रति । तेषां नाना मनोता नाना देवता नाना प्रत्यभिमर्शना नाना वसाहोमाः
समानो वनस्पतिः समानः स्विष्टकृत्प्रैषवान्समानीडा समान्यो दिशः ।
नाना दिश इत्येके । समानं कर्मा ध्रुववद्भ्यश्चमसेभ्यः । ध्रुव-
वद्भिश्चमसैश्चरित्वा त्रिभिरुक्थ्यपर्यायैश्चरतीन्द्रावरुणाभ्यामिन्द्रा-
बृहस्पतिभ्यामिन्द्राविष्णुभ्यामिति । अथ षोडशिना चरति । अथ प्राडयन्नाह
होतुश्चमसमनून्नयध्वमुन्नेतः सर्वश एव राजानमुन्नय मातिरीरिच इति ।
होतृचमसमेव प्रथममुन्नयन्ति यथोपपादमितरान् । सर्वश एव राजानः
समुन्नीयोत्तरवेद्याः सःसादयन्ति । तदेतान्प्राजापत्यान्सह सःसादयन्ति ।
अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ्मुत्वा स्तोत्रमुपाकरोति ।

The remnants of the Atigrāhya cups are poured into the main cup, and the sacrificer himself consumes them. Alternatively the remnants are poured into all goblets, and the Camasins consume them. This is another view. The three consume the Hotṛ's goblet having obtained the consent of each other.⁸ The Camasins consume their respective goblets. They touch themselves with the formula, "Do thou impel my limbs ..."⁹ They do not swell the goblets. They consume the entire quantity and cleanse them. Then the Adhvaryu goes through the procedure of the three turns of the Ukthya cups after filling them with "For Indra thee." "For Indra thee."¹⁰ The midday-pressing comes to an end.

XI.13

The Adhvaryu makes an offering to Savitṛ and then they enter into the Sadas for the third pressing. Having offered the cup to Ādityas, the Adhvaryu takes up a draught in the Āgrayana vessel. Then he takes up a draught in the Śoḍāsin-cup with the mantra, "O Indra, Soma has been pressed for thee; do thou, O most powerful and clever, come here. Thou art taken with a support; I take thee agreeable to Śoḍāsin Indra."¹ Having cleansed around, he places it with the formula, "This is thy birth-place; for Śoḍāsin Indra thee."¹ He then takes the Ukthya draught. The procedure upto the (Ārbhava) Pavamāna is similar. After having gone through the rite of Pavamāna, he goes through the rite of offering (organs) of the animals at the proper time. In regard to them there should be different Manotā hymns, different deities, different touching formulas, different offerings of oily portion of flesh, a common offering to Vanaspati, a common Sviṣṭakṛt offering characterised by a call, common Idā and common offerings to the quarters. According to some teachers there should be different offerings to the quarters. The procedure upto the offering of the goblets together with the Dhruva-draught is similar. After having offered the goblets together with the Dhruva-draught,² he follows the procedure of three turns of Ukthya-draught—for Indra-Varuṇa, Indra-Bṛhaspati and Indra-Viṣṇu.³ Then he offers the Śoḍāsin-cup.

Going towards the east, he says, "Do you fill in (the goblets) following the Hotṛ's goblet. O Unnetṛ, do thou fill in the entire Soma; do not keep back." The

8. The Hotṛ, the Adhvaryu and the Pratiprasthātr.

9. TS. III.2.5.3

10. cf. BaudhŚS VII.17-20. VIII.8

1. TS. I.4.3.9

2. cf. BaudhŚS VIII.15

3. cf. BaudhŚS XVII.2

स्तुवते । तदेतद्बृहत्सामैकविंशं वैष्णवीषु शिपिविष्टवतीषु कुर्वन्ति । होत्र एषोत्तमेति प्राहुः । होतुः कालात्पराडावर्तते ऽध्वर्युः । अभ्येनमाह्वयते होता । प्रत्याह्वयते ऽध्वर्युः । शंसति । प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्यं प्राडेत्योद्यच्छत एतः होतृचमसम् । अनूद्यच्छन्त इतरान् । उपोद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमानामिति । वषट्कृते जुहोति । तदेतान्प्राजापत्यान्सह जुह्वति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः सर्वांश्चमसाञ्जुह्वति । अथ भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्षः प्रजापतिना पीतस्येति । अत्रैतेषां प्राजापत्यानां मुख्ये पात्रे सस्त्रावान्समवनीय यजमान एव प्रत्यक्षं भक्षयति । अपि वैनान्सर्वश एव चमसेषु व्यवनीय भक्षयेयुरित्येतदपरम् । अत्र यन्मारुत्या अवदानीयं तदृत्विग्भ्य उपहरति । तदेतत्समावच्छो विभज्य प्राश्रन्ति । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते । अथ संप्रैषमाहाग्रीदौपयजानङ्गारानाहरोपयष्टरूपसीद ब्रह्मन्प्रस्थास्यामः समिधमाधायाग्रीदग्रीन्सकृत्सकृत्सकृत्संमृड्हीति । आहरन्त्येतानाग्रीध्रादौपयजानङ्गारान् । तानग्रेण होतारं निवपति । उपसीदत्युपयष्टा गुदतृतीयैः । अत्रैतानि गुदतृतीयान्येकादशधा कृत्वोपयष्टोपयजति । समानमत ऊर्ध्वम् संतिष्ठते वाजपेयः । वाजपेयेनेष्ट्वा प्रत्यवरोहणीयेनाग्निष्टोमेन यजेत । संतिष्ठते वाजपेयः संतिष्ठते वाजपेयः ॥ १३ ॥ पञ्चमः ॥

॥ इत्येकादशः प्रश्नः ॥

Hotṛ's goblet is filled in first, others as they come to hand. Having filled in the entire Soma, they place (all the cups etc.) on the Uttaravedi. The Prājāpatya cups are placed together. Having touched water, having taken two darbha-blades, having gone to the west restraining speech, he introduces the Stotra. (The Sāman-chanters) chant. They chant the Bṛhat Sāman based on the verses addressed to Śipiviṣṭa Viṣṇu in twentyone stomas. They announce to the Hotṛ, "This is the last (verse)." The Adhvaryu turns around in front of the Hotṛ. The Hotṛ invokes him. The Adhvaryu responds. (The Hotṛ) recites the Śastra. (The Adhvaryu) utters response. Having responded to the Śastra in the prescribed manner and having gone to the east, he lifts up the Hotṛ's goblet. (The assistants) lift up the other (cups). (The Camasādhvaryus) lift up the goblets. (The Adhvaryu) causes to announce, "Do thou make it heard;" "Let it be heard;" "O reciter of the Śastra, do you recite the yājyā in respect of the Soma draughts." (The Adhvaryu) makes the offering at the Vaṣaṭ-utterance. (The assistants) simultaneously offer the Prājāpatya draughts. He offers twice at the Vaṣaṭ- and second Vaṣaṭ-utterance. Similarly all goblets are offered twice. They hasten to the west together with the cups to be consumed. The Savanabhakṣa formula to be recited subsequent to (the invocation of the Idā) is, "Drunk by Prajāpati ..."⁴ At this stage having collected together in the main cup the remnants of the cups for Prajāpati, the sacrificer himself consumes. Alternatively having poured them into all goblets, (the Camasins) should consume. This is another view. He carries towards the priests the acceptable portions (of the flesh of the barren cow for the Maruts). Having distributed equally they partake of it. The three⁵ consume (the Soma from) the Hotṛ's goblet after having obtained the consent of each other. (The Camasins) consume their respective goblets. They touch themselves with the formula, "Do thou impel my limbs ..." They do not swell the goblets. They consume the entire quantity and sprinkle themselves.

Then (the Adhvaryu) gives out the call, "O Agnīdh, do thou bring in the embers for the Upayaj offerings, O Upayaj-offerer, do thou seat thyself, O Brahman we shall start, having put a fire-stick, O Agnīdh, do thou cleanse (the enclosing sticks and the fire) once each." The Agnīdh brings in the embers for the Upayaj offerings from the Āgnīdhriya fire. he pours them down in front of the Hotṛ. The Upayaj-offerer sits down taking the pieces of the third part of the rectum. Having made the third part of the rectum into eleven pieces, the Upayaj-offerer makes the offerings. The further procedure is similar. The Vājapeya comes to an end. Having performed the Vājapeya one should perform the descending Agniṣṭoma. The Vājapeya comes to an end. The Vājapeya comes to an end.

CHAPTER XI ENDS.

4. The rest as an TS. III.2.5.
5. The Hotṛ, the Adhvaryu and the Pratiprasthātṛ.

राजसूयेन यक्ष्यमाणो भवति । स पुरस्तात्फाल्गुन्यै वा चैत्र्यै वा
 पौर्णमास्या आमावास्येन हविषेष्टा दीक्षते । तस्य तिस्रो दीक्षास्तिस्रः
 उपसदः सप्तम्यां प्रसुतः । संतिष्ठत एष प्रायणीयो ऽग्निष्टोमश्चतुष्टोमः
 सहस्रदक्षिण उदवसानीयान्तः । अथाष्टमे ऽह्यानुमतं निर्वपति । हविष्कृता
 वाचं विसृजते । समानं कर्माधिवपनात् । अध्युष्य दक्षिणार्धे गार्हपत्यस्याष्टौ
 कपालान्युपदधात्येकं प्रतिप्रस्थातोत्तरतो नैर्ऋताय । हविःपेष्यै प्रयच्छन्नाह
 प्राचश्च प्रतीचश्च व्यवशातयन्ती पिण्डीति । स ये प्राञ्चः शम्याया
 अवशीयन्ते तानध्वर्युः समुष्य संयुत्यानुमतः श्रपयति । अथ ये प्रत्यञ्चः
 शम्याया अवशीयन्ते तान्प्रतिप्रस्थाता समुष्य संयुत्य नैर्ऋतः श्रपयति ।
 आददत एतं नैर्ऋतमुपस्तीर्णाभिघारितं कृष्णं वासः कृष्णतूष-
 मन्तमागारादेकोल्मुकमुदपात्रमिति । एतत्समादाय गार्हपत्ये सुवाहुतिं
 जुहोति वीहि स्वाहाहुतिं जुषाण इति । अथ दक्षिणया द्वारोपनिष्क्रम्य तां
 दिशं यन्ति यत्रास्य स्वकृतमिरिणः स्पष्टं भवति प्रदरो वा ।
 तदेतदेकोल्मुकमुपसमाधाय संपरिस्तीर्याङ्गुष्ठाभ्यां परिगृह्य नैर्ऋतं जुहोत्येष
 ते निर्ऋते भागो भूते हविष्मत्यसि मुञ्चेममंहसः स्वाहेति । अत्र कृष्णं
 वासः कृष्णतूषं ददाति । अथापो व्यतिषिच्य परास्य पात्रमनवेक्षमाणा
 आयन्ति हस्तपादान्प्रक्षाल्य । एतेनैव यथेतमेत्य गार्हपत्ये सुवाहुतिं
 जुहोति स्वाहा नमो य इदं चकारेति । अथानुमतेन सःस्थां करोति । धेनुं
 ददाति ॥ १ ॥

CHAPTER - XII

RĀJASŪYA

XII.1

One proposes to perform the Rājasūya. He gets initiated after having performed the New-moon sacrifice prior to the full-moon of Phālguna or Caitra. In this sacrifice there are three initiation-days, three Upasad-days, and the pressing takes place on the seventh day. This Prāyaṇīya Agniṣṭoma, involving the chanting of Stotras characterised by four Stomas and the giving away of one thousand (cows) comes to an end with the Udaśāṇīyā Iṣṭi. On the eighth day, (the Adhvaryu) pours out (paddy) for the Anumati-Iṣṭi. He releases speech with the call to the preparer of oblation-material. The rite up to the pouring (of the paddy on the lower crushing stone) is similar. Having poured, he arranges eight potsherds in the southern half of the Gārhapatya; the Pratiprasthātṛ arranges one for the offering to Nirṛti towards the north. Handing over (the grains) to the female crusher of the grains he says, "Do thou crush letting the flour fall down towards the east and towards the west." The Adhvaryu bakes the cake for Anumati after having poured in a pan the flour which falls down to the east of the yoke-halter (placed below the lower crushing stone) and having mixed it with water. The Pratiprasthātṛ bakes the cake for Nirṛti after having collected into a pan the flour which falls down to the west of the yoke-halter and having mixed it with water. They take up this cake for Nirṛti for which clarified butter has been spread as base and on which clarified butter has been poured, a black piece of cloth, a black fringe, a fire-brand brought from a neighbouring house and a pot full of water. Having taken up this, he offers a spoonful on the Gārhapatya with the formula, "Enjoying the oblation, do thou depart, svāhā."¹

Having gone out by the southern door, they proceed towards that direction where a hollow or a crevice becomes visible. Having enkindled the fire-brand at that place, having strewn it around and having traced it by means of the two thumbs, he makes an offering to Nirṛti with the formula, "This is thy share, O Nirṛti; O prosperous one, thou hast received an oblation; do thou relieve him of sin, svāhā."¹ Here he gives away the black piece of cloth and the black fringe. Having sprinkled away waters and having thrown away the pot and having cleansed hands and feet, they come back without looking back. Having come back by the route by which they had gone, he offers a spoonful on the Gārhapatya with the formula, "Svāhā and homage to one who granted this."¹ He concludes the Anumati-Iṣṭi. The sacrificer gives away a milch-cow as Dakṣiṇā.

अथ नवमे ऽह्यादित्यं चरुं निर्वपति । वरं ददाति । अथ दशमे ऽह्याग्रावैष्णवमेकादशकपालम् । वामनं वहिनं ददाति । अथैकादशे ऽह्यग्रीषोमीयमेकादशकपालम् । हिरण्यं ददाति । अथ द्वादशे ऽह्यैन्द्रमेकादशकपालम् । ऋषभं वहिनं ददाति । अथ त्रयोदशे ऽह्याग्रेयमष्टाकपालमैन्द्रं दधि । ऋषभं वहिनं ददाति । अथोपातीत्याग्रयण-हवींषि चतुर्दशे ऽहि सरस्वत्यै चरुम् । वत्सतरीं ददाति । अथ पञ्चदशे ऽहि सरस्वते चरुम् । वत्सतरं ददाति । यद्यु वै चतुर्दश्यामेवोपवसथः संपद्यत एवमेवैतदहरेताभ्यामिष्टिभ्यां नानाबर्हिभ्यां यजेत । अथास्यैतदहर्विश्वेभ्यो देवेभ्यो वत्सा अपाकृता भवन्ति । वैश्वदेवं पयो दोहयित्वोपवसति सांनाय्यस्य वावृता तूष्णीं वा । अथ श्वो भूते वैश्वदेवहविर्भिरिष्ट्वा पौर्णमासवैमृधाभ्यामिष्ट्वा प्रसिद्धं निवर्तयते । अथ श्वो भूत इन्द्राय सुत्राम्णे पुरोडाशमेकादशकपालं निर्वपति । अभिहितो रथ उभाकाऽस्यकवचो गर्भिणीभिर्वा वडबाभिर्युक्तः साण्डैर्वाश्वैरावेष्ट्यो निष्कस्तद्ददाति । अथ श्वो भूत इन्द्रायाऽहोमुचे पुरोडाशमेकादशकपालं निर्वपति । अनभिहितो रथो ऽकाऽस्यकवचो ऽगर्भाभिर्वा वडबाभिर्युक्तो निरष्टैर्वाश्वैः श्लक्ष्णको निष्कस्तद्ददाति ॥ २ ॥

एते संतनी इत्याचक्षते । अथ श्वो भूते संतनीभ्यामेव प्रतिपद्यते । स एवमेव संतनीभ्यामहरहर्विपर्यासं यजमानश्चतुरो मास एति काममिष्ट्या कामं पशुबन्धेन कामं यवाग्रयणेन । अथ चतुर्षु मासेषु पर्यवेतेषु संतन्येष्ट्येष्ट्वा वरुणप्रघासहविर्भिरिष्ट्वा पौर्णमासवैमृधाभ्यामिष्ट्वा प्रसिद्धं निवर्तयते । अथ श्वो भूते संतनीभ्यामेव प्रतिपद्यते । स एवमेव संतनीभ्यामहरहर्विपर्यासं यजमानो ऽपराऽश्चतुरो मास एति काममिष्ट्या कामं पशुबन्धेन कामं श्यामाकाग्रयणेन । अथ चतुर्षु मासेषु पर्यवेतेषु संतन्येष्ट्येष्ट्वा साकमेवहविर्भिरिष्ट्वा पौर्णमासवैमृधाभ्यामिष्ट्वा प्रसिद्धं

XII.2

On the ninth day he offers cooked rice to Aditi. The sacrificer gives a boon. On the tenth day a cake on eleven potsherds to Agni-Viṣṇu. The sacrificer gives away a short ox. On the eleventh day a cake on eleven potsherds to Agni-Soma. The sacrificer gives away a piece of gold. On the twelfth day a cake on eleven potsherds to Indra. The sacrificer gives away a bull bearing the yoke. On the thirteenth day a cake on eight potsherds to Agni and curds to Indra. The sacrificer gives away a bull bearing the yoke. Having gone through the offering of Āgrayāṇa oblations, on the fourteenth day cooked rice to Sarasvatī. The sacrificer gives away a heifer. On the fifteenth day cooked rice to Sarasvant. The sacrificer gives away a heifer. If the Upavasatha happens to be on the fourteenth day, one should perform on that very day these two Iṣtis with separate sacrificial grass.

On this day calves are driven away from their mothers for (the oblation to) Viśve Devas. Having caused the milk for Viśve Devas to be milked, the sacrificer observes fast in the manner of the Sāmnāya or silently. Next day, after having performed the Vaiśvadevaparvan (of the Cāturmāsya) and the Full-moon sacrifice and the Vaimṛdheṣṭi, he gets his hair cut as prescribed.¹ Next day he offers a cake on eight potsherds to Sutrāman Indra. He gives a harnessed chariot with bronze guards on both sides and yoked with pregnant mares or young horses and a niṣka coin to be enveloped. Next day he offers a cake on eleven potsherds to Arinhoru Indra. He gives away an unharnessed chariot without bronze guards on both sides yoked with non-pregnant mares or emasculated horses and a smooth niṣka.

XII.3

These two are called as 'harmonious.' Next day he commences as with the two harmonious sacrifices. In a similar manner the sacrificer goes on for four months by means of the two 'harmonious' sacrifices performed day by day alternately (and also) of Iṣtis or animal-sacrifices or Āgrayāṇa of barley. At the expiry of four months, having performed the 'harmonious' Iṣtis, having performed the Varuṇapraghā-saparvan and having performed the Full-moon and Vaimṛdha Iṣṭi, he gets his hair cut as prescribed.¹ Next day he commences with the 'harmonious' sacrifices themselves. In a similar manner the sacrificer goes on for further four months by means of the two 'harmonious' sacrifices performed day by day alternately (and also) of Iṣtis, or animal-sacrifices or Āgrayāṇa of Śyāmāka. At the expiry of four months, having performed the two 'harmonious' sacrifices, having performed the Sākamedhaparvan and having performed the Full-moon and Vaimṛdha sacrifices, he gets his hair cut as prescribed.¹ Next day he commences with the two 'harmonious' sacrifices themselves. In a similar manner the sacrificer goes on for four months

1. cf. BaudhŚS V.4

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निवर्तयते । अथ श्वो भूते संतनीभ्यामेव प्रतिपद्यते । स एवमेव संतनीभ्यामहरहर्विपर्यासं यजमानो ऽपरांश्चतुरो मास एति काममिष्ट्या कामं पशुबन्धेन कामं व्रीह्याग्रयणेन । अथ चतुर्षु मासेषु पर्यवेतेषु संतन्येष्ट्येष्ट्या शुनासीरीयहविर्भिरिष्ट्या पौर्णमासवैमृधाभ्यामिष्ट्या प्रसिद्धं निवर्तयते । अथ श्वो भूते संतनीभ्यामेव प्रतिपद्यते । स एवमेव संतनीभ्यामहरहर्विपर्यासं यजमानः सप्ताहान्येति काममिष्ट्या कामं पशुबन्धेन । अथाष्टमे ऽह्नीन्द्रतुरीयमाग्रेयमष्टाकपालं निर्वपति रौद्रं गावीधुकं चरुमैन्द्रं दधि वारुणं यवमयं चरुम् । अन्वाहार्यमासाद्य वह्नीं धेनुं ददाति ॥ ३ ॥

अथ तदानीमेव पञ्चेध्मीयेन प्रतिपद्यते । पञ्चधाङ्गारान्निरूह्य पञ्चेध्मानभ्यादधाति पर्णमयं पुरस्तान्नैयग्रोधं दक्षिणत आश्वत्थं पश्चादौदुम्बरमुत्तरतः प्लाक्षं मध्ये । अथैनानाज्येन व्याघारयति ये देवाः पुरःसदो ऽग्निनेत्रा रक्षोहणस्ते नः पान्तु ते नो ऽवन्तु तेभ्यो नमस्तेभ्यः स्वाहा ये देवा दक्षिणसदो ये देवाः पश्चात्सदो ये देवा उत्तरसदो ये देवा उपरिषद इति । अथोपवेषेणाङ्गारान्समूहति समूढः रक्षः संदग्धः रक्ष इदमहः रक्षो ऽभिसंदहामीति । अथैनान्स्रुवाहुतिभिरभिजुहोत्यग्रेये रक्षोन्ने स्वाहेति पञ्चभिरत्र प्रष्टिवाहिनः रथं ददाति । अथ याचति पर्णमयः स्रुवमपामार्गसकून्प्रतिवसनीयं वासो ऽन्तमागारादेकोल्मुकमुदपात्रमिति । एतत्समादायोदञ्चो निष्क्रम्य तां दिशं यन्ति यत्रास्य स्वकृतमिरिणः स्पष्टं

with the two 'harmonious' sacrifices alternately performed day by day (and also) with Iṣṭi, or animal-sacrifice or Āgrayana of paddy. At the expiry of four months after having performed a 'harmonious' sacrifice, having performed the Śunāsirīyaparvan and having performed the Full-moon and Vaimṛdha sacrifices, he gets his hair cut as prescribed.¹ Next day he commences with the two 'harmonious' sacrifices. In a similar manner the sacrificer goes on for seven days with the two 'harmonious' sacrifices performed alternately day by day (and also) with Iṣṭi or animal-sacrifice. On the eighth day he offers a cake on eight potsherds to Agni, cooked Gavīdhuka rice to Rudra, curds to Indra and cooked barley to Varuṇa. After having placed the Anvāhārya rice (within the altar), the sacrificer gives away a load bearing milch-cow.

XII.4

Immediately afterwards (the Adhvaryu) performs the Pañcedhmiya sacrifice. Having spread the embers in five places, he puts on them five faggots - that of *Butea frondosa* in front, of *Ficus Indica* to the south, of *Ficus religiosa* to the west, of *Ficus glomerata* to the north and of *Ficus infectoria* in the middle. He makes an Āghāra-offering on each fire—(on the eastern fire) with the formula, "The gods who are seated in front, with Agni as their eye, killing demons, may they guard us, may they help us, obeisance to them, to them svāhā." (On the southern fire) with the formula, "The gods who are seated towards the south with Yama as their eye" (On the western fire) with the formula "The gods who are seated towards the west and Savitr as their eye ..." (On the northern fire) with the formula, "The gods who are seated the north with Varuṇa as their eye ..." (On the middle fire) with the formula "The gods who are seated above with Bṛhaspati as their eye. ..."¹ He collects together the embers by means of the fire-stirring stick with the formula, "The Rakṣas is piled together, the Rakṣas is burnt out, here do I burn together the Rakṣas."² He offers on the piled up embers five spoonfuls respectively with the formulas, "To Agni the killer of Rakṣas svāhā; to Yama the killer of Rakṣas svāhā; to Savitr the killer of Rakṣas svāhā; to Varuṇa the killer of Rakṣas svāhā; to Bṛhaspati receiving worship and killer of Rakṣas svāhā."² At this stage the sacrificer gives away (to the Adhvaryu) a chariot with three horses yoked to it. (The Adhvaryu) asks for a spoon made of *Butea frondosa*, flour of roasted Apāmārga-seeds (*Achyranthes aspera*), a piece of cloth to be changed, a fire-brand brought from a neighbouring house, and a pot full of water. Having taken all this and having gone out towards the north, they proceed towards that direction where a natural hollow or a crevice

1. TS I.8.7.1

2. TS I.8.7.2. Caland's text reads *upatiṣṭhate*. It requires to be changed as *upotiṣṭhati*. cf. BaudhŚS XXII.17.

भवति प्रदरो वा । तदेतदेकोल्मुकमुपसमाधाय संपरिस्तीर्य पर्णमयेन
 स्तुवेणापामार्गसक्तूञ्जुहोति देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां
 पूष्णो हस्ताभ्यां रक्षसो वधं जुहोमि स्वाहेति । हतं रक्ष इति
 स्तुवमनुप्रहरति । अवधिष्म रक्ष इत्युपोतिष्ठति । अत्र यद्वस्ते तददाति ।
 अथापो व्यतिषिच्य परास्य पात्रमनवेक्षमाणा आयन्ति हस्तपादान्प्रक्षाल्य ।
 एतेन यथेतमेत्येन्द्रतुरीयेण सःस्थां करोति । अथ नवमे ऽहि पूर्वाणि
 देविकाहवींषि निर्वपत्यनुमत्यै चरुं राकायै चरुं धात्रे पुरोडाशं
 द्वादशकपालमिति । अन्वाहार्यमासाद्य वत्सतरीं ददाति । अथ दशमे
 ऽह्युत्तराणि देविकाहवींषि निर्वपति सिनीवात्यै चरुं कुह्वै चरुं धात्र एव
 पुरोडाशं द्वादशकपालमिति । अन्वाहार्यमासाद्य वत्सतरं ददाति ।
 अथैकादशे ऽहि त्रिषंयुक्तैः प्रतिपद्यते । आग्रावैष्णवं निर्वपत्यैन्द्रा-
 वैष्णवमेकादशकपालं वैष्णवं त्रिकपालम् । वामनमृषभं वहिनं ददाति ।
 अथ द्वादशे ऽह्यग्रीषोमीयमेकादशकपालं निर्वपतीन्द्रासोमीयमे-
 कादशकपालं सौम्यं चरुम् । बभ्रुं ददाति । अथ त्रयोदशे ऽहि सोमापौष्णं
 चरुं निर्वपत्यैन्द्रापौष्णं चरुं पौष्णं चरुम् । श्यामं ददाति । अथ चतुर्दशे
 ऽहि वैश्वानरं द्वादशकपालं निर्वपति । हिरण्यं ददाति । अथ पञ्चदशे ऽहि
 वारुणं यवमयं चरुम् । अश्वं ददाति ॥ ४ ॥ प्रथमः ॥

अथैनमामावास्येन हविषेजानं रत्निनः पर्यवस्यन्ति दक्षिणतो वोदञ्चो
 पश्चाद्वा प्राञ्चः । तेषामवसितानां ब्रह्मैव दक्षिणाध्यो वापराध्यो वा भवति ।
 स यत्किंच यज्ञपरिभोजनं ब्रह्मण एव तद्गृहे भवति । अथारण्योरग्रीन्समारोह्य
 ब्रह्मणो गृहानध्यवसाय मथित्वाग्रीन्विहृत्य बार्हस्पत्यं चरुं निर्वपति
 ब्रह्मणो गृहे । शितिपृष्ठं ददाति । अथारण्योरग्रीन्समारोह्य स्वान्यग्न्याय-
 तनान्यभिप्रव्रजति । तं यन्तमनुमन्त्रयते ऽयं नो राजा वृत्रहा राजा भूत्वा

becomes visible. Having placed there the fire-brand and having strewn it around, he offers by means of the spoon the flour of roasted Apāmārga-seeds with the formula, "In the impulse of god Savitr, with the arms of Aśvins, with the hands of Pūṣan, I offer the means of killing the Rakṣas svāhā."² He throws the spoon (on the fire) with "The Rakṣas is smitten."² He gets away with "We have killed the Rakṣas."² Here he gives away that piece of cloth which he has worn. Having sprinkled away water and having thrown away the water-pot, they come back without looking back having washed hands and feet. Having come back by the route by which they had gone, he concludes the procedure (of the day) with Indraturīya sacrifice.

On the ninth day he offers prior Devikā oblations, namely, cooked rice to Anumati, cooked rice to Rākā, and a cake on twelve potsherds to Dhātṛ. Having placed the Anvāhārya cooked rice (within the altar) the sacrificer gives away a heifer as Dakṣiṇā. On the tenth day he offers the posterior Devikā-oblations, namely, cooked rice to Sinīvālī, cooked rice to Kuhū and a cake on twelve potsherds to Dhātṛ himself. Having placed the Anvāhārya cooked rice, the sacrificer gives away a heifer. On the eleventh day he offers the threefold sacrifice; he offers a cake to Agni-Varuṇa (on eleven potsherds), a cake on eleven potsherds to Indra-Viṣṇu and a cake on three potsherds to Viṣṇu. The sacrificer gives away a short load-bearing bull. On the twelfth day he offers a cake on eleven potsherds to Agni-Soma, a cake on eleven potsherds to Indra-Soma, and cooked rice to Soma. The sacrificer gives away a brown bull. On the thirteenth day he offers cooked rice to Soma-Pūṣan, cooked rice to Indra-Pūṣan, and cooked rice to Pūṣan. The sacrificer gives away a black bull. On the fourteenth day, he offers a cake on twelve potsherds to Vaiśvānara Agni. The sacrificer gives away gold. On the fifteenth day he offers cooked rice to Varuṇa. The sacrificer gives away a horse.

XII.5

The Ratnins sit around the sacrificer who has already performed the New-moon sacrifice—either towards the south facing the north or towards the west facing the east. Among the seated (Ratnins) the Brahman is either the southernmost or westernmost. Whatever the applicances of the sacrificer, they go to the Brahman's residence. Having consigned the fires into the kindling woods, having reached the Brahman's residence, having churned out fire and having spread out fires, the Adhvaryu offers cooked rice to Bṛhaspati at the Brahman's residence. The sacrificer gives away a white-backed bull. Having consigned the fires into the kindling woods, the sacrificer proceeds towards his own fire-places. (The Brahman) recites over the proceeding sacrificer the formula, "This our king is the killer of enemies; may he, becoming a king, kill the enemy." Having reached his fire-places, having churned out fire and having spread out fires, he offers in return a

वृत्रं वध्यादिति । अथ स्वान्यग्न्यायतनान्यध्यवसाय मथित्वाग्नीन्विहृत्येन्द्राय
सुत्राम्णे पुरोडाशमेकादशकपालं प्रतिनिर्वपति । अथास्यैतदहः श्वेतायै
श्वेतवत्सायै पयो दोहयित्वा समातच्य निदधाति । अथ श्वो भूते
ऽरण्योरग्नीन्समारोह्य राजन्यस्य गृहानध्यवसाय मथित्वाग्नीन्विहृत्येन्द्र-
मेकादशकपालं राजन्यस्य गृहे । ऋषभं ददाति । तथारण्योरग्नीन्समारोह्य
स्वान्येवाग्न्यायतनान्यभिप्रव्रजति । तं तथैव यन्तमनुमन्त्रयते । यस्ययस्य
गृहे यजते ससो ऽनुमन्त्रयते ऽयं नो राजा वृत्रहा राजा भूत्वा वृत्रं वध्या-
दिति । अथ स्याज्येवाग्न्यायतनान्यध्यवसाय मथित्वाग्नीन्विहृत्येन्द्रायां हो-
मुचे पुरोडाशमेकादशकपालं प्रतिनिर्वपति । प्रज्ञातमेवास्यैतदहः श्वेतायै
श्वेतवत्सायै पयो दोहयित्वा समातच्यैव निदधाति । अथ तृतीये
ऽह्यादित्यं चरुं महिष्यै गृहे । धेनुं ददाति । अथ चतुर्थे ऽहि भगाय चरुं
वावातायै गृहे । विचित्तगर्भां पष्ठौहीं ददाति । अथ पञ्चमे ऽहि नैऋतं चरुं
परिवृक्त्यै गृहे कृष्णानां ब्रीहीणां नखनिर्भिन्नम् । कृष्णां कूटां ददाति । अथ
षष्ठे ऽह्याग्रेयमष्टाकपालं सेनान्यो गृहे । हिरण्यं ददाति । अथ सप्तमे
ऽहि वारुणं दशकपालं सूतस्य गृहे । महानिरष्टं ददाति । अथाष्टमे ऽहि
मारुतं सप्तकपालं ग्रामण्यो गृहे । पृश्निं ददाति । अथ नवमे ऽहि सावित्रं
द्वादशकपालं क्षतुगृहे । उपध्वस्तं ददाति । अथ दशमे ऽह्याश्विनं
द्विकपालं संग्रहीतुगृहे । सवात्यौ ददाति । अथैकादशे ऽहि पौष्णं चरुं
भागदुघस्य गृहे । श्यामं ददाति । अथ द्वादशे ऽहि रौद्रं गावीधुकं
चरुमक्षावापस्य गृहे । शबलमुद्गरं ददाति । प्रसिद्धमेवास्यैतदहः श्वेतायै
श्वेतवत्सायै पयो दोहयित्वा समातच्यैव निदधाति । अथ त्रयोदशे ऽहि
मैत्राबार्हस्पत्यं भवति ॥ ५ ॥

अथ वै भवति श्वेतायै श्वेतवत्सायै दुग्धे स्वयंमूर्ते स्वयंमथित आज्य
आश्वत्ये पात्रे चतुःस्रक्तौ स्वयमवपन्नायै शाखायै कर्णांश्चाकर्णांश्च

cake on eleven potsherds to Sutrāman Indra. The same day having caused the milk of a white cow with a white calf to be milked, he coagulates and places it.

Next day, having consigned the fires into the kindling woods, having reached the residence of a Rājanya, having churned out fire and having spread out fires, he offers a cake on eleven potsherds to Indra at the residence of a Rājanya. The sacrificer gives away a bull. Having consigned the fires into the kindling woods, he goes to his own fire-places. The Adhvaryu recites over the proceeding (sacrificer) the same formula.¹ At whosoever residence the sacrificer performs the sacrifice, he recites over him the formula, "This our king is the killer of enemies; may he, becoming a king, kill the enemy." Having reached his own fire-places, having churned out fire and having spread out fires, he offers in return a cake on eleven potsherds to Anhomuc Indra. Having caused the milk of a white cow with a white calf to be milked, he coagulates and keeps it. On the third day he offers cooked rice to Aditi at the residence of the senior queen. The sacrificer gives a milch-cow. On the fourth day he offers cooked rice to Bhaga at the residence of the favourite wife. The sacrificer gives away a heifer with perceivable foetus. On the fifth day he offers to Nirṛti at the residence of the dispised wife cooked rice of grains obtained by piercing black paddy. The sacrificer gives away a black cow with broken horns. On the sixth day he offers a cake on eight potsherds to Agni at the residence of the chief of army. The sacrificer gives away gold. On the seventh day he offers a cake on ten potsherds to Varuṇa at the residence of a charioteer. The sacrificer gives away a castrated bull. On the eighth day he offers a cake on seven potsherds to Maruts at the residence of a village-chief. The sacrificer gives away a spotted cow. On the ninth day he offers a cake on twelve potsherds to Savitr at the residence of a chamberlain. The sacrificer gives away a variegated bull. On the tenth day he offers a cake on two potsherds to Aśvins at the residence of a charioteer. The sacrificer gives away two bulls who were born of the same mother. On the eleventh day he offers cooked rice to Pūṣan at the residence of a tax-collector. The sacrificer give away a black bull. On the twelfth day he offers cooked wild rice to Rudra at the residence of a gambler. The sacrificer gives away a variegated bull with raised tail. Having caused on this day a white cow with a white calf to be milked, he coagulates the milk and places it. On the thirteenth day a sacrifice is offered to Brhaspati and to Mitra.

XII.6

Now indeed the Brāhmaṇa goes, "(Rice should be cooked for Brhaspati) in the milk of a white cow with a white calf and (rice should be cooked for Mitra) in ghee naturally churned out from self-coagulated milk (in a leather-bag) in a four-

1. "This our king" as given above.

तण्डुलान्विचिनुयादिति । अथ वै भवति स्वयंकृता वेदिर्भवति स्वयंदिनं बर्हिः स्वयंकृत इध्म इति । राजैवायं स्वयं कर्मभिः पूजितो भवति । स स्वयमेव वेदिं करोति स्वयमिध्माबर्हिः संनह्यति स्वयमाश्वत्थं पात्रं चतुःस्रक्तिं करोति स्वयमवपन्नायै शाखायै कर्णांश्चाकर्णांश्च तण्डुलान्विचिनोति । अथ वै भवति ये कर्णाः स पयसि बार्हस्पत्यो ये ऽकर्णाः स आज्ये मैत्र इति । अथोत्तरतो भस्ममिश्रानङ्गारान्निरूह्य तेषु नवं पात्रमधिश्रित्य तिरः पवित्रमाज्यमानीय तिरः पवित्रमकर्णानोप्य तेन बार्हस्पत्यमपिदधाति । तं तथापिहितमन्तर्वेद्यासादयति । समानं कर्मा प्रयाजेभ्यः । पञ्च प्रयाजानिष्टोदङ्ङित्याक्रम्य सस्त्रावेण बार्हस्पत्यमभिघार्य मैत्रमभिघारयति । बार्हस्पत्येन पूर्वेण प्रचरत्यथ मैत्रेण । बार्हस्पत्यस्य पूर्वस्य स्विष्टकृतेऽवद्यत्यथ मैत्रस्य । बार्हस्पत्यस्य पूर्वस्येडामवद्यत्यथ मैत्रस्य । अन्वाहार्यमासाद्यैतामेव श्वेतां श्वेतवत्सां ददाति । संतिष्ठते मैत्राबार्हस्पत्यं हविः ॥ ६ ॥ द्वितीयः ॥

अथैतस्मिन्नेव पूर्वपक्ष उक्थ्यायाभिषेचनीयाय दीक्षते । तस्यापरिमिता दीक्षाः षडुपसदः । स तथा राजानं क्रीणाति यथा मन्यते ऽमावास्यायै मे यज्ञिये ऽहन्सुत्या संपत्स्यत इति । तस्य तथा संपद्यते । अथ प्रायणीयेन चरति । प्रायणीयेन चरित्वा पदेन चरति । पदेन चरित्वा रोहिते चर्मणि राजानं क्रीत्वोह्यातिथ्यं निर्वपति । आतिथ्येन प्रचर्याथान्वहमुपसद्भिश्चरति । अथाहवनीयं प्रणयति । आहवनीयं प्रणीय रथवाहने सदोहविधानि संमिनोति । रथवाहने सदोहविधानि संमित्याग्रीषोमौ प्रणयति । अग्रीषोमौ प्रणीय यूपस्यावृता यूपमुच्छ्रयति । स्वर्वन्तं यूपमुत्सृज्याग्रीषोमीयं

edged pot made of naturally fallen branch of *Āśvattha* tree. One should separate the broken the unbroken rice-grains. (The broken grains should be used for the rice for *Br̥haspati*, and the unbroken ones for *Mitra*)”¹ It is further said, “The altar is prepared by himself; self cut sacrificial grass and faggot fastened by himself.”² It is indeed the king himself who is honoured by the acts. He himself prepares the altar; himself fastens the sacrificial grass and sacrificial faggot; he himself prepares a four-edged pot out of a twig of an *Āśvattha* tree. He himself separates the broken and whole rice-grains. It is indeed said, “Those which are broken rice-grains are utilised to prepare rice cooked in milk for *Br̥haspati*; those which are whole are utilised to prepare rice cooked in ghee for *Mitra*.”³ Having taken out embers mixed with ashes towards the north, having kept over them a new pot, having poured into it ghee across the strainer, and having poured into it whole rice - grains across the strainer, he covers the rice cooked for *Br̥haspati* with it. He places it so covered within the altar. The procedure upto the *Prayāja*-offerings is similar. Having offered five *Prayājas* and having crossed towards the north, he pours drops (from the ladle) on the rice for *Br̥haspati* and that for *Mitra*. He offers the rice first to *Br̥haspati* and then to *Mitra*. For the *Sviṣṭakṛt* offering he first takes portions from the rice for *Br̥haspati* and then those from the rice for *Mitra*. For the *Idā* he first takes portions from the rice for *Br̥haspati* and then from that for *Mitra*. After having placed the *Anvāhārya* cooked rice (within the altar) the sacrificer gives away the white cow with white calf. The offering to *Br̥haspati* and *Mitra* comes to an end.

XII.7

In this very bright half of the month the sacrificer gets initiated for the *Ukthya* sacrifice pertaining to the consecratory bath. The *Dikṣā*-days for this sacrifice are more than the normal number. There are six *Upasad*-days. He purchases king *Soma* on such a day that he would think “my pressing day would coincide with the new-moon day - the day for sacrifice.” It coincides accordingly. The *Adhvaryu* performs the *Prāyaṇīyā* *Iṣṭi*.¹ After having performed the *Prāyaṇīyā* *Iṣṭi*, he goes through the rite of (the earth below) the foot-print.² Having gone through the rite of the foot-print, having purchased king *Soma* on the hide of a red bull,³ and having carried it,⁴ he performs the *Ātithyā* *Iṣṭi*.⁴ Having performed the *Ātithyā* *Iṣṭi*, he performs the *Upasad* *Iṣṭi* on consecutive days. Then he carries forth the *Āhavanīya*.⁵

1. TS I.8.9.2-3

2. TS I.8.9.3

1. cf. BaudhŚS VI.10

2. cf. BaudhŚS VI.13

3. cf. BaudhŚS VI.14-15

4. cf. BaudhŚS VI.16

5. cf. BaudhŚS VI.24

पशुमुपाकरोति । तस्य प्रसिद्धं वपया चरित्वा वसतीवरीर्गृह्णाति । अथ पशुपुरोडाशं निर्वपति । तमनुवर्तन्ते ऽष्टौ देवसुवाꣳ हवीꣳष्यग्रये गृहपतय इत्येतानि । तेषामुक्तं चरणं यथाग्रेर्विधायाम् । इडान्ताः पुरोडाशाः संतिष्ठन्ते । पत्नीसंयाजान्तः पशुर्हृदयशूलान्त इत्येके । अत्रैतान्दुन्दुभी-
 ननुदिशमासञ्जयति । अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति । अथातो महारात्र एव बुध्यन्ते । प्रातराज्यानि गृहीत्वा राजानमुपावहत्य प्रातरनुवाकमुपाकरोति । परिहिते प्रातरनुवाके ऽपो ऽच्छैति । अद्भिरुदैति । उक्थ्यं क्रतुमुपैति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्माश्विनाद्गहात् । आश्विनं ग्रहं गृहीत्वा द्वे रशने आदाय यूपमभ्यैति । स्वर्वन्तं यूपमुत्सृज्याग्रेयं पशुमुपाकरोति । तस्यैन्द्राग्र उपालम्भ्यो भवति । तयोः प्रसिद्धं वपाभ्यां चरित्वा प्रसर्पन्ति प्रातःसवनाय । तदृजुधा संतिष्ठते । प्रसर्पन्ति माध्यंदिनाय सवनाय । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्मा दक्षिणेभ्यः । दक्षिणानि होष्यन्याचत्याज्यस्थालीꣳ सस्रुवाꣳ स्रुचं वासः तस्यैतस्य वसनस्यान्तमायां दशायां निष्करज्जुः प्रग्रथिता भवति । एतत्समादायाहैहि यजमानेति । उत्तरेणाग्रीधीयं परीत्योत्तरेण सदः परीत्याग्रेण शालां तिष्ठते प्रतिप्रस्थात्र एतानि शस्त्राणि प्रयच्छति । अथाहैहि यजमानेति । रथ एष दक्षिणे श्रोण्यन्ते रथवाहन आहितो भवति । तमुपावहरतीन्द्रस्य वज्रो ऽसि वार्त्रघ्नस्त्वयायं वृत्रं वध्यादिति । अथैनं धूर्गृहीतमन्तर्वेद्यभ्यववर्तयन्ति तूष्णीम् । अथाप्स्वश्चान्यत्पूलयति तूष्णीम् । अथ दक्षिणं योग्यं युनक्ति मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा युनज्मि यज्ञस्य योगेनेति । अथास्य पृष्ठं मर्मृज्यते तूष्णीम् । एवमेवोत्तरं योग्यं

Having carried forth the Āhavanīya, he fixes the Havirdhāna and the Sadas erected on a chariot. Having fixed the Havirdhāna and the Sadas erected on a chariot, he carries forth fire and Soma.⁶ Having carried forth fire and Soma, he erects the sacrificial post with the procedure for a sacrificial post.⁷ Having furnished the sacrificial post with a splinter, he dedicates the animal to Agni-Soma.⁷ Having offered its omentum in the prescribed manner, he takes up the Vasatīvārī water.⁷ He offers the Paśupuroḍāśa.⁷ The eight Devasu offerings "to Agni Gr̥hapati" etc. follow it. Their offering takes place as it prescribed in the Agnicayana.⁸ The rite of offering Puroḍāśas is concluded with the invocation of Idā. The animal-sacrifice is concluded with the Patnīsaṃyāja-offerings. According to some teachers it is concluded with the disposal of the heart-pike.⁸ At this stage he manages to fix the drums towards the quarters. Having carried around the Vasatīvārī waters and having given instructions in respect of the milks,⁹ they wait for (the subsequent rites).

They get up at early dawn. Having taken up clarified butter in the different ladles and vessels in the morning and having taken down king Soma, (the Adhvaryu) introduces the Prātaranuvāka. After the Prātaranuvāka has come to a conclusion, he approaches the waters. He comes up with waters. He employs the Kratukaraṇa formula related to the Ukthya.¹⁰ The pressing of Soma takes place as prescribed. The draughts are taken as prescribed. The procedure upto the draught for Aśvins is similar. Having taken up the draught for Aśvins and having taken two cords, he approaches the sacrificial post. Having furnished the post with a splinter, he dedicates the animal to Agni. For this (sacrifice) an animal is to be immolated for Indra-Agni. After the omenta of these two animals have been offered in the prescribed manner, they proceed to the morning pressing. It comes to a conclusion straightway.

They proceed to the midday-pressing. The pressing of Soma is as prescribed. The draughts are taken as prescribed. The procedure upto the offerings pertaining to the Dakṣiṇā is similar. Going to offer the offering pertaining to the Dakṣiṇā, he asks for a vessel of clarified butter together with the spoon, the ladle and a piece of cloth. To the ending fringe of this piece of cloth a cord for gold coins is fastened. Having taken up this, he says, "Come up O sacrificer." Having gone around along

6. cf. BaudhŚS VI.30

7. cf. BaudhŚS VI.32

8. cf. BaudhŚS X.55

9. cf. BaudhŚS VI.33-34

10. cf. BaudhŚS VII.4

युनक्ति । तस्यैवमेवोत्तरतः प्रष्टिमुपनियुनक्ति । तयोरेवमेव पृष्ठे मर्मज्यते । एतस्य योगमनु सर्वमाणिवद्युज्यते । अधिकक्ष्यान्हस्तिनः कुर्वन्ति । प्रवेष्टयन्ति वासोभारान् । वसनानां दशासु निष्करज्जूः प्रग्रथन्ति । पूगशो दक्षिणा आयातयति । अथ सौरीभ्यामृग्भ्यां गार्हपत्ये जुहोति । नयवत्यर्चाग्रीध्रे जुहोति । सृज्यन्ते दक्षिणा दक्षिणापथेन । स यत्किंचिद्ददाति हिरण्यमुखमेव ददाति । अथ वासाऽस्यथ युक्तानि गोअश्वः हस्तिपुरुषमन्ततः । अदत्ता एवैते रथा अतिवर्तन्ते । नैते ऽन्यस्य सन्त आजिं धावन्ति । मनसैव स्वरथमध्वर्यवे ददाति । मनसा चतुष्पात्क्षेत्रं ब्रह्मण आदिशति । मनसा समनुदिश्य दक्षिणास्त्रिभिर्मरुत्वतीयैश्चरति । सीदन्ति नाराशः सा आप्यायिता दक्षिणस्य हविर्धानस्यापालम्बमधोऽधो माहेन्द्राय ॥ ७ ॥

अथ याचति वैतसं द्रोणकलशः षोडश वायव्यानि । अथास्यैतत्पुरस्तादेव षोडशतय्य आपो दिग्भ्यः संभृता उत्तरस्य हविर्धानस्य प्राच्यो अक्षात्प्रतीच्य उपस्तम्भनान्निहिताः शेरते । तासां वहन्त्यः पूर्वाध्या भवन्ति सारस्वत्यो ऽपराध्याः । स वहन्तीरभिजुहोत्यर्थेन स्थापो देवीर्मधुमतीरगृह्णन्नूर्जस्वती राजसूयाय चितानाः । याभिर्मित्रावरुणा-वभ्यषिञ्चन्याभिरिन्द्रमनयन्नत्यरातीः ॥ राष्ट्रदा स्थ राष्ट्रं दत्त स्वाहेति । गृह्णाति पर्णमयेन राष्ट्रदा स्थ राष्ट्रममुष्मा आमुष्यायणायामुष्य पुत्रायामुष्य

the north of the Āgnīdhriya fire and along the north of the Sadas, he hands over these implemens to the Pratiprasthātṛ standing in front of the (Prāgvaṁśa) hall. He says, "Come on O sacrificer." The chariot is placed upon the wagon for chariot near the southern buttock of the Mahāvedi. He takes it down with the formula, "Thou art the thunderbolt of Indra, killer of Vṛtra; may he kill his enemy through thee."¹¹ Held at the yoke, it is brought within the Mahāvedi silently. The Adhvaryu bathes the horses silently. He yokes the horse to be yoked to the south with the formula, "I yoke thee with the yoke of sacrifice with the impulse of Mitra-Varuṇa the controllers."¹² He cleanses his back silently. Similarly he yokes the horse to be yoked on the northern side. Similarly he yokes the additional horse to the north. Similarly he cleanses their backs. Following the yoking to this chariot all vehicles are yoked. The elephants are equipped with girths. Loads of pieces of cloth are twined around; stringes for gold coins are tied to the fringes of pieces of cloth. He causes the Dakṣiṇās to be brought in in multitudes.

He makes offerings on the Gārhapatya with two verses addressed to Sūrya.¹³ He makes an offering on the Āgnīdhra fire with the *nayavatī* verse.¹⁴ The Dakṣiṇā cows are released along the southern path. Whatever the sacrificer gives, he gives commencing with gold itself. Then pieces of cloth, then vehicles with animals yoked to them, cattle and horses, and lastly elephants and men. The chariots pass beyond without being given. They do not run the race when they yet belong to others. The sacrificer gives away his chariot to the Adhvaryu only orally. He assigns only orally to the Brahman the four-footed animals and land. When the sacrificer has assigned the Dakṣiṇās orally, the Adhvaryu offers three Marutvatīya cups. The Nārāśaṁsa goblets which have been swollen lie down below the resting wood of the southern Havirdhāna cart for the offering to Mahendra.

XII.8

(The Adhvaryu) asks for the trough of Vetasa and sixteen Vāyavya cups. For this (sacrificer) sixteen varieties of water collected from different quarters lie down placed to the east of the axle of the southern Havirdhāna cart and to the west of the support (of the yoke). Out of them (the waters brought from) flowing waters are towards the east and those from the Sarasvatī are towards the west. The Adhvaryu offers clarified butter over those from flowing waters with the mantra, "You are approaching. They have taken divine sweet waters, full of strength, yearning for

11. TS I.7.7.1

12. TS I.8.15.1

13. Namely *udu tyam* ... and *citram devānām* ... TS I.4.43.1 cf. BaudhŚŚ XI.6.

14. Namely, *agne naya supathā* ... TS I.4.43.1. cf. BaudhŚŚ XI.6.

पौत्राय दत्तेति । अपां पतिरसीत्यपांपतीयाः पुंनामो वोत्सस्य समुद्रिया वा ।
 वृषास्यूर्मिरित्यौर्म्याः । वृषसेनो ऽसीति पल्वल्याः । ब्रजक्षित स्थेति
 कूप्याः । मरुतामोज स्थेति निवेष्ट्याः । सूर्यवर्चस स्थेत्यतिदृश्याः ।
 सूर्यत्वचस स्थेत्यातपति वर्ष्पाः । मान्दा स्थेति द्वादुन्यः । वाशा स्थेति
 पृष्वाः । शक्ररी स्थेति गोरुल्ल्याः । विश्वभृत स्थेति पयः । जनभृत स्थेति
 दधि । अग्रेस्तेजस्या स्थेत्याज्यम् । अपामोषधीनां रस स्थेति मधु । अथ
 सारस्वतीरभिजुहोत्यपो देवीर्मधुमतीरगृह्णन्नूर्जस्वती राजसूयाय
 चितानाः । याभिर्मित्रावरुणावभ्यषिञ्चन्याभिरिन्द्रमनयन्नत्यरातीः ॥ राष्ट्रदा
 स्थ राष्ट्रं दत्त स्वाहेति । गृह्णाति पर्णमयेन राष्ट्रदा स्थ राष्ट्रममुष्मा
 आमुष्यायणायामुष्य पुत्रायामुष्य पौत्राय दत्तेति । अथैना वैतसे द्रोणकलशे
 समवनयति देवीरापः सं मधुमतीर्मधुमतीभिः सृज्यध्वं महि वर्चः
 क्षत्रियाय वन्वाना इति । अथैना अन्तरेण होतुश्च धिष्णियं ब्राह्मणाच्छंसिनश्च

royal consecration, with which they sprinkled Mitra and Varuṇa and with which they led Indra beyond the enemies. You are givers of kingdom; do you grant kingdom, svāhā.¹ He takes them with the cup of *Butea frondosa* with the formula, "You are givers of kingdom; do you grant kingdom to N.N., of N.N. gotra, son of N.N., Grandson of N.N."¹ Of ocean or a fountain with masculine name or of a pond with the formula, "Thou art the ocean; they have taken divine sweet waters ..., you are givers of kingdom...."¹ Of the waves with the formula, "Thou art the male wave; they have taken divine sweet waters ... you are givers of kingdom...."¹ Of a pond with the formula, "Thou art with mighty army; they have taken divine sweet waters ..., you are givers of kingdom...."¹ Of a well with the formula, "You are dwellers in a surrounded place; they have taken divine sweet waters ...; you are givers of kingdom...."¹ Of a whirl-pool with the formula, "You are the vigour of Maruts, they have taken divine sweet waters...; you are givers of the kingdom ..."¹ Of the waters whose bottom is visible with the formula, "You are the brilliance of the sun; they have taken divine sweet waters...; you are givers of kingdom...."¹ Of the rain waters visible in the sun with the formula, "You are envelopers of the sun, they have taken divine sweet waters..., you are givers of kingdom...."¹ Of a pool with the formula, "You are delightful; they have taken divine sweet waters...; you are givers of kingdom...."¹ Of dew with the formula, "You are obedient; they have taken divine sweet waters ...; you are givers of kingdom...."¹ Of the caul of cows with the formula, "You are capable; they have taken divine sweet waters ...; You are givers of kingdom...."¹ Of milk with the formula, "You are supporters of all; they have taken divine sweet waters ...; you are givers of kingdom...."¹ Of curds with the formula, "you are supporters of men; they have taken divine sweet waters ...; you are givers of kingdom...."¹ Of clarified butter with the formula, "You are furnished with the brilliance of fire; they have taken divine sweet waters...; you are givers of kingdom...."¹ Of honey with the formula, "You are the essence of waters and plants; they have taken divine sweet waters...; you are givers of kingdom...."¹

He makes an offering over the water of Sarasvatī with the mantra, "They have taken divine sweet waters, full of strength, yearning for royal consecration with which they sprinkled Mitra and Varuṇa and with which they led Indra beyond the enemies. You are givers of kingdom; do you grant kingdom, svāhā."¹ He takes it with a cup of *Butea frondosa* with the formula, "You are givers of kingdom; do you give kingdom to N.N., belonging to the gotra of N.N., son of N.N. and grandson of N.N."¹ He pours it into a trough finished with cane with the formula, "O divine sweet waters, do you be mixed up with sweet waters winning great valour for the

1. TS I.8.11.1 Out of a mass, sixteen formulas have been suitably formulated by conjunction. For *atidṛśyāḥ* VādhŚS X.4.13 has *paridṛśnyā*. ĀpŚS XVIII.13.11 has *yāsu nṛpāni paridṛśyante*.

सादयत्यनाधृष्टाः सीदतोर्जस्वतीर्महि वर्चः क्षत्रियाय दधतीरिति । अत्र ये ऽथ्याः प्ररेका अध्वर्योस्तानावसथः हरन्ति । अथ ये ऽनथ्या अपस्तानभ्यवहरन्ति । अनभिहुतानाः सारस्वतीनां वसतीवरीर्दशपेयाय परिशाययन्ति ॥ ८ ॥ तृतीयः ॥

अथात्रैव तिष्ठन्याचति दर्भनाडीः शतमानः हिरण्यं चत्वारि नानावृक्ष्याणि पात्राणि तार्प्यं चोष्णीषं चैकशतं च दर्भपुञ्जीलानि दध्युदुम्बरः शष्पाणि धनुश्चेष्टूःश्चेति । स दर्भनाड्याः शतमानः हिरण्यं प्रग्रथ्रात्यनिभृष्टमसि वाचो बन्धुस्तपोजा इति । अथैनद्वैतसे द्रोणकलशे ऽवदधाति सोमस्य दात्रमसीति । हिरण्येनोत्पुनाति शुक्रा वः शुक्रेणोत्पुनामि चन्द्राश्चन्द्रेणामृता अमृतेन स्वाहा राजसूयाय चिताना इति । गृह्णाति पर्णमयेन सधमादो द्युम्निनीरूर्ज एत अनिभृष्टा अपस्युवो वसानाः । पस्त्यासु चक्रे वरुणः सधस्थमपाः शिशुर्मातृतमास्वन्तरिति । पुरस्तादासीनाय ब्रह्मणे प्रयच्छति । एतयैव गृहीत्वा दक्षिणत आसीनायौदुम्बरेण राजन्याय प्रयच्छति । एतयैव गृहीत्वा पश्चादासीनायाश्चत्थेन वैश्याय प्रयच्छति । एतयैव गृहीत्वोत्तरत आसीनाय नैयग्रोधेन जन्याय प्रयच्छति । अथैतं प्ररेकमाग्रीध्रः हत्वापिधाय प्रज्ञातं निदधाति । अथ यजमानं तार्प्यं परिधापयति क्षत्रस्योल्बमसीति । क्षत्रस्य

ruler."¹ He places them (i.e. all the waters) between the mounds of the Hotṛ and the Brāhmaṇacchamsin with the formula, "Unoffended, do you sit down, strong and granting great vigour to the ruler."¹ Out of the various waters the remnants which are not deviating from a purpose are carried to the Adhvaryu's residence; those which are deviating from a purpose are disposed in water. The waters of Sarasvatī over which offering is not made are retained as Vasativarī water for the Daśapeya sacrifice.

XII.9

Standing here only, (the Adhvaryu) asks for a Darbha-blade, gold weighing a hundred mānas, four wooden pots of different trees, a lower garment of linen, a turban, a hundred and one Darbha-clusters, curds, fruit of *Ficus glomerata*, young grass, a bow and arrows. He fastens with the darbha-blade the piece of gold weighing a hundred mānas with the formula, "Thou art not parched, friend of speech, born of heat."¹ He puts it into the trough of Vetasa with the formula, "Thou art to be given away for Soma."¹ He purifies (the waters) by means of the gold with the formula, "O you bright ones, I purify you with the bright; the glittering ones, with glittering. You immortal ones, with the immortal, svāhā, yearning for royal consecration."¹ He takes (the waters) with the cups of *Butea frondosa* with the verse, "These (are) rejoicing together, brilliant, strong, active; in these most motherly waters has Varuṇa, the child of waters made his abode."¹ He gives these waters to the Brahman seated in front. Having received them with the same verse, he hands them over in the cup of *Ficus glomerata* to the Rājanya seated to the south. Having received with the same verse, he hands them over in the cups of *Ficus religiosa* to a Vaiśya seated to the west. Having received with the same verse, he hands them over to a common man seated towards the north in a cup of *Ficus Indica*. Having carried the remnants in the Āgnīdhra chamber and having covered them, he keeps them knowingly.

He makes the sacrificer wear the lower linen garment with the formula, "Thou art the caul of royal power."² The sacrificer wears the lower linen garment with the formula, "Thou art the womb of ruling power."² He suspends the turban over the navel. (The Adhvaryu) purifies him with a hundred and one clusters of Darbha-blades with the normal formulas. Cleansing him, he makes him eat curds, fruit of *Ficus glomerata* and young grass. He leads him towards the east with seven *āvid* formulas, "Informed is Agni lord of the house, informed is wide-famed Indra, informed is all-knowing Pūṣan, informed are Mitra and Varuṇa, the promoters of

1. TS I.8.12.1

2. TS I.8.12.2

योनिरसीत्यासजते तार्ष्यम् । अभौव नाभिमुष्णीषं पर्यस्यति । अथैनमेकशतेन
 दर्भपुञ्जीलैः पवयति नित्येन पवनेन । अथैनमुन्मृजन्नाशयति दध्युदुम्बरं
 शष्पाणीति । अथैनमाविद्धिः प्राञ्चमानयत्यावित्रो अग्रिर्गृहपतिरिति
 सप्तभिरनुच्छन्दसम् । अथैनं यजमानायतने तिष्ठन्तं प्राहैष वो भरता
 राजेति येषां श्रेष्ठी भवति । सोमो ऽस्माकं ब्राह्मणानां राजेतीतरे
 प्रत्याहुः । अथास्मै धनुः प्रयच्छतीन्द्रस्य वज्रो ऽसि वार्त्रघ्नस्त्वयायं वृत्रं
 वध्यादिति । शत्रुबाधना स्थेतीषून् । शत्रून्मे बाधध्वमितीतरः प्रतिगृह्णाति
 पात मा प्रत्यञ्चं पात मा तिर्यञ्चमन्वञ्चं मा पात दिग्भ्यो मा पात विश्वाभ्यो
 मा नाष्ट्राभ्यः पातेति । अथ हिरण्यवर्णावुषसां विरोक इति त्रिष्टुभा बाहू
 उद्वृह्णाति । अथैनं सःशास्ति मनसैव दिशो ऽनुप्रक्राम मनसोर्ध्वा-
 मनूज्जिहीष्वेति । अथैनं वाचयति ॥ ९ ॥

समिधमातिष्ठोग्रामातिष्ठ विराजमातिष्ठोदीचीमातिष्ठोर्ध्वामातिष्ठेति ।
 अथात्रैव तिष्ठन्याचति मारुतं चैकविंशतिकपालं वैश्वदेवीं चामिक्षाम् ।
 तस्य यो ऽरण्ये ऽनुवाक्यो गणस्तेन मध्यमानि कपालान्युपहितानि
 भवन्ति राजसूयगणाभ्यामितराणि । ताभ्यां चरति मरुद्भ्यो ऽनुब्रूहि मरुतो
 यजेति विश्वेभ्यो देवेभ्यो ऽनुब्रूहि विश्वान्देवान्यजेति । अनिष्टस्विष्टकृते
 एवैते हविषी अपिधाय प्रज्ञाते निदधाति । अथ याचति शार्दूलचर्म

law, informed are heaven and earth abiding by the vows, informed is goddess Aditi the multiformed, informed is this N.N., of N.N. gotra, among these subjects. In this kingdom for great ruling power, for great overlordship, for kingship over the people."² With regard to him standing on his seat, he says "O Bharatas, this is your king." (He addresses them) of whom he is the lord.² Others (the priests) say, "Soma is the king of us the brāhmaṇas"² He hands over the bow to him with the formula, "Thou art the thunderbolt of Indra, killer of enemies. May he kill the enemy through thee."² He hands over the arrows with the formula, "You are expellers of enemy."² Saying "Do you expel my enemies," he receives them with the formula, "Guard me from behind, guard me across, guard me all around, guard me from the quarters, guard me from all deadly things."² He raises his arms with the Triṣṭubh verse, "(O my arms) glittering like gold and strong as iron pillars, O Varuṇa and Mitra (in valour), do you ascend the seat of the chariot at the rising up of dawn and at sunrise and therefrom gaze at Aditi and Diti."² The Adhvaryu then instructs him, "Do thou traverse the quarters one by one mentally; do thou go upwards mentally," Then he makes him recite.

XII.10

"Do thou mount the rising direction; may Gāyatrī among the metres help thee; Trivṛt among the stomas; Rathantara among the Sāmans; Agni among the gods; the brāhmaṇa class the treasures. Do thou mount the fierce direction (south); may Triṣṭubh among the metres help thee; Pañcadaśa among the stomas; Br̥hat among the Sāmans; Indra among the gods; the ruling class the treasures. Do thou mount the western direction, may Jagatī among the metres help thee; Saptadaśa among the stomas; Vairūpa among the Sāmans, Maruts among the gods, the settlers the treasures. Do thou mount the northern direction; may Anuṣṭubh among the metres help thee; Ekaviṃśa among the Stomas. Vairāja among the Sāmans, Mitra-Varuṇa among the gods, might the treasures. Do thou mount the upper direction; may Pañkti among the metres help thee; Triṇava and Trayastriṃśa among the Stomas, Śākvara and Raivata among the Sāmans, Br̥haspati among the gods, and brilliance the treasures."¹

Standing here only, he asks for the cake on twentyone potsherds and Amikṣā for Viśve Devas. The middle potsherds are laid down with the names of Maruts in the group mentioned in the Anuvāka of the Taittirīya Āraṇyaka,² namely, Dhuni, Dhvānta, Dhvana, Dhvanayan, Nilimpa, Vilimpa and Vikṣipa. Others potsherds are laid down with the name in the two groups of names mentioned in the two groups pertaining to the Rājasūya, namely Īdṛṇi, Anyādṛṇi, Etādṛṇi, Praīdṛṇi, Mita, Sammita

1. TS I.8.13.1-2

2. TA IV.24

सुवर्णरजतौ च रुक्मौ वाराही उपानहौ सीसं च लोहितायसं च । दक्षिणतः
 क्लीब आस्ते । अथ पुरस्तादभिषेकस्य षट् पार्थानि जुहोत्यग्रये स्वाहा
 सोमाय स्वाहेति । अथ यजमानायतने शार्दूलचर्म प्राचीनग्रीवमुत्तर-
 लोमोपस्तृणाति सोमस्य त्विषिरसि तवेव मे त्विषिर्भूयादिति । तद्यजमानं
 प्राञ्चमुपवेश्य सुवर्णरजताभ्यां रुक्माभ्यां पर्युपास्यति । अमृतमसि
 मृत्योर्मा पाहीत्यधस्ताद्रजतमुपास्यति । दिद्योन्मा पाहीत्युपरिष्ठात्सुवर्णं
 शतातृणम् । अथावेष्टा दन्दशूका इति दक्षिणत आसीनं क्लीबं सीसेन
 विध्यति । सव्येन पादेन लोहितायसं निरस्यति निरस्तं नमुचेः शिर इति ।
 अत्रास्मा अभिषेकान्संप्रगृह्णन्ति । तान्सो ऽवेक्षते ॥ १० ॥

सोमो राजा वरुणो देवा धर्मसुवश्च ये । ते ते वाचः सुवन्तां ते ते प्राणः
 सुवन्तां ते ते चक्षुः सुवन्तां ते ते श्रोत्रः सुवन्तामिति । अथ ब्रह्मणः
 पात्रमादाय तेनाभिषिञ्चति । अध्वर्युरिव यजुर्जपति । अभिषिञ्चन्तीतरे
 सोमस्य त्वा द्युम्नेनाभिषिञ्चाम्यग्रेस्तेजसा सूर्यस्य वर्चसेन्द्रस्येन्द्रियेण
 मित्रावरुणयोर्वीर्येण मरुतामोजसा क्षत्राणां क्षत्रपतिरस्यति दिवस्पाह्यसा-

and Sabhara (this is the first of the two groups); Śukrajyotis, Citrajyotis, Satyajyotis, Jyotiṣmān, Satya, Rtapā and Atyamhas (this is the second group).¹ The Adhvaryu offers the two oblations. He gives out the calls: "Do you recite the puronuvākya for Maruts," "Do you recite the yājyā for Maruts." Also "Do you recite the puronuvākya for Viśve Devas," "Do you recite the yājyā for Viśve Devas." While the Sviṣṭakṛt offering is not yet made, he put lids over the oblations and keeps them knowingly.

Then he asks for a tiger's skin, a sheet of gold and another of silver, footwear of the skin of a hog, lead and iron. A eunuch is seated towards the south. Prior to the consecratory bath of the sacrificer, he offers six Pārtha offerings: "To Agni svāhā, to Soma svāhā, to Savitr svāhā, to Sarasvatī svāhā, to Pūṣan svāhā, to Bṛhaspati svāhā."¹ On the sacrificer's seat he spreads the tiger's skin with its neck towards the east and having hairside upwards with the formula, "Thou art the brilliance of Soma: may I possess brilliance like thee."³ Having seated the sacrificer so as to face the east, he covers him with a golden and a silver sheet. He places under him the silver sheet with the formula, "Thou art ambrosia; do thou guard me from death."³ With the formula, "Do thou guard me from thunderbolt," he places above him a golden sheet with a hundred pores. With the formula, "The biting flies are propitiated through offering,"³ he strikes a the eunuch seated towards the south with the lead. With the left leg he throws away the piece of iron with the formula, "The head of Namuci is driven away."³ At this stage the materials for consecratory bath are taken up for him. He gazes at them.

XII.11

(With the verse) "King Soma, Varuṇa, law-promoter gods—may they promote thy speech; may they promote thy vital breath; may they promote thy eye; may they promote thy ear."¹ Taking up the Brahman's cup, he sprinkles with it. The Adhvaryu himself murmurs the formula, and others sprinkle. (The formula is) "I sprinkle thee with the lustre of Soma, with the brilliance of Agni, with the radiance of the sun, with the power of Indra, with the valour of Mitra and Varuṇa, with the force of Maruts. Thou art the lord of royal powers. Guard us beyond luminaries, N.N."¹ The sacrificer wipes the streams upwards with the verse, "They have turned up together from below upwards following Ahi Budhniya. Going on sprinkling, they move like waters on the surface of the showering cloud."² Having collected into the main cup the drops of the clarified butter used for consecration, he goes

3. TS I.8.14.1

1. TS I.8.14.1

2. TS I.8.14.2

विति । अथोर्ध्वाधाराः समुन्मृष्टे समाववृत्रन्नधरागुदीचीरहिं बुध्नियमनु-
 संचरन्तीस्ताः पर्वतस्य वृषभस्य पृष्ठे नावश्चरन्ति स्वसिच इयाना इति ।
 अत्रैतेषामभिषेकाणां मुख्ये पात्रे सस्त्रावान्समवनीय प्रतिहितस्य गृहानेति ।
 अथान्वारब्धयोः प्रतिहिते च महिष्यां च जुहोति प्रजापते न त्वदेतान्यन्य
 इति । अत्रास्मा एष प्रतिहितो वरं ददाति । अथ प्रतिहिताय पात्रं
 प्रयच्छन्नाहेदं ते पात्रं दायाद्यमसद्यदा त्वाभिषिञ्चामीदं ते ऽसदिति ।
 अथैतेनैव यथेतमेत्याग्रीध्रे प्ररेकं जुहोति रुद्र यत्ते क्रयी परं नाम तस्मै
 हुतमसि यमेष्टमसि स्वाहेति । अत्रास्मै धनुः प्रयच्छति यदि पुरस्तादप्रत्तं
 भवति । समुन्मृष्टे समुत्क्रोशन्त्यभ्यषेच्ययमसावामुध्यायणो ऽमुष्य पुत्रो
 ऽमुष्य पौत्रो ऽमुष्य नप्ता राजसूयेनेति । अथ भूर्भुवः सुवरिति वाचं
 विसृजते । द्वाभ्यां मुखं विमृष्टे । गायत्रान्विष्णुक्रमान्क्रमते । अथोपरिष्टा-
 दभिषेकस्य षट् पार्थानि जुहोतीन्द्राय स्वाहा घोषाय स्वाहेति । द्वादश
 भूतानामवेष्टीर्जुहोति पृथिव्यै स्वाहान्तरिक्षाय स्वाहेति । अत्रैतयोर्हविषोः
 स्विष्टकृता चरति । अथैने अपिधाय प्रज्ञाते निदधाति ॥ ११ ॥

अथ वाराही उपानहावुपमुञ्चते पशूनां मन्युरसीति दक्षिणे पादे तवेव
 मे मन्युर्भूयादिति सव्ये । अथेमामभिमृशति नमो मात्रे पृथिव्या इति । तस्यां
 दक्षिणं पादमुपावहरति माहं मातरं पृथिवीं हिंसिषमिति मा मां माता
 पृथिवी हिंसीदिति सव्यम् । अथान्तरेण चात्वालोत्करावुदङ्गुयनिष्क्रमति

to the residence of the deputy (of the sacrificer). While the deputy and the head queen have maintained contact with him, he makes the offering with the verse, "O Prajāpati, none other than thee" Here the deputy gives him a boon. While handing over the cup to the deputy, he says to him, "Let this cup serve as heirdom for thee; let it be procured when I shall besprinkle thee." Having returned by the same route by which he had gone, he offers the remnants of clarified butter with the formula, "O Rudra, thou art that which is offered to that great name of thine which promotes action and also that which is offered to Yama, svāhā."³

He gives him (the sacrificer) the bow if it was not given earlier. When the sacrificer has wiped up the streams, it is pronounced by all. "Besprinkled for Rājasūya is this sacrificer N.N. of N.N. Gotra, son of N.N., grandson of N.N., great grandson of N.N." The sacrificer releases speech with the utterance of *bhūr bhuvah suvah*. He wipes his face with two verses.⁴ He strides Viṣṇu-steps with the verses in Gāyatrī-metre. Subsequent to the consecratory bath he offers six Pārtha offerings with the formulas "To Indra svāhā; to Choṣa svāhā; to Śloka svāhā; to Arṇśa svāhā, to Bhaga svāhā, to lord of Kṣetra svāhā."⁵ He offers twelve compensating offerings with the formulas, "To Pṛthivī svāhā, to Antarikṣa svāhā; to the heaven svāhā; to Sūrya svāhā, to the moon svāhā; to the constellations svāhā; to the waters svāhā; to the plants svāhā; to the trees svāhā; to the moving and static svāhā; to the flying around svāhā; to the crawling ones svāhā."⁵ Here he makes the Sviṣṭakṛt offering of the two oblations.⁶ Having covered he keeps them (the oblations) knowingly.

XII.12

(The sacrificer) wears the footwear of the skin of a hog—in the right foot with the formula, "Thou art the spirit of cattle;" in the left with the formula, "May my spirit be like thine."¹ He touches the earth with the formula, "Obeisance to mother goddess."¹ He puts down the right foot on it with the formula "Let me not injure mother goddess;"¹ the left one with the formula, "May mother goddess not injure me."¹ He steps out towards the north inbetween the Cātvala and the rubbish-heap with the formula, "Thou art the step of Viṣṇu; thou art the stepping of Viṣṇu; thou art the stepping out of Viṣṇu."¹

3. TS I.8.14.2

4. namely, *prati tyam nāma ... and sarve vrātā varuṇasyā'bhūvan ...* TS I.8.10.2, cf. BaudhŚS X.58; XI.7.

5. TS I.8.13.3

6. The remnants of the cake on twentyone potsherds for the Maruts and Āmikṣā for Viśve Devas. cf. BaudhŚS XII.10.

1. TS I.8.15.1

विष्णोः क्रमो ऽसि विष्णोः क्रान्तमसि विष्णोर्विक्रान्तमसीति । उत्तरत एते रथा युक्तास्तिष्ठन्ति । तान्दृष्ट्वैव प्रतिहितो ऽवतिष्ठति । अथ प्रतिहितस्य धनुरादायाधिज्यं कृत्वा रथमातिष्ठति मरुतां प्रसवे जेषमिति । आप्तं मन इति कूबरमभिनिर्यते । तं तदानीमेव प्रतिहितो ऽन्वातिष्ठति प्रससाहिषे पुरुहूत शत्रूनि । त्रिष्टुभान्वारभत इति ब्राह्मणम् । अथ प्रतिहिताय धनुः प्रयच्छन्नाह राजन्य एष षट्त्रिंशत्सु शम्याप्रव्याधेषु निर्जयेन सहस्रेणावसितस्तस्मा इषुमस्यतादपैनः राधुताज्जित्वैनं दक्षिणापथे-
नात्याकुरुतादिति । राजन्य एव सःशिष्टो भवति राजपुत्रस्त इषुमसिष्यति स त्वापरात्स्यति तस्मा उत्तरवर्गेण संमृज्येषु प्रयच्छतादिति । स तथा करोति ॥ १२ ॥ चतुर्थः ॥

अथाहाभिसर्प यजमान माहेन्द्रं ग्रहं ग्रहीष्यामीति । अन्वारब्धे यजमाने माहेन्द्रं ग्रहं गृह्णाति महाः इन्द्रो य ओजसेत्यनुद्रुत्योपयामगृहीतो ऽसि महेन्द्राय त्वा जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिर्महेन्द्राय त्वेति । अथैतान्मणीन्याचति राजतमौदुम्बरः सौवर्णमिति । त एते नानासूत्रेष्वोता भवन्ति । तानुत्तरस्य हविर्धानस्य मध्यमे वःशे प्रग्रथ्याप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते माहेन्द्राय । प्रस्तुते साम्नि संप्रैषमाहाजिसृत आजिं धावत दुन्दुभीन्समाघ्नताभिषोतारो ऽभिषुणुताग्रीदाशिरं विनयोलूखलमुद्वादय प्रतिप्रस्थातर्वारुणमेककपालं निर्वप सौम्यस्य विद्धीति । यथासंप्रैषं ते कुर्वन्ति । धावन्त्याजिसृतः । आघ्नन्ति दुन्दुभीन् । संप्रवदन्ति वाचः । संप्रोदिता वाचो ऽनुमन्त्रयते । शाम्यन्ति घोषाः शस्त्राय । होत्र एषोत्तमेति प्राहुः । होतुः कालात्पराडावर्तते ऽध्वर्युः । अभ्येनमाह्वयते होता ।

The chariots with horses yoked stand towards the north. Having gazed at them the deputy presents himself. Having taken up the bow from the deputy and having fastened the string, he ascends the chariot with the formula, "May I win (the enemies) in the impulse of Maruts."² He resorts to the pole of the chariot with the formula, "I have obtained the desired object."² The deputy stands by his side at that time with the verse, "O widely invoked Indra, thou assaultest the foes; may thy best strength, the gift be here. Do thou provide riches with thy right hand; thou art the lord of wealth-possessing rivers."² "He touches him with the Trīṣṭubh verse" So says the Brāhmaṇa.³ While handing over the bow to the deputy, the Adhvaryu says, "This ruler is set down with a thousand (cows) to be conquered at a distance of thirtysix throws of yoke-halter. Do thou shoot an arrow at him; offend him; having won him, drive him away towards the south." The ruler is also instructed: "The prince will shoot an arrow at you, he will offend you; having wipes off the arrow with the upper garment, do you return it to him." He acts accordingly.

XII.13

(The Adhvaryu) says, "O sacrificer, do you come up; I shall take up the draught for Mahendra." While the sacrificer has maintained contact with him, he takes up the draught for Mahendra with the verse, "Indra who is great in might, like a cloud full of water, grows with the praise by Vatsa;¹ thou art taken up with a support. I take thee agreeable to Mahendra."¹ Having wiped around, he keeps it with the formula, "This is thy birth-place; for Mahendra thee."¹ At this stage he asks for the beads—of silver, Udumbara and gold. They are woven in different strings. After having tied them on the middle beam of the northern Havirdhāna cart, having touched water, having taken two darbha-blades, having restrained speech and having hastened to the west, he introduces the Stotra. The Stotra for Mahendra is chanted.

After the Prastāva of the Sāman has been chanted, he gives out the call, "O Chariteers, run the race, do you beat the drums; O pressers, do you press the Soma; O Agnīdh, do thou churn out the curdle milk; make the mortar resound; O Pratiprasthātṛ, do thou pour out paddy for a cake on one potsherd for Varuṇa and keep an eye on (the cooked rice) for Soma." They act following the calls. The chariots run. Drums are beaten. They make all sounds. The Adhvaryu recites over the sounds (the formula) "Do you make sound for Indra ...".² The sounds cease for the recitation of the Śāstra. The chanters notify the Hotṛ: "This is the last (verse)." The Adhvaryu turns outwards in front of the Hotṛ. The Hotṛ invokes him.

2. TS III.4.11.4

3. TBr I.7.9.2

1. TS I.4.20.1

2. cf. BaudhŚS XI.8

प्रत्याह्वयते ऽध्वर्युः । शंसति । प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्य
 प्राडेत्योद्यच्छत एतं माहेन्द्रं ग्रहम् । अनूद्यच्छन्त इतरान् । उपोद्यच्छन्ते
 नाराशंसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमस्येति ।
 वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विनाराशंसाननुप्रकम्पयन्ति ।
 द्विर्हुतो माहेन्द्रः परिशेते । आयन्ति रथाः । आगतान् । रथान्दृष्ट्वा जपति
 समहमिन्द्रियेण वीर्येण सं मयेन्द्रियं वीर्यमिति । अथान्तरेण चात्वा-
 लोत्करावुदङ्ङुपनिष्क्रामति । उत्तरत एते रथा युक्तास्तिष्ठन्ति । तान्दृष्ट्वैव
 प्रतिहितो ऽवतिष्ठति । अथ प्रतिहितस्य धनुरादायाधिज्यं कृत्वा रथमातिष्ठति
 मरुतां प्रसवे जेषमिति । आप्तं मन इति कूबरमभिनिश्रयते । तं तदानीमेव
 प्रतिहितो ऽन्वातिष्ठति प्रससाहिषे पुरुहूत शत्रूनि । त्रिष्टुभान्वारभत इति
 ब्राह्मणम् । अथ प्रतिहिताय धनुः प्रयच्छन्नाहेदं ते धनुर्दायाद्यमसद्यदा
 त्वाभिषिञ्चामीदं ते ऽसदिति । अथैतेनैव यथेतमेत्यान्तरेण
 चात्वालोत्करावुपातीत्य पूर्वया द्वारा हविर्धानं प्रपाद्य प्राञ्च रथमावर्त्य
 तिष्ठति ॥ १३ ॥

तदेतान्मणीन्याचति राजतमौदुम्बरं सौवर्णमिति । सव्ये हस्ते राजतं
 प्रतिमुञ्चत इयदस्यायुरस्यायुर्मे धेहीति दक्षिण औदुम्बरमूर्गस्यूर्जं मे
 धेहीति दक्षिण एव सौवर्णं युङ्ङसि वर्चो ऽसि वर्चो मयि धेहीति ।

The Adhvaryu responds. The Hotṛ recites the Śastra; the Adhvaryu responds. Having responded to the reciting of the Śastra in the prescribed manner and having gone to the east, he lifts up the cup for Mahendra. The other (cups) are lifted up. (The Camasādhvaryus) lift up the Nārāsaṁsa goblets. The Adhvaryu causes to announce, "Do thou cause to listen." "Let it be heard," "O reciter of the Śastra, do you recite the yājñā for the offering of Soma." He offers twice at the Vaṣaṭ-utterance and at the second Vaṣaṭ-utterance. (The Camasādhvaryus) shake twice the Nārāsaṁsa goblets in a similar manner. The cup for Mahendra which is offered twice stays on.

The chariots return. Seeing the chariots which have returned, the sacrificer murmurs the formula, "May I be (furnished) with power and valour; may power and valour (be obtained) by me."³ He goes out towards the north in between the Cātvāla and the rubbish-heap. The chariots with horses yoked stand to the north. Having gazed at them, the deputy comes down. Having taken up the bow from the deputy and having adjusted its string, the sacrificer ascends the chariot with the formula, "May I conquer in the impulse of the Maruts."⁴ With the formula, "I have obtained the desired object."⁴ He resorts to the pole of the chariot. The deputy stands by his side at that time with the verse, "O widely invoked Indra, thou assaultest the foes ..."⁴ "He touches him with the Triṣṭubh verse," so says the Brāhmaṇa.⁵ While handing over the bow to the deputy, the Adhvaryu says, "Let this bow serve as thy heirdom; when I besprinkle thee, this would belong to thee." Having returned by the same route by which he had gone, having passed between the Cātvāla and the rubbish-heap, having led (the chariot) into the Havirdhāna-shed by the eastern door, and having turned the chariot so as to face the east, he stands.

XII.14

He asks for the beads of silver, Udumbara and gold. He ties on the sacrificer's left fist the silver bead with the formula (recited by the latter) "Thou art this much; thou art life; grant me life."¹ The Udumbara bead on the right fist with the formula, "Thou art strength; grant me strength."¹ The golden bead again on the right fist with the formula, "Thou art the yoker. Thou art radiance; grant me radiance."¹ At

3. TS I.8.15.1 : The words *sam maye 'ndriyaṁ vīryam* are absent. The exactly identical formula is not traced anywhere.

4. TS I.8.15.1

5. TBr I.7.9.2

1. TS I.8.15.2

अत्रास्मा आमिक्षामुपोद्यच्छते । तस्यां दक्षिणः हस्तमुपावहरति मित्रो ऽसीति वरुणो ऽसीति सव्यम् । अथैनामभिमृशति समहं विश्वैर्देवैरिति । अथैनामपिधाय प्रज्ञातां निदधाति । तदेतान्मणीनेकस्मिन्सूत्र आवयति मध्यत औदुम्बरं करोति । तान्ग्रीवासु प्रतिषज्यैतेनैव यथेतमेत्याग्रेणाग्रीध्रं प्राञ्चः रथमावर्त्यावतिष्ठति । अथाग्रीध्रे रथविमोचनीया जुहोत्यग्रये गृहपतये स्वाहेति चतस्रः सुवाहुतीः । अथास्यैतत्पुरस्तादेवाग्रेणाग्रीध्रः रथवाहने प्रागीषं योग्यकृत-मुपस्थितं भवति । तस्मिन्सह संग्रहीत्रा रथवाहने रथमादधाति । सुवगादिवैनं लोकादन्तर्दधाति । हंसः शुचिषदित्यादधाति । ब्रह्मणैवैनमुपावहरति ब्रह्मणादधाति । अतिच्छन्दसादधातीति ब्राह्मणम् । अथास्यैतत्पुरस्तादेव जघनेनाग्रीध्रं चतुरपस्त्रावं वाष्टापस्त्रावं वा विमितं कारितं भवति । तस्य मध्यत औदुम्बरीमासन्दीं निमिनोति क्षत्रस्य नाभिरसीति । तस्यामुत्तरमष्टनमधीवासमास्तृणाति क्षत्रस्य योनिरसीति । अथैनामासीदिति । आसीदन्तमनुमन्त्रयते स्योनामासीद सुषदामासीद मा त्वा हिंसीदिति । मा मा हिंसीदिति ततः प्रत्याह । आसन्नमभिमन्त्रयते निषसाद धृतव्रतो वरुणः पस्त्यास्वा साम्राज्याय सुक्रतुरिति । अथैनमृत्विजः पर्युपविशन्ति । पुरस्तादध्वर्युरुपविशति दक्षिणतो ब्रह्मा पश्चाद्धोतोद्गातोत्तरतः । ततः प्राञ्चो वोदञ्चो वा रत्निनः । सो ऽध्वर्युमभिवदति ॥ १४ ॥

this stage he brings him the Āmīkṣā. (The sacrificer) puts his right hand into it with the formula, "Thou art Mitra."² The left one with "Thou art Varuṇa."² He touches it with the formula, "May I be (united) with Viśve Devas."² Having covered it, the Adhvaryu keeps it knowingly. He weaves the beads into a single thread; he puts the Udumbara one in the middle. Having suspended them into the neck, having come back by the same route by which he had gone and having turned the chariot in front of the Āgnīdhra chamber so as to face the east, he stops. The Adhvaryu offers on the Āgnīdhriya fire four spoonfuls pertaining to the unyoking of the chariot, respectively with the formulas, "To Agni lord of the house svāhā; to Soma the lord of plants svāhā; to the power of Indra svāhā; to the brilliance of the Maruts svāhā."¹ A chariot-carrying wagon with its pole towards the east with oxen yoked is already kept ready in front of the Āgnīdhra chamber. The Adhvaryu keeps the chariot together with the charioteer upon the wagon. "He thereby keeps it away from the heavenly world."³ He raises the chariot on the wagon with the verse, "The chariot (is) seated on the wagon, the illuminating, lying in the midregion, like the Hotṛ seated within the altar, the wandering seated in a residence, seated for human being, seated in a thing to be chosen, seated by the cosmic order, seated in the varied protection, born of waters, born in the earth, born of law, born of wood, truth and developing."⁴ "He takes it down with a formula; raises with a formula, He raises with the verse in the Aticchandās metre."³ So the Brāhmaṇa says.

A square shed with four or eight leakages is already got prepared for him to the west of the Āgnīdhra chamber. In its centre he fixes a stool of Udumbara with the formula, "Thou art the navel of ruling power."⁵ Over it he spreads a skin to be worn as a garment⁶ With the formula, "Thou art the womb for a ruling person."⁵ The sacrificer sits upon (the stool). The Adhvaryu follows the sitting of the sacrificer with the formula, "Do thou sit upon the pleasant one; do thou sit upon one easy for sitting; may it not injure thee."⁵ The other one (i.e. the sacrificer) responds, "May it not injure me."⁵ He recites over the sacrificer who is seated the verse, "Varuṇa who maintains the order, the doer of good deeds, has sat down in the house for sovereignty."⁵ The priests sit down around him (the sacrificer). The Adhvaryu sits to the east, the Brahman to the south, the Hotṛ to the west, and the Udgātṛ to the north. The Ratnins sit down to the east or to the north. He (the sacrificer) says to the Adhvaryu:

2. TS I.8.16.1

3. TBr I.7.9.6

4. TS I.8.15.2 This verse occurs in the various Vedic texts and is explained in different aspects. Bhaṭṭa Bhāskara in his commentary on the TS-passage has explained this verse in three ways: Adhyātma, Adhidaiva and Adhiyājña.

5. TS I.8.15.2

6. *uttaramaṣṭanam* is obscure. Other Sūtra texts have *kṛtṭyadhīvāsa*.

ब्रह्मा३निति । त्व२ राजन्ब्रह्मासीत्याहाध्वर्युः सवितासि सत्यसव
 इति । ब्रह्मा३निति ब्रह्माणम् । त्व२ राजन्ब्रह्मासीत्याह ब्रह्मेन्द्रो ऽसि
 सत्यौजा इति । ब्रह्मा३निति होतारम् । त्व२ राजन्ब्रह्मासीत्याह होता मित्रो
 ऽसि सुशेव इति । ब्रह्मा३नित्युद्गातारम् । त्व२ राजन्ब्रह्मासीत्याहोद्गाता
 वरुणो ऽसि सत्यधर्मेति । सुश्लोका३२ इति क्षत्तारम् । त्व२ राजन्सुश्लोको
 ऽसीत्याह क्षत्ता । सुमङ्गला३२ इति संग्रहीतारम् । त्व२ राजन्सुमङ्गलो
 ऽसीत्याह संग्रहीता । सत्यराजा३निति भागदुधम् । त्व२ राजन्सत्य-
 राजासीत्याह भागधुक् । सप्त पुण्यनाम्नो ऽभ्युद्याथास्मै स्म्यं प्रयच्छतीन्द्रस्य
 वज्रो ऽसि वार्त्रघ्नस्तेन मे रध्येति । तेन ते रध्यासमितीतरः प्रतिगृह्णाति ।
 त२ संप्रयच्छति सूताय सूतग्रामणिने सजाताय सजातग्रामणिने संग्रहीत्रे
 ऽक्षावापगोव्यच्छाभ्यामन्ततः । तेन तौ मध्यतो ऽधिदेवनमुद्धृत्य तिस्रः
 पञ्चाशतः सौवर्णानक्षान्निवपतः । अथास्मै पञ्चाक्षानपच्छिद्य प्रयच्छति
 दिशो ऽभ्यय२ राजाभूदिति । ता२स्तदानीमेवाक्षेष्वपिसृजति । अथै-
 तमोदनमुद्बुवते । नाना२शिनौ ब्रह्मा च यजमानश्च समाना२शिनौ सूतग्रामणिनौ
 समाना२ शिनौ क्षत्तसंग्रहीतारौ । स यो नु मताक्ष इव स राज्ञ आसन उप-
 विश्य चतुःशतमक्षानपच्छिद्याहोद्भिन्न२ राज्ञ इति । तानेव मनाव्समन्तानिव
 कृत्वाह कृतं ब्राह्मणस्येति । अथैतमोदनमुद्बुवते । समाना२शिनौ ब्रह्मा च
 यजमानश्च नाना२शिनौ सूतग्रामणिनौ नाना२शिनौ क्षत्तसंग्रहीतारौ । स यः
 पराजयते तस्यैनं कुले क्षत्ता पाचयति । यावदेष ओदनः पच्यते तावदेष
 होता शौनःशेषमाख्यापयते हिरण्मये कशिपावासीनः । तस्मा अध्वर्युः
 प्रतिगृणाति हिरण्मये कूर्च आसीनः ॥ १५ ॥

XII.15

"O Brahman,," "You O King, are the Brahman"¹ says the Adhvaryu, "You are Savitr of true impulse." He says to the Brahman, "O Brahman," "You O King, are the Brahman"¹ says the Brahman, "You are Indra of true valour."¹ He says to the Hotṛ, "O Brahman," "You O king are the Brahman." says the Hotṛ, "You are Mitra the very kind."² He says to the Udgāṭṛ, "O Brahman," "You O King are the Brahman." Says the Udgāṭṛ, "You are Varuṇa of true law."² He says to the chamberlain, "O Suśloka." "You O King, are Suśloka" says the chamberlain. He says to the charioteer, "O Sumaṅgala." "You O King, are Sumaṅgala," says the charioteer. He says to the tax-collector, "O Satyarājan." "You O King, are Satyarājan" says the tax-collector. Having addressed seven persons having auspicious names. he (the sacrificer) hands over the wooden sword to each of them with the formula, "Thou art the thunderbolt of Indra, killer of what belongs to Vṛtra; do thou kill my (enemies)."² Each latter receives it saying "Let me kill your (enemy)." He hands it over serially to a groom, to a groom who is a village-chief, to a kinsman, to a kinsman who is a village chief, to a charioteer, and finally to a keeper of the gambling table and to one who torments a cow. Having dug out the gambling place in the centre, they pour down one hundred and fifty dice of gold.

Having taken out five dice, he hands them over to him (sacrificer) with the formula, "This (sacrificer) has become the king over the quarters."² He immediately inserts them into the dice. They then announce cooked rice as the stake. The Brahman and the sacrificer have different shares; the groom and the village-chief get a common share; the chamberlain and the charioteer get a common share. One who is an expert in dice takes the king's seat and having seized one hundred and four gold dice says, "The king's share is taken away." Having made them touch each other a little at the edges, he says, "The brāhmaṇa has won the Kṛta." Again they announce cooked rice as the stake. The Brahman and the sacrificer get a common share; the chamberlain and the village-chief have different shares; the groom and the charioteer get different shares. One who is defeated—at his residence the groom cooks the rice-grains. While the rice is being cooked, the Hotṛ seated on a golden mat, is made to tell the legend of Śunahśepa. The Adhvaryu seated on a bunch of golden sticks responds to him.

1. TS I.8.16.1

2. TS I.8.16.2

ओः होतस्तथा होतः सत्यः होतररात्म होतरिति । यद्यु वै होता नाध्येत्यन्य उ होत्राशःसी शःसति । तस्मा उ प्रतिप्रस्थाता प्रतिगृणाति । परःशतं भवतीति ब्राह्मणम् । यदैष ओदनः पक्रो भवत्यथैनमेकधोद्धृत्य ब्रह्मण उपहरति । तस्मा एताः श्रैव मणीन्ददाति शतं विपथं चतुष्पात्क्षेत्रम् । अथ होत्रे ददाति शतं विपथः हिरण्मयं कशिपु । अथोद्गात्रे ददाति शतं विपथम् । अथाध्वर्यवे ददाति शतं विपथः स्वरथं तिस्रः पञ्चाशतः सौवर्णानक्षान्हिरण्मयं कूर्चमिति । अत्रैभ्य एतन्निर्जयः सहस्रं चतुर्धा कृत्वा ददाति । अथैनमेतयासन्द्या सद आवहन्त्या वा ब्रजति । अन्वायन्त्येनमेते चमसाः । अत्रैतयोर्हविषोरिडामुपह्वयते । इडोपहृतं माहेन्द्रः होता चैवाध्वर्युश्च संभक्षयतः । नराशःसपीतेन नाराशःसान् । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते । अथेन्द्राय त्वेन्द्राय त्वेत्येवं त्रिभिरुक्थ्यपर्यायैश्चरति । संतिष्ठते माध्यंदिनः सवनम् । प्रसर्पन्ति तृतीयसवनाय । प्रसिद्धमादित्यग्रहेण चरित्वाग्रयणं गृह्णाति । अथोक्थ्यं गृह्णाति । समानं कर्मा पवमानात् । पवमानेन चरित्वा स्वे धामन्पशुभ्यां चरति । तयोर्नाना मनोते नाना देवते नाना प्रत्यभिमर्शनौ नाना वसाहोमौ समानो वनस्पतिः समानः स्विष्टकृत्यैषवान्समानीडा

XII.16

"Om O Hotṛ." "So O Hotṛ." "True O Hotṛ." "We have flourished O Hotṛ." If the Hotṛ has not learned it, somebody who is aware of the Hotṛ's recitings pronounces it. The Pratiprasthātṛ responds to him. "The story extends beyond a hundred (verses)." So says the Brāhmaṇa.¹ When the rice is cooked, the Adhvaryu scoops it at one attempt, and presents it to the Brahman. The sacrificer gives away to him the beads and a hundred chariots fit for going along untrodden path and a field measuring four measures.² To the Hotṛ he gives a hundred chariots going along untrodden path and golden bed. To the Udgātṛ he gives a hundred chariots going along untrodden path. To the Adhvaryu he gives a hundred chariots going along untrodden path, his own chariot, a hundred and fifty dice of gold and the bunch of gold sticks. He divides the cows to be conquered in four parts and gives them away. The sacrificer while being seated on the wooden stool is brought into the Sadas; or he himself comes. The goblets are brought subsequently. The Hotṛ invokes the Idā pertaining to the two oblations.³ The Hotṛ and the Adhvaryu consume together the Māhendra draught along with the Idā which has been invoked. The Nārāsaṁśa goblets are consumed with the Nārāsaṁśapīta formula.⁴ The three (the Hotṛ, the Adhvaryu and the Pratiprasthātṛ) give consent to each other and consume the Hotṛ's goblet. The goblets are consumed by the respective Camasins. They touch themselves with the verse, "Do thou impel my limbs..."⁵ The goblets are not swollen. Consuming in entirety, they cleanse them. The Adhvaryu goes through the procedure of three Ukthya rounds (each time taking up the draught) with "For Indra thee." "For Indra thee." The Midday pressing is concluded.

They proceed to the third pressing. Having offered the draught to Āditya in the prescribed manner, the Adhvaryu fills in the Āgrayaṇa vessel. Then he fills in the Ukthya vessel. The procedure upto the (Ārbhava) Pavamāna is similar. Having gone through the rite of the (Ārbhava) Pavamāna, he goes through the rite of offering (the organs of) two (savaniya) animals, in the proper order. For them there should be separate Manotā hymns, separate divinities, separate touchings (of the cooked organs), separate offerings of oily portion of flesh, a common offering to Vanaspati, a common Sviṣṭakṛt offering characterised by a call (to the Hotṛ by Maitrāvaruṇa), common Idā, common offering to the quarters. According to some teachers there should be separate offerings.⁶ The rites up to the Avabhṛtha are

1. TBr I.7.10.6

2. *pād* = *nivartana* (20 rods) according to Bhavasvāmin.

3. cf. BaudhŚS XII.14

4. cf. BaudhŚS VII.17

5. TS III.2.5.3; BaudhŚS VII.17

6. cf. BaudhŚS IV.9

समान्यो दिशः । नाना दिश इत्येके । समानं कर्मावभृथात् । अथैतस्मिन्नवभृथ
 उपाददते चार्मपक्ष्यावुपानहौ । प्रप्लाव्य वाराही चार्मपक्षीभ्यामुदेति । सो
 ऽपामन्ते जुहोत्यपां नप्त्रे स्वाहेति । विषुवति दर्भस्तम्बे जुहोत्यूर्जो नप्त्रे
 स्वाहेति । पुनरेत्य गार्हपत्ये जुहोत्यग्रये गृहपतये स्वाहेति । प्रसिद्धो
 ऽवभृथः । उदयनीयेष्ट्येष्ट्या मैत्रावरुणीं वशामुपाकरोति । तस्यै प्रसिद्धं
 वपया चरित्वा नैव श्मश्रूणि वपते न केशान् । संतिष्ठत एष उक्थ्यो
 ऽभिषेचनीयश्चतुस्त्रिंशपवमानः सहस्रदक्षिण उदवसानीयान्तः ॥ १६ ॥
 पञ्चमः ॥

अथास्यैषा पुरस्तादेव जुष्टे देवयजने सप्तसु शम्याप्रव्याधेषु शाला
 कारिता भवति । सो ऽत्रैवाग्रेयमष्टाकपालं निर्वपति । हिरण्यं ददाति ।
 शम्यान्यास उदवसाय वसति । सारस्वतं चरुम् । वत्सतरीं ददाति । द्वितीये
 शम्यान्यास उदवसाय वसति । सावित्रं द्वादशकपालम् । उपध्वस्तं ददाति ।
 तृतीये शम्यान्यास उदवसाय वसति । पौष्णं चरुम् । श्यामं ददाति । चतुर्थे
 शम्यान्यास उदवसाय वसति । बार्हस्पत्यं चरुम् । शितिपृष्ठं ददाति । पञ्चमे
 शम्यान्यास उदवसाय वसति । ऐन्द्रमेकादशकपालम् । ऋषभं ददाति ।
 षष्ठे शम्यान्यास उदवसाय वसति । वारुणं दशकपालम् । महानिरष्टं
 ददाति । अथ सप्तमे ऽहञ्छालामध्यवस्यति । एतदेवाहर्दीक्षते । अथ वै
 भवति सद्यो दीक्षयन्ति सद्यः सोमं क्रीणन्ति पुण्डरिस्त्रिंशं प्रयच्छतीति ।
 अथैनं तीर्थादानीय पवयित्वा पुण्डरिस्त्रिंशजिनमुदानीय दीक्षणीयामिष्टिं

similar.⁷ For the Avabhṛtha they procure footwear with the two sides made of leather. Having floated the footwear of boars's skin on water, the sacrificer comes up with the footwear with leathern sides. The Adhvaryu makes an offering by the side of water with the formula, "To the great grandson of waters svāhā."⁸ Midway he offers over the cluster of darbha-blades with the formula, "To the great grandson of strength svāhā."⁸ Having returned back he makes an offering on the Gārhapatyā with the formula, "To Agni lord of house svāhā."⁸ The Avabhṛtha rite takes place as prescribed. Having performed the Udayanīyā Iṣṭi, he dedicates a barren cow to Mitra-Varuṇa. After the omentum has been offered in the prescribed manner, the sacrificer does not get his beard shaved nor the hair. This Abhiṣecanīyā Ukthya sacrifice with the Pavamāna stotras of thirty four stomas and involving the Dakṣiṇās of a thousand cows comes to an end concluded with the Udavsānīyā Iṣṭi.

XII.17

For him a shed is already got prepared in an already approved sacrificial place at a distance of seven throws of a yoke-halter. Here he offers a cake on eight potsherds to Agni. He gives away gold (as Dakṣiṇā). Having moved to a place at a distance of a throw of a yoke-halter, he halts. He offers cooked rice to Sarasvatī. He gives away a heifer (as Dakṣiṇā). Having advanced at a distance of the second throw of the yoke-halter, he halts. He offers a cake on twelve potsherds to Savitrī. He gives away a speckled (bull). Having advanced at a distance of the third throw, he halts. He offers cooked rice to Pūṣan. He gives away a blackish (bull). Having advanced at a distance of the fourth throw, he halts. He offers cooked rice to Bṛhaspati. He gives away a white-backed (bull). Having advanced at a distance of the fifth throw, he halts. He offers a cake on eleven potsherds to Indra. He gives away a bull. Having advanced at a distance of the sixth throw, he halts. He offers a cake on ten potsherds to Varuṇa. He gives away a castrated bull.

On the seventh day he stays at the shed. He gets initiated on that day. It is indeed said "(They act as related in that) they initiate (the sacrificer) and purchase the Soma the same day. (The Adhvaryu) gives a garland of lotuses (for non-relatedness)."¹ Having brought him (bathed) from a water-place, having ceremonially purfied (with bunches of darbha-grass) and having made him wear a lotus garland, the Adhvaryu performs the Dikṣanīyā Iṣṭi. At its conclusion the sacrificer

7. cf. BaudhŚS VIII.12-18

8. TS I.8.16.2

1. TBr I.8.2.1. The lotuses are both-made of gold and brought from the river according to Baudhāyana's view BaudhŚS XX.20.

निर्वपति । तस्याः संस्थितायां मुष्टी चैव न करोति वाचं च न यच्छति ।
 निदधत्यस्मा एतद्धविरुच्छिष्टं व्रतभाजनम् । अथ प्रायणीयामिष्टिं निर्वपति ।
 हविष्कृता वाचं विसृजते । अत्रास्मा एतद्धविरुच्छिष्टं प्रयच्छन्ति व्रतभाजनम् ।
 अथ प्रायणीयेन चरति । प्रायणीयेन चरित्वा पदेन चरति । पदेन चरित्वा
 दशभिः साण्डैर्वत्सतरै राजानं क्रीत्वोह्यातिथ्यं निर्वपति । आतिथ्येन
 प्रचर्य पुरस्तादुपसदाः सौम्यं चरुम् । बभ्रुं ददाति । अथ मध्यमे
 उपसदावन्तरेण त्वाष्ट्रमष्टाकपालम् । शुण्ठं ददाति । अथोपरिष्ठादुपसदां
 वैष्णवं त्रिकपालम् । वामनं ददाति । अथाहवनीयं प्रणयति । आहवनीयं
 प्रणीय सदोहविधानि संमिनोति । सदोहविधानि संमित्याग्रीषोमौ प्रणयति ।
 अग्रीषोमौ प्रणीय यूपस्यावृता यूपमुच्छ्रयति । स्वर्वन्तं यूपमुत्सृज्याग्रीषोमीयं
 पशुमुपाकरोति । तस्य प्रसिद्धं वपया चरित्वा सारस्वतीर्वसतीवरीर्गृह्णाति ।
 अथ पशुपुरोडाशं निर्वपति । इडान्तः पशुपुरोडाशः संतिष्ठते । पत्नीसंयाजान्तः
 पशुर्हृदयशूलान्त इत्येके । अथ वसतीवरीः परिहृत्य पयाः सि
 विशिष्योपवसन्ति । अथातो महारात्र एव बुध्यन्ते । प्रातराज्यानि गृहीत्वा
 राजानमुपावहृत्य प्रातरनुवाकमुपाकरोति । परिहिते प्रातरनुवाके ऽपो
 ऽच्छैति । अद्भिरुदैति ॥ १७ ॥

अग्निष्टोमं क्रतुमुपैति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते ।
 समानं कर्माश्विनाद्गृहात् । आश्विनं ग्रहं गृहीत्वा द्वे रशने आदाय
 यूपमभ्यैति । स्वर्वन्तं यूपमुत्सृज्याग्नेयं पशुमुपाकरोति । तस्य प्राजापत्यस्तूपर
 उपालम्भ्यो भवति । तयोः प्रसिद्धं वपाभ्यां चरित्वा प्रसर्पन्ति प्रातः

does not close the fists nor does he restrain speech.² The remnants of the oblations are preserved for him as a share of his Vrata-food. The Adhvaryu pours out paddy for the Prāyaṇīyā Iṣṭi. The sacrificer releases speech at the call to the preparer of the oblation-material. The remnants of the oblation are given to the sacrificer as a share of Vrata-food. The Adhvaryu offers the Prāyaṇīya offering. After having offered the Prāyaṇīya-offering, he goes through the rite of collecting the earth) of the foot-print.³ Having performed the rite of foot-print, having purchased Soma with ten young bulls, and having carried it (to the Prāgvaṁśa shed) he performs the Ātithyeṣṭi. Having performed the Ātithyeṣṭi, he offers cooked rice to Soma prior to the Upasads. The sacrificer gives away a white and red bull. Inbetween the two middle Upasads he offers a cake on eight potsherds to Tvaṣṭr. The sacrificer gives away a weak bull. Subsequent to the Upasads he offers a cake on three potsherds to Viṣṇu. He gives away a short bull.

The Adhvaryu carries forth the Āhavanīya fire, Having carried forth the Āhavanīya fire, he erects the Havirdhāna and Sadas Sheds. Having erected the Havirdhāna and the Sadas sheds, he carries forth fire and Soma. Having carried forth fire and Soma, he raises the sacrificial post with the procedure therefor. Having furnished the sacrificial post with a splinter, he dedicates the animal to Agni-Soma. Having offered its omentum in the prescribed manner, he takes up Vasatīvarī waters from the river Sarasvatī. He then offers the Paśupuroḍāśa. The Paśupuroḍāśa is concluded with the invocation of Iḍā. The animal-sacrifice comes to an end with the Patnīsaṁyāja offerings; according to some teachers with the discarding of the heart-spike. After the Vasatīvarī waters have been carried around and instructions have been given in respect of the various milks, they pass over. They rise up at early dawn. Having up clarified butter in the various ladles and having taken down Soma (from the southern Havirdhāna cart), the Adhvaryu introduces the recitation of the Prātaranuvāka. When the Prātaranuvāka has been concluded, he approaches the waters. He comes with waters.

XII.18

The Adhvaryu employs the Kratukaraṇa verse as applied in the Agniṣṭoma.¹ The pressing of Soma (takes place) in the prescribed manner. Draughts are taken in the prescribed manner. The procedure upto the draught for the Āśvins is similar. Having taken the draught for the Āśvins and having taken up two cords, he approaches the sacrificial post. Having furnished the post with a splinter, he

2. cf. BaudhŚS VI.5

3. cf. BaudhŚS VI.13

1. He offers a spoonful of clarified butter with the verse *yam agne prtsu martyam* ... cf. BaudhŚS VII.4.

सवनाय । पूर्वस्यां द्वारि सूतग्रामण्यावुपतिष्ठतो ऽपरस्यां क्षत्तसंग्रहीतारौ ।
 प्रसर्पतः पृच्छतः का ते माता का ते मातामहीति । स य आ दशम्यै
 संपादयत्यति तं सृजन्ति । अथ यो न संपादयति दीर्घवशेन तमुपानुदन्ति ।
 स य आह वैश्या मे माता सावित्रीति वाति तं सृजन्ति विशो विवाहान्
 गोप्तार इति वदन्तः । दशदशात्र चमसमभिसंजानते । ऋजुधा प्रातःसवनं
 संतिष्ठते । प्रसर्पन्ति माध्यंदिनाय सवनाय । प्रसिद्धो ऽभिषवः । प्रसिद्धं
 ग्रहा गृह्यन्ते । समानं कर्मा दाक्षिणेभ्यः । दाक्षिणानि हुत्वा प्राकाशावध्वर्यवे
 ददाति स्रजमुद्रात्रे रुक्मं होत्रे ऽश्वं प्रस्तोतृप्रतिहर्तृभ्यां द्वादश पष्ठौहीर्ब्रह्मणे
 वशां मैत्रावरुणायर्षभं ब्राह्मणाच्छंसिन वाससी नेष्टापोतृभ्यां स्थूरि
 यवाचितमच्छावाकायानड्वाहमग्रीधे । भार्गवो होता भवति । श्रायन्तीयं
 ब्रह्मसामं भवति वारवन्तीयमग्निष्टोमसामम् । ऋजुधा माध्यंदिनं सवनं
 संतिष्ठते । प्रसर्पन्ति तृतीयसवनाय । प्रसिद्धमादित्यग्रहेण चरित्वाग्रयणं
 गृह्णाति । समानं कर्मा पवमानात् । पवमानेन चरित्वा स्वे धामन्यशुभ्यां
 चरति । तयोर्नाना मनोते नाना देवते नाना प्रत्यभिर्मर्शनौ नाना वसाहोमौ
 समानो वनस्पतिः समानः स्विष्टकृत्प्रैषवान्समानीडा समान्यो दिशः ।
 नाना दिश इत्येके । समानं कर्मावभृथात् । प्रसिद्धो ऽवभृथः ।
 उदयनीययेष्ट्येष्टा मैत्रावरुणीं वशामुपाकरोति । तस्यै प्रसिद्धं वपया
 चरित्वा दक्षिणे वेद्यन्ते श्मश्रूण्येव वपते न केशान् । संतिष्ठत एषो
 ऽग्निष्टोमः सप्तदशो दशपेयः सहस्रदक्षिण उदवसानीयान्तः ॥ १८ ॥
 षष्ठः ॥

अथ पञ्चहविषा दिशामवेष्ट्या यजते । आग्नेयमष्टाकपालं निर्व-
 पत्यैन्द्रमेकादशकपालं वैश्वदेवं चरुं मैत्रावरुणीमामिक्षां बार्हस्पत्यं चरुमिति ।

dedicates the animal to Agni. A hornless goat is to be offered to Prajāpati. After their omenta have been offered in the prescribed manner, the priests enter the Sadas for the morning pressing. The chamberlain and the village-chief appear at the eastern door, and the groom and the charioteer at the western door. To those entering (the Sadas) they ask, "Who is your mother? Who is your mother's mother?" They allow him to enter who tells the names up to the tenth generation. One who is unable to do so, him they drive away by means of a long bamboo. One who says "My mother is a Vaiśya woman" or "My mother is Sāvitrī, him they admit saying that "the Vaiśyas are the protectors of marriages." Here ten persons consume each one of the goblets. The morning pressing comes to a conclusion straightway.

They proceed to the midday pressing. The Soma-pressing is well known. Draughts are taken in the prescribed manner. The procedure up to the offerings pertaining to the Dakṣiṇās is similar. After having offered the oblations pertaining to Dakṣiṇās, the sacrificer gives two mirrors to the Adhvaryu. The garland of lotuses to the Udgātṛ; the golden plate to the Hotṛ; the horse to the Prastotṛ and Pratihartṛ, twelve heifers to the Brahman, a barren cow to the Maitrāvaruṇa; a bull to the Brāhmaṇaccharṣin; two pieces of cloth to the Neṣṭṛ and the Potṛ; a wagon laden with barley and drawn by a single ox to the Acchāvāka, and an ox to the Agnīdh. The Hotṛ is one who belongs to the Bhṛgu gotra. The Śrāyantiya Sāman is chanted corresponding to the Brāhmaṇaccharṣin's Śastra. The Vāravantiya is the Agniṣṭoma Sāman. The Midday pressing comes to a close straightway.

They proceed to the third pressing. Having offered the draught to Āditya in the prescribed manner, the Adhvaryu takes a draught in the Āgrayana vessel. The ritual upto the (Ārbhava) Pavamāna is similar. After having gone through the (Ārbhava) Pavamāna rite, the Adhvaryu offers two animals in the proper order. For them there are separate Manotā hymns, separate deities, separate touching of the cooked organs, separate offerings of oily portion of flesh, a common offering to Vanaspati, a common Sviṣṭakṛt-offering characterised by a call by the Maitrāvaruṇa, a common Idā-invocation, and common offerings to the quarters. According to some teachers there should be separate offerings. The procedure upto the Avabhṛtha is similar. The Avabhṛtha takes place as is prescribed. After having performed the Udayaniyeṣṭi, the Adhvaryu dedicates a barren cow to Mitra-Varuṇa. After the omentum of the cow has been offered in the prescribed manner, the sacrificer gets his beard shaved on the southern corner of the Mahāvedi; he does not get his hair shaved. This Agniṣṭoma characterised by seventeen stomas—the Daśapeya sacrifice, involving the gift of a thousand cows ends with the Udavasāniyeṣṭi.

XII.19

The Adhvaryu performs the Diśām Aveṣṭi sacrifice of five oblations. He offers a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra, cooked rice

अथ वै भवति हविषोहविष इष्ट्वा बार्हस्पत्यमभिघारयतीति । स हविषोहविष इष्ट्वा बार्हस्पत्यमभिघारयति । अन्वाहार्यमासाद्यैता आदिष्टदक्षिणा ददाति । अथ द्विपशुना पशुबन्धेन यजते । आदित्यां मल्हां गर्भिणीमालभते मारुतीं पृथ्निं पष्ठौहीम् । गर्भिण्यादित्या भवत्यगर्भा मारुती । आदित्यया पूर्वया प्रचरति मारुत्योत्तरया । उच्चैरादित्याया आश्रावयत्युपांशु मारुत्यै । संतिष्ठते यथा द्विपशुः पशुबन्धस्तथा । अथ सात्यदूतानां हविर्भिर्यजते । अश्विभ्यां पूष्णे पुरोडाशं द्वादशकपालं निर्वपति सरस्वते सत्यवाचे चरुं सवित्रे सत्यप्रसवाय पुरोडाशं द्वादशकपालम् । अन्वाहार्यमासाद्य तिसृधन्वं शुष्कदृतिं ददाति । तं प्रतिराजभ्यः प्रहिणोति । स यः प्रतिगृह्णाति मित्रो म इति तं वेद । अथ यो न प्रतिगृह्णात्यमित्रो म इति तं वेद । अथ पूर्वैः प्रयुजां हविर्भिर्यजते । आग्नेयमष्टाकपालं निर्वपति सौम्यं चरुं सावित्रं द्वादशकपालं बार्हस्पत्यं चरुं त्वाष्ट्रमष्टाकपालं वैश्वानरं द्वादशकपालम् । अन्वाहार्यमासाद्य दक्षिणं रथवाहनवाहं ददाति । अथ पौर्णमासवैमृधाभ्यामिष्टोत्तरैः प्रयुजां हविर्भिर्यजते । सारस्वतं चरुं निर्वपति पौष्णं चरुं मैत्रं चरुं वारुणं चरुं क्षैत्रपत्यं चरुमादित्यं चरुम् । अन्वाहार्यमासाद्योत्तरं रथवाहनवाहं ददाति ॥ १९ ॥

अत्रैतद्द्वादशाहं व्रतं चरति । आङ्गे । न दतो धावते । अभ्यङ्गे । न प्रमन्दयते । युध्यते युद्ध आगते । अग्निहोत्रोच्छेषणव्रतो वा यजमानो भवति । भक्तमु पत्न्या आहरन्ति । अथास्यैतत्पुरस्तादेव जुष्टे देवयजने तिस्रः शालाः कारिता भवन्ति । स दक्षिणाध्यां शालामध्यवसाय .

to Viśve Devas, Āmiksā to Mitra-Varuṇa and cooked rice to Br̥haspati. It is indeed said in the Brāhmaṇa, "Having offered the oblations one by one, he pours clarified butter over the cooked rice to Br̥haspati."¹ Having offered the oblations one by one, he pours clarified butter over the cooked rice for Br̥haspati. Having placed the Anvāhārya cooked rice (within the altar), the sacrificer gives the prescribed Dakṣiṇās. Then he performs the animal-sacrifice of two animals. He offers a dew-lapped pregnant (cow) to Aditi, and a spotted heifer to Maruts. (The cow to be offered) to Aditi is pregnant; (the heifer to be offered) to Maruts is not pregnant. He first offers to Aditi; then to Maruts. He gives loudly the call in respect of the offering to Aditi; in a low tone to Maruts. The sacrifice comes to a conclusion like the one of two animals.

The sacrificer then offers Sātyadūta offerings. He offers a cake on twelve potsherds to the Āśvins and Pūṣan, cooked rice to truth speaking Sarasvant and a cake on twelve potsherds to Savitr̥ of true impulse. Having placed the Anvāhārya cooked rice (within the altar), he gives away a bow with three arrows and a dried leather-bag. The Adhvaryu sends these to rival kings. One who receives these, him he takes as his friend; one who does not, him he understands as his foe. Then he offers the prior Prayuj offerings. He offers a cake on eight potsherds to Agni, cooked rice to Soma, a cake on twelve potsherds to Savitr̥, cooked rice to Br̥haspati, a cake on eight potsherds to Tvaṣṭr̥, and a cake on twelve potsherds to Vaiśvānara Agni. Having placed the Anvāhārya cooked rice (within the altar), the sacrificer gives away the southern side horse of the chariot-carrying wagon. Having performed the Full-moon and the Vaimṛdha sacrifices, he offers the posterior Prayuj offerings. He offers cooked rice to Sarasvatī, cooked rice to Pūṣan, cooked rice to Mitra, cooked rice to Varuṇa, cooked rice to Kṣetrapati and cooked rice to Aditi. Having placed the Anvāhārya cooked rice (within the altar), the sacrificer gives away the northern side horse of the chariot-carrying wagon.

XII.20

At this stage the sacrificer observes the twelve days vow. He puts collyrium into his eyes; he does not cleanse his teeth; he applies clarified butter to his body; he does not comb his hair.¹ He fights if required.² If he likes, he takes the remnants of Agnihotra as food; cooked food is provided for the sacrificer's wife. For him three

1. TBr I.8.3.1

1. The printed text reads *na pramandayate* which seems doubtful, Bhavasvāmin reads *praskandayate* and gives the meaning *na khatvāyām śete na keśān vilikhate*.

2. He proceeds while reciting the verse *apendra dviṣato manah* TS III.5.8.1; 9.2 cf. BaudhŚS VII.4.

मथित्वाग्रीन्विहृत्य प्रतीचीनस्तोमाय केशवपनीयायातिरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । स तथा राजानं क्रीणाति यथा मन्यते पौर्णमास्यै मे यजनीये अहन्सुत्या संपत्स्यत इति । तस्य तथा संपद्यते । प्रसिद्धेन कर्मणोपवसथादेति । अथ वसतीवरीः परिहृत्य पयाशसि विशिष्योपवसन्ति । अथातो महारात्र एव बुध्यन्ते । प्रातराज्यानि गृहीत्वा राजानमुपावहृत्य प्रातरनुवाकमुपाकरोति । परिहिते प्रातरनुवाके अपो अच्छैति । अद्भिरुदैति । अतिरात्रं क्रतुमुपैति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्मावभृथात् । प्रसिद्धो ऽवभृथः । उदयनीययेष्ट्येष्ट्वा मैत्रावरुणीं वशामुपाकरोति । तस्यै प्रसिद्धं वपया चरित्वा दक्षिणे वेद्यन्ते यानि कानि च लोमानि वापयते । संतिष्ठत एष प्रतीचीनस्तोमः केशवपनीयो ऽतिरात्रः सहस्रदक्षिण उदवसानीयान्तः । अथ मध्यमाः शालामध्यवसाय मथित्वाग्रीन्विहृत्य व्युष्टये द्विरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । स तथा राजानं क्रीणाति यथा मन्यते द्विरात्रस्य मे सतो अमावास्याया उपवसथीये ऽहन्यूर्वमहः संपत्स्यत उत्तरस्मिन्नुत्तरमिति । संतिष्ठते व्युष्टिद्विरात्रः । अथोत्तरार्ध्याः शालामध्यवसाय मथित्वाग्रीन्विहृत्योदयनीयायाग्रिष्टोमाय दीक्षते । तस्य तिस्रो दीक्षास्तिस्र उपसदः सप्तम्यां प्रसुतः । संतिष्ठत एष उदयनीयो ऽग्रिष्टोमश्चतुष्टोमः सहस्रदक्षिण उदवसानीयान्तः । अथ देविकाहविर्भिर्यजते । अथ त्रैधातवीयया यजते । अथ सौत्रामण्या यजते । संतिष्ठते राजसूयो ऽर्धसप्तदशैर्मासैः । संतिष्ठते राजसूयः संतिष्ठते राजसूयः ॥ २० ॥ सप्तमः ॥

॥ इति द्वादशः प्रश्नः ॥

sheds are already got prepared in an agreeable sacrificial place. Having entered the southern shed, having churned out fire, having spread out fires, (the sacrificer) gets initiated for the Keśavapanīya Atirātra sacrifice with the number of stomas of the stotras serially decreasing. The sacrifice involves more days of initiation than the normal number and twelve Upasad days. (The Adhvaryu) purchases Soma on such a day that he would be sure that his pressing would coincide with the full-moon day. It so happens. He proceeds upto the Upavasatha day in the prescribed manner. After having carried around the Vasatīvarī waters and having given instructions in regard to the various milks, they stay on.

They get up at early dawn. Having taken up clarified butter in various ladles in the morning and having taken down the Soma, he introduces the Prātaranuvāka. After the Prātaranuvāka has been concluded, he approaches the waters. He comes up taking up the waters. He adopts the Kratukaraṇa prescribed for the Atirātra. The pressing of Soma (taken place) as prescribed. The draughts are taken as prescribed. The procedure up to the Avabhṛtha is similar. Having performed the Udayaniyeṣṭi, he dedicates a barren cow to Mitra-Varuṇa. Having offered the omentum in the prescribed manner, the sacrificer gets shaven his hair as might have grown. This Keśavapanīya Atirātra sacrifice involving the number of stomas of Stotras increasing backwards and a thousand cows as Dakṣiṇā ends with the Udavasāniyeṣṭi.

Having resorted to the middle shed, having churned out fire and having spread out fires, the sacrificer gets initiated for the Vyūṣṭi Dvirātra sacrifice. It involves more days of initiation than the normal number and twelve Upasad days. The Adhvaryu purchases Soma on such a day that he would be sure that his Upavasatha of the first day of the Dvirātra would coincide with the new-moon; and the second with the next day. The Vyūṣṭi Dvirātra comes to a conclusion.

Having resorted to the northern shed, having churned out fire and having spread out fires, the sacrificer gets initiated for the Udayaniya Agniṣṭoma. It has three days of initiation, three Upasad days and the pressing is on the seventh day. This Udayaniya Agniṣṭoma involving stotras of four stomas and Dakṣiṇās of a thousand cows comes to an end with the Udavasāniyeṣṭi. He then offers Devikā offerings, then the Traidhātaviyeṣṭi, then the Sautrāmaṇī.

The Rājasūya comes to an end after seventeen and a half months. The Rājasūya thus comes to an end; the Rājasūya thus comes to an end.

CHAPTER XII ENDS.

CHINTAMANI GANESH KASHIKAR, M.A., D.Litt., is a well-known authority on the Vedic literature, religion and culture whose contributions are internationally acknowledged. A score of books—critical editions, translations and general studies written in Sanskrit, English and Marathi languages are to his credit. A hundred research papers written by him are published in oriental journals of international repute. He attended several sessions of All India Oriental Conference as also International Sanskrit Conference and presented research papers which have been widely appreciated. He is the Chairman of the Regulating Council of the Bhandarkar Oriental Research Institute, Pune. He was closely associated for many years with the Vaidika Samsodhana Mandala, Pune, Centre for Advanced Study in Sanskrit, University of Pune and the Project of encyclopaedic Dictionary of Sanskrit on historical Principles, Deccan College Post-Graduate and Research Institute, Pune.”

बौधायनश्रौतसूत्रम्

THE
BAUDHĀYANA ŚRAUTASŪTRA

VOLUME - III



INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS

The Baudhāyana Śrautasūtra together with an English translation is being presented here in four volumes. There will be other volumes also presenting Bhavasvāmin's bhāṣya and the word-index of the sūtra-text. The Baudhāyana Śrautasūtra belongs to the Kṛṣṇa Yajurveda Taittirīya recension. It represents the oral lectures delivered by the teacher Baudhāyana, hence is the oldest śrauta-text. The text is revised here in the light of the variant readings recorded by W. Caland in his first edition (Calcutta 1906), and is presented in a readable form. The *mantras* forming part of the *sūtras* have been fully rendered into English. The translation is supplied with notes giving reference to the *mantras* and explanations of the ritual. The work is expected to serve as an advancement of Taittirīya ritualistic studies.

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CRITICALLY EDITED AND TRANSLATED
BY
C.G. KASHIKAR

VOLUME THREE



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ABBREVIATIONS

App	Apparently
ĀpŚS	Āpastamba Śrautasūtra
ĀśvŚS	Āśvalāyana Śrautasūtra
AV	Atharvaveda Samhitā
BaudhŚS	Baudhāyana Śrautasūtra
BhārŚS	Bhāradvāja Śrautasūtra
DhS	Dharma Sūtra
GS	Gṛhya Sūtra
JAOS	Journal of American Oriental Society
JBr	Jaiminiya Brāhmaṇa
JBRAS	Journal of Bombay Royal Asiatic Society
KauśBr	Kauśitaki Brāhmaṇa
KāthŚS	Kāthaka Śrautasūtra
KātyŚS	Kātyāyana Śrautasūtra
KS	Kāthaka Samhitā
MānŚS	Mānava Śrautasūtra
MS	Maitrāyaṇī Samhitā
MSS	Manuscripts
RV	Ṛgveda Samhitā
ṢaḍBr	Ṣaḍviṃśa Brāhmaṇa
ŚāṅkhGS	Śāṅkhāyana Gṛhya Sūtra
ŚBr	Śatapatha Brāhmaṇa
ŚS	Śāṅkhāyana Sūtra
ŚuS	Śulba Sūtra
TĀ	Taittirīya Āraṇyaka
TāṇḍBr	Tāṇḍya Brāhmaṇa
TBr	Taittirīya Brāhmaṇa
TS	Taittirīya Samhitā
VādhŚS	Vādhūla Śrautasūtra
VS	Vājasaneyi Samhitā
VSK	Vājasaneyi Samhitā Kāṇva

TEXT
AND
TRANSLATION

अथात इष्टीर्व्याख्यास्यामः । तासां सकृत्प्रदिष्टमेव दार्शपौर्णमासिकं
 तन्त्रम् । दार्शपौर्णमासिकः सःस्कारः । सर्वाः प्रथमाः सर्वा मध्यमाः सर्वा
 अन्तमाः । यथाकालं पर्वतिथ्या निर्वपेद्या आदिष्टस्थानाः । अथ या
 अनादिष्टस्थाना यानि पूर्वपक्षस्य पुण्याहान्येतत्तीर्थानि भवन्ति या अनार्तेष्ट-
 यः । अथ या आर्तेष्टय उपाधिगमकालास्ता भवन्ति । यथैतद-
 भ्युद्धताभ्युदिताभिनिमुक्ताः । विजातेति । व्युदितमग्न्यन्वाधानम् । नित्यं
 व्रतोपायनम् । यावत्सिद्धिं याजमानमनुसंहरेदन्यत्रावापदेवताभ्यः ।
 तासां याः सोपनामास्ता उपांशु । अथेतरा उच्चैरादेशादेव । सप्तदश
 सामिधेन्यो जानीयाद्यथैतन्मानवी ऋचौ धाय्ये कुर्यादुष्णिहककुभौ धाय्ये
 त्रिष्टुभौ संयाज्ये । वार्त्रघ्नावाज्यभागौ पूर्वपक्षे । वृधन्वन्तावपरपक्ष
 इत्यौपमन्यवः । यानि हवींषि कामेन वा दक्षिणया वा व्यपेतानि
 स्युर्नानाबर्हिष्येव तानि जानीयात् । आदेशादेव दक्षिणाव्यपेतं
 समानबर्हिर्भवति यथा दिशामवेष्टिः । नेष्टीरुपांशुयाजोऽनुसमेति ।
 यद्देवत्यं हविस्तद्देवत्ये याज्यापुरोऽनुवाक्ये । पुरस्तात्स्विष्टकृत
 उपहोमा यासामुक्ता उपहोमाः । वासोदक्षिणाः काम्या इष्टयो या

CHAPTER - XIII

IṢṬIKALPA

XIII.1

Now we shall explain the Iṣṭis. Their procedure following that of the Full-moon and New-moon sacrifices is once laid down. The accomplishments are those that belong to the Full-moon and New-moon sacrifices. All (Iṣṭis) are the initial ones; all are the middle ones; all are the final ones.¹ Those whose period is prescribed, one should perform at the proper time—the Parvan day or other days. Those for which specific period is not mentioned, are to be performed on the auspicious days of the first month-half. Those Iṣṭis which are prescribed for one who is not in a distress are to be performed on these days (i.e. the auspicious days of the first month-half). Those which are prescribed for one in distress are to be performed at the advent of distress. Thus the Iṣṭi to be performed in the contingency that one carries forth the (Āhavanīya) fire again when he has already carried it forth (for the Agnihotra); one carries forth the fire after sunrise; one carries forth the fire after sunset; when a son is born. The adding of fuel to the fires is prescribed differently. The observation of vow is obligatory. One should compress the sacrificer's functioning so far as it is expedient except that for the deities to be admitted. The recitings for the deities whose names are with qualifications are to be in a low tone. Those for others are to be in a loud tone because it is so prescribed.

One should understand seventeen Sāmidhenī verses; (the Hotṛ) should add (for that purpose) two verses revealed to Manu;² (or) the verses in the Triṣṭubh and the Kakubh metre, and the puronuvākya - yājyā verses for the Sviṣṭakṛt offering in the Triṣṭubh metre. In the Iṣṭi to be performed in the bright month-half the puronuvākya of the Ājyabhāga offerings should be *vārtraghna*³; in the dark month-half the *vr̥dhanvant*.⁴ So says Aupamanyava. One should understand that for such offerings as are distinguished by the intention or Dakṣiṇās, there should be separate sacrificial grass. It is only by special mention that there should be a common sacrificial grass for more Iṣṭis even though their Dakṣiṇās may vary; for example, the Diśām Aveṣṭi sacrifices. The rule of Upāṃśu offerings does not apply to such Iṣṭis. The puronuvākya-yājyās should be addressed to that divinity to which the oblation is to be offered. The subordinate offerings, when prescribed, are to be

1. In the contingency of many Iṣṭis to be performed whether separately or combinedly on the Parvan day, their order may be optional.
2. Out of the four verses beginning with *makṣū devavato rathaḥ*. (TS.I.8.22.3-4).
3. Namely the verses, *agnir vr̥trāṇi jaṅghanad ...* (RV VI.16.35) and *tvam sōmā'si vr̥trahā ...* (RV I.91.5).
4. Namely the verses, *agnih pratinena manmanā ...* (RV VIII.44.12) and *soma gīrbhiṣ tvā vāyam ...* (RV I.91.17).

अनादिष्टदक्षिणाः । गोदक्षिणः पशुबन्धः । नित्यो ऽन्वाहार्यः । इति न्वा
इमा इष्टयो व्याख्याताः ॥ १ ॥ प्रथमः ॥

अथ वै भवत्यैन्द्राग्रमेकादशकपालं निर्वपेत्प्रजाकाम इति । तस्या
एते भवत उभा वामिन्द्राग्री अश्रवः हीति । ऐन्द्राग्रमेकादशकपालं
निर्वपेत्स्पर्धमानः क्षेत्रे वा सजातेषु वेति । तस्या एते भवत इन्द्राग्री रोचना
दिवः श्रथद्वत्रमिति । ऐन्द्राग्रमेकादशकपालं निर्वपेत्संग्राममुपप्रयास्यन्निति ।
तस्या एते भवत इन्द्राग्री नवतिं पुरः शुचिं नु स्तोममिति ।
ऐन्द्राग्रमेकादशकपालं निर्वपेत्संग्रामं जित्वेति । तस्या एते भवत उभा
वामिन्द्राग्री अश्रवः हीति । ऐन्द्राग्रमेकादशकपालं निर्वपेज्जनतामेष्यन्निति ।
तस्या एते भवत इन्द्राग्री रोचना दिवः श्रथद्वत्रमिति । पौष्णं चरुमनुनिर्वपेदिति ।
तस्या एते भवतो वयमु त्वा पथस्पते पथस्पथ इति । क्षैत्रपत्यं चरुं
निर्वपेज्जनतामागत्येति । तस्या एते भवतः क्षेत्रस्य पतिना वयं क्षेत्रस्य पत
इति । ऐन्द्राग्रमेकादशकपालमुपरिष्ठान्निर्वपेदिति । तस्या एते भवतो ये
संग्रामं जिग्युषः ॥ २ ॥

made prior to the *Sviṣṭakṛt* offering. In such *Iṣṭi*s in whose case the *Dakṣiṇās* are not prescribed, pieces of cloth are to be given as *Dakṣiṇās*. In an animal-sacrifice a cow is to be given as *Dakṣiṇā*. The giving away of *Anvāhārya* cooked rice is obligatory. Thus are explained the *Iṣṭi*s (in general).

XIII.2

It is indeed said, "One desiring offspring should offer a cake on eleven potsherds to Indra."¹ These are the *puronuvākyā-yājyā* for this (*Iṣṭi*) : *ubhā vām indrāgnī ...*² and *āsravaṃ hi...*² One who is struggling for land or kinsmen should offer a cake on eleven potsherds to Indra-Agni.³ These are the *puronuvākyā-yājyā* for this (*Iṣṭi*) : *Indrāgnī rocanā divah...* and *śnathad vṛtram...*⁴ One who is proceeding towards the battle-field should offer a cake on eleven potsherds to Indra-Agni.⁵ These are the *puronuvākyā-yājyā* for this (*Iṣṭi*) : *indrāgnī navatim puraḥ ...* and *śucim nu stomam...*⁶ One (desiring to regain strength) after having won the battle should offer a cake on eleven potsherds to Indra-Agni.⁷ These are the *puronuvākyā-yājyā* for this (*Iṣṭi*) : *ubhā vām indrāgnī...* and *āsravaṃ hi...*⁸ One who is going to meet people should offer a cake on eleven potsherds to Indra-Agni.⁹ These are the *puronuvākyā-yājyā* for this (*Iṣṭi*) : *indrāgnī rocanā divah...* and *śnathad vṛtram ...*¹⁰ Subsequently he should offer cooked rice to *Pūṣan*.¹¹ These are the *puronuvākyā-yājyā* for this (*Iṣṭi*) : *vayam u tvā pathaspate...*¹² and *pathaspathaḥ...*¹² After having met the people, one should offer cooked rice to *Kṣetrapati*.¹³ These are the *puronuvākyā-yājyā* for this (*Iṣṭi*) : *kṣetrasya patinā vayam...*¹⁴ and *kṣetrasya pate...*¹⁴ Subsequently he should offer a cake on eleven potsherds to Indra-Agni. Those are the *puronuvākyā-yājyā* for this (*Iṣṭi*) which are for one who has won the battle.¹⁵

1. TS II.2.1.1
2. TS I.1.14.1
3. TS II.2.1.2
4. TS IV.2.11.1
5. TS II.2.1.2-3
6. TS I.1.14.1
7. TS II.2.1.3
8. TS I.1.14.1
9. TS II.2.1.4
10. TS IV.2.11.1
11. TS II.2.1.4.
12. TS I.1.14.2
13. TS II.2.1.5
14. TS II.2.1.5
15. cf. TS II.2.1.3

अग्रये पथिकृते पुरोडाशमष्टाकपालं निर्वपेद्यो दर्शपूर्णमासयाजी सन्नमावास्यां वा पौर्णमासीं वातिपादयेदिति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते पथो ऽन्तिकाद्धर्हिरनङ्वाहम् । तस्या एते भवतो ऽग्रे नया देवानामिति । अन्वाहार्यमासाद्यानङ्वाहं ददाति । अग्रये व्रतपतये पुरोडाशमष्टाकपालं निर्वपेद्य आहिताग्निः सन्नव्रत्यमिव चरेदिति । तस्या एते भवतस्त्वमग्रे व्रतपा असि यद्वो वयं प्रमिनाम व्रतानीति । अग्रये रक्षोघ्ने पुरोडाशमष्टाकपालं निर्वपेद्य रक्षांसि सचेरन्निति । अथ वै भवति निशितायां निर्वपेत्परिश्रिते याजयेदिति । स निशायां महारात्र उत्थायाग्रये रक्षोघ्ने पुरोडाशमष्टाकपालं निर्वपति । परिश्रिते याजयति । कृणुष्व पाजः प्रसितिं न पृथ्वीमित्येतस्यानुवाकस्य पञ्चदश सामिधेनीः पराचीरन्वाह । तस्या एते भवतो रक्षोहणं वि ज्योतिषेति । अथ पुरस्तात्स्विष्टकृतः स्तुवाहुतिमुपजुहोत्युत स्वानासो दिवि षन्त्वग्रेरिति ॥ ३ ॥

अग्रये रुद्रवते पुरोडाशमष्टाकपालं निर्वपेदभिचरन्निति । तस्या एते भवतस्त्वमग्रे रुद्र आ वो राजानमिति । अग्रये सुरभिमते पुरोडाशमष्टाकपालं निर्वपेद्यस्य गावो वा पुरुषा वा प्रमीयेरन्यो वा बिभीयादिति । तस्या एते भवतो ऽग्निर्होता साध्वीमकरिति । अग्रये क्षामवते पुरोडाशमष्टाकपालं निर्वपेत्संग्रामे संयत्त इति । तस्या एते भवतो ऽक्रन्ददग्निस्त्वे वसूनीति ।

XIII.3

One who, being an offerer of Full-moon and New-moon sacrifices, transgresses a new-moon day or a full-moon day (without performing a sacrifice) should offer a cake on eight potsherds to Pathikṛt Agni.¹ One who is going to perform this Iṣṭi procures sacrificial grass grown near a path and an ox. These are the puronuvākyā-yājyā for this (Iṣṭi) : *agne naya...*² and *ā devānām...*² Having deposited the Anvāhārya cooked rice (within the altar) the sacrificer gives away an ox. One who after having set up the sacred fires breaks the vows, should offer a cake on eight potsherds to Vratapati Agni.³ These are the puronuvākyā-yājyā for this (Iṣṭi) : *tvam agne vṛtapā asi...*⁴ and *yad vo vayam premināma vratāni...*⁴ One whom evil spirits trouble should offer a cake on eight potsherds to Rakṣohan Agni.⁵ It is indeed said, "One should pour out paddy at midnight and cause the sacrificer to offer within an enclosure."⁵ Having got up at early dawn, the Adhvaryu pours out paddy for a cake on eight potsherds to Rakṣohan Agni. He makes the sacrificer offer within an enclosure. The Hotṛ recites fifteen Sāmidhenī verses in a serial order from the Anuvāka beginning with the verse *kṛṇusva pājāḥ prasitīm na pṛthvīm...*⁶ These are the puronuvākyā-yājyā for this (Iṣṭi) : *rakṣohanam...*⁷ *vi jyotiṣā...*⁷ Prior to the Sviṣṭakṛt offering he offers a spoonful with the verse *uta svānāso divi santu agneḥ...*⁷

XIII.4

One who desires to practise exorcism should offer a cake on eight potsherds to Rudrat Agni.¹ These are the puronuvākyā-yājyā for this (Iṣṭi) : *tvam agne rudro...*² and *ā vo rājānam...*² One whose cattle or men die, should offer a cake on eight potsherds to Surabhimat Agni, or one who is frightful.³ These are the puronuvākyā-yājyā for this (Iṣṭi) : *agnir hotā...*⁴ and *sādhvīm akar...*⁴ When the battle has started, one should offer a cake on eight potsherds to Kṣāmat Agni.⁵ Its

1. TS II.2.2.1
2. TS I.1.14.3
3. TS II.2.2.1
4. TS I.1.14.4-5
5. TS II.2.2.2
6. TS I.2.14
7. TS I.2.14.6
1. TS II.2.2.3
2. TS I.3.14.1
3. TS II.2.2.4
4. TS I.3.14.1-2
5. TS II.2.2.4

अथ वै भवत्यभि वा एष एतानुच्यति येषां पूर्वापरा अन्वञ्चः प्रमीयन्ते । पुरुषाहुतिर्ह्यस्य प्रियतमाग्रये क्षामवते पुरोडाशमष्टाकपालं निर्वपेदिति । तस्या एते भवतः । अथ वै भवत्यभि वा एष एतस्य गृहानुच्यति यस्य गृहान्दहति । अग्रये क्षामवते पुरोडाशमष्टाकपालं निर्वपेदिति । तस्या एते भवतः ॥ ४ ॥ द्वितीयः ॥

अथ वै भवत्यग्रये कामाय पुरोडाशमष्टाकपालं निर्वपेद्यं कामो नोपनमेदिति । तस्या एते भवतस्तुभ्यं ता अङ्गिरस्तमाश्याम तं काममग्र इति । अग्रये यविष्ठाय पुरोडाशमष्टाकपालं निर्वपेत्स्पर्धमानः क्षेत्रे वा सजातेषु वेति । तस्या एते भवतः श्रेष्ठं यविष्ठ भारत स श्वितान इति । अग्रये यविष्ठाय पुरोडाशमष्टाकपालं निर्वपेदभिचर्यमाण इति । तस्या एते भवतः । अग्रय आयुष्मते पुरोडाशमष्टाकपालं निर्वपेद्यः कामयेत सर्वमायुरियामिति । तस्या एते भवत आयुष्ट आयुर्दा अग्र इति । अग्रये जातवेदसे पुरोडाशमष्टाकपालं निर्वपेद्भूतिकाम इति । तस्या एते भवतस्तस्मै ते दिवस्परीति । अग्रये रुक्मते पुरोडाशमष्टाकपालं निर्वपेद्भुक्काम इति । तस्या एते भवतः शुचिः पावक दृशानो रुक्म इति । अग्रये तेजस्वते पुरोडाशमष्टाकपालं निर्वपेत्तेजस्काम इति । तस्या एते भवत आ यदिषे नृपतिः स तेजीयसेति । अग्रये साहन्त्याय पुरोडाशमष्टाकपालं निर्वपेत्सीक्षमाण इति । तस्या एते भवतोऽग्रे सहन्तमाभर तमग्रे पृतनासहः रयिमिति ॥ ५ ॥

puronuvākyā-yājyā are these, namely, *akrandead agniḥ* ... and *tve vasūni* ...⁶ It is indeed said, "This (Agni) likes those whose old and young die successively, (because) a human offering is dearest to him. (Therefore) one should offer a cake on eight potsherds to Kṣānavat Agni."⁷ Its puronuvākyā-yājyā are these.⁶ It is indeed said, "He (Agni) likes his house whose house he burns. (Therefore) one should offer a cake on eight potsherds to Kṣānavat Agni."⁷ Its puronuvākyā-yājyā are these.⁶

XIII.5

It is indeed said, "One who does not get his desire fulfilled should offer a cake on eight potsherds to Agni the desire."¹ Its puronuvākyā-yājyā are these, namely *tubhyaṁ tā aṅgirastama* ... and *aśyāma taṁ kāmam agne*...² One who is struggling for land or kinsmen should offer a cake on eight potsherds to Agni the separator.¹ Its puronuvākyā-yājyā are these, namely *śreṣṭham yaviṣṭha bhārata*...³ and *sa śvītānaḥ*...³ One upon whom exorcism is being practised should offer a cake on eight potsherds to Agni the most separator.⁴ Its puronuvākyā-yājyā are these.³ One who desires; I may enjoy the full span of life "should offer a cake on eight potsherds to Āyusmat Agni."⁴ Its puronuvākyā-yājyā are these, namely, *āyus te*...⁵ and *āyur dā hy agne*...⁵ One desiring prosperity should offer a cake on eight potsherds to Jātavedas Agni.⁴ Its puronuvākyā-yājyā are these, namely, *tasmai te*...⁶ and *divas pari*...⁶ One desiring radiance should offer a cake on eight potsherds to Rukmat Agni.⁷ Its puronuvākyā-yājyā are these, namely, *śuciḥ pāvaka*...⁶ and *dṛśāno rukma*...⁶ One desiring brilliance should offer a cake on eight potsherds to Tejasvat Agni.⁸ Its puronuvākyā-yājyā are these, namely, *ā yad iṣe nṛpatim*...⁹ and *sa teṇyasā*...⁹ One desiring to attack should offer a cake on eight potsherds to Sāhantya Agni.⁹ Its puronuvākyā-yājyā are *agne sahantam ābhara*...⁹ and *taṁ agne pṛtanāśaṁ rayim*...⁹

6. TS I.3.14.2

7. TS II.2.2.5

1. TS II.2.3.1

2. TS I.3.14.2

3. TS I.3.14.2-3

4. TS II.2.3.2

5. TS I.3.14.4

6. TS I.3.14.5

7. TS II.2.3.3

8. TS II.2.3.4

9. TS I.3.14.6

अग्रये ऽन्नवते पुरोडाशमष्टाकपालं निर्वपेद्यः कामयेतान्नवान्तस्या-
मिति । तस्या एते भवत उक्षान्नाय वशान्नाय वच्चा हि सूनो इति । अग्रये
ऽन्नादाय पुरोडाशमष्टाकपालं निर्वपेद्यः कामयेतान्नादः स्यामिति । तस्या
एते भवतः । अग्रये ऽन्नपतये पुरोडाशमष्टाकपालं निर्वपेद्यः कामयेतान्नपतिः
स्यामिति । तस्या एते भवतः । अग्रये पवमानाय पुरोडाशमष्टाकपालं
निर्वपेदग्रये पावकायाग्रये शुचये ज्योगामयावीति । एतयेष्ट्या यक्ष्यमाण
उपकल्पयते हिरण्यम् । तस्या एता भवन्त्यग्र आयूषि पवसे ऽग्रे
पवस्वाग्रे पावक स नः पावकाग्निः शुचिव्रततम उदग्रे शुचयस्तवेति ।
अन्वाहार्यमासाद्य हिरण्यं ददाति । एतामेव निर्वपेच्चक्षुष्काम इति । तस्या
एता भवन्ति ॥ ६ ॥

अग्रये पुत्रवते पुरोडाशमष्टाकपालं निर्वपेदिन्द्राय पुत्रिणे पुरोडाश-
मेकादशकपालं प्रजाकाम इति । तस्या एता भवन्ति यस्त्वा हृदा कीरिणा
मन्यमानो यस्मै त्वं सुकृते जातवेदस्त्वे सुपुत्र शवस उक्थउक्थे सोम
इन्द्रं ममादेति । अग्रये रसवते ऽजक्षीरे चरुं निर्वपेद्यः कामयेत
रसवान्तस्यामिति । तस्या एते भवतोऽग्रे रसेनापो अन्वचारिषमिति । अग्रये
वसुमते पुरोडाशमष्टाकपालं निर्वपेद्यः कामयेत वसुमान्तस्यामिति । तस्या
एते भवतो वसुर्वसुपतिस्त्वामग्रे वसुपतिं वसूनामिति । अग्रये वाजसृते
पुरोडाशमष्टाकपालं निर्वपेत्संग्रामे संयत्त इति । तस्या एते भवतस्त्वामग्रे
वाजसातममयं नो अग्निरिति । अग्रये ऽग्नवते पुरोडाशमष्टाकपालं

XIII.6

One who desires "I may possess food" should offer a cake on eight potshers to *Anavat Agni*.¹⁰ Its *puronuvākya-yājyā* are these, namely, *ukṣānnāya vaśānnāya...*¹¹ and *vadmā hi sūno...*¹¹ One who desires "I may be a food-eater," should offer a cake on eight potshers to *Annāda Agni*.¹⁰ Its *puronuvākya-yājyā* are these,¹¹ One who desires "I may be lord of food" should offer a cake on eight potshers to *Annapati Agni*.¹² Its *puronuvākya-yājyā* are these.¹¹ One who is suffering from a chronic illness should offer a cake to *Pavamāna Agni*, another to *Pāvaka Agni* and still another to *Śuci Agni*.¹² One who is going to perform this *Iṣṭi* procures gold. Its *puronuvākya-yājyā* are respectively these, namely, *agna āyūṁṣi pavase...*¹³ and *agne pavasva...*; *agne pāvaka...* and *sa naḥ pāvaka...*, *agniḥ śucivratatamaḥ...* and *ud agne śucayas tava...*¹³ Having deposited the *Anvāhārya* cooked ice (within the altar), the sacrificer gives away gold. One desiring eyesight should perform this very *Iṣṭi*.¹⁴ Its *puronuvākya-yājyā* are these.¹³

XIII.7

One desiring offspring should offer a cake on eight potshers to *Putravat Agni* and another on eleven potshers to *Putrin Indra*.¹ Its *puronuvākya-yājyā* are these, namely, *yas tvā hṛdā kīriṇā manyamāno...*², and *yasmai tvam sukrte jātavedaḥ...*; *tvē suputra śavaso...* and *ukthaukthe soma indram mamāda...*² One who desires "I may be provided with essence" should offer rice cooked in goat's milk to *Rasavat Agni*.¹ Its *puronuvākya-yājyā* are these, namely, *agne rasena...*³ and *apo anvacāriṣam...*³ One who desires "I may possess wealth" should offer a cake on eight potshers to *Vasumat Agni*.⁴ Its *puronuvākya-yājyā* are these, namely, *vasurvasuṣatir...*⁵ and *tvām agne vasuṣatim vasūnām...*⁵ When a battle has been started, one should offer a cake on eight potshers to *Agni* entering into a race.⁴ Its *puronuvākya-yājyā* are these, namely, *tvām agne vājasātāmam...* and *ayam nō agnir...*⁶ One should offer a cake on

10. TS II.2.4.1
11. TS I.3.14.7
12. TS II.2.4.2
13. TS I.3.14.8
14. TS II.2.4.3
1. TS II.2.4.4
2. TS I.4.46.1
3. TS I.4.46.2
4. TS II.2.4.5
5. TS I.4.46.2-3
6. TS I.4.46.3

निर्वपेद्यस्याग्रावग्रिमभ्युद्धरेयुरिति । तस्या एते भवतोऽग्निनाग्निः समिध्यते त्वं ह्यग्रे अग्निनेति । अग्रये ज्योतिष्मते पुरोडाशमष्टाकपालं निर्वपेद्यस्याग्निरुद्धतोऽहुतेऽग्निहोत्र उद्वायेत् । अपर आदीप्यानूद्धृत्य इत्याहुः । तत्तथा न कार्यम् । यद्वागधेयमभि पूर्वं उद्ध्रियते किमपरोऽभ्युद्ध्रियेतेति । तान्येवावक्षणानि संनिधाय मन्थेदिति । स तान्येवावक्षणानि संनिधाय मन्थतीतः प्रथमं जज्ञे अग्निः स्वाद्योनेरधि जातवेदाः । स गायत्रिया त्रिष्टुभा जगत्या देवेभ्यो हव्यं वहतु प्रजानन्निति । छन्दोभिरेवैनं स्वाद्योनेः प्रजनयतीति ब्राह्मणम् । अग्रये ज्योतिष्मते पुरोडाशमष्टाकपालं निर्वपेदिति । तस्या एते भवत उदग्रे शुचयस्तव वि ज्योतिषेति ॥ ७ ॥ तृतीयः ॥

अथ वै भवति वैश्वानरं द्वादशकपालं निर्वपेद्धारुणं चरुं दधिक्राव्णे चरुमभिशस्यमान इति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते हिरण्यम् । तस्या एता भवन्ति वैश्वानरो न ऊत्या त्वमग्रे शोचिषा शोशुचानोऽव ते हेड उदुत्तमं दधिक्राव्णो अकारिषमा दधिक्रा इति । अन्वाहार्यमासाद्य हिरण्यं ददाति । एतामेव निर्वपेत्प्रजाकाम इति । तस्या एता भवन्ति । वैश्वानरं द्वादशकपालं निर्वपेत्पुत्रे जात इति । तस्या एते भवतो वैश्वानरस्य दंसनाभ्यो बृहज्जातो यदग्र इति । वैश्वानरं द्वादशकपालं निर्वपेदमावास्यां वा पौर्णमासीं वातिपाद्येति । तस्या एते भवतो वैश्वानरो न ऊत्या पृष्टो

eight potsherds to Agni possessing Agni for one in whose fire, fire has been again carried forth.⁷ Its puronuvākya-yājyā are these, namely, *agninā'gniḥ samidhya-te...*⁸ ... and *tvam by agne agninā...*⁸ "One should offer a cake on eight potsherds if the (Āhavanīya) fire carried forth becomes extinguished while the Agnihotra is not yet offered. They say that another faggot should be lighted (on the Gārhapatya), and should be carried forth for the second time. One should (however) not do so. When the earlier fire was carried forth for a specific purpose, is it appropriate to carry forth another fire for the same purpose? Having collected together the extinguished coals, he churns out fire with the verse, "The Jātavedas Agni was first born from these—his womb. Knowing, may he carry oblation to gods with the Gāyatrī, Triṣṭubh and Jagatī verses, "He creates him from his womb by means of the metres." So says the Brāhmaṇa.⁹ "He should offer a cake on eight potsherds to Jyotiṣmat Agni."⁹ Its puronuvākya-yājyā are these, namely, *ud agne śucayas taval...* and *vi jyotiṣā...*⁸

XIII.8

It is indeed said, "One who is being accused should offer a cake on twelve potsherds to Vaiśvānara Agni, cooked rice to Varuṇa and cooked rice to Dadhikrāvan.¹" One who is going to perform this Iṣṭi procures gold. Its puronuvākya-yājyā respectively are these, namely, *vaiśvānaro na ūtyā...*² and *tvam agne śociṣā śośucānaḥ...*³ *ava te heda...*⁴ and *ud uttamam...*⁴ *dadhikrāvno akāriṣam...*⁵ and *ā dadhikrāḥ...*⁵ Having deposited the Anvāhārya rice (within the altar), the sacrificer gives away gold. One desiring progeny should perform this very Iṣṭi. Its puronuvākya-yājyā are these. One should offer a cake on twelve potsherds to Vaiśvānara Agni when a son is born.⁶ Its puronuvākya-yājyā are these, namely, *vaiśvānarasya damśanābhyo bṛhat...*⁷ and *jāto yad agne...*⁷ One should offer a cake on twelve potsherds to Vaiśvānara Agni after having transgressed a new-moon day or a full-

7. TS II.2.4.6
8. TS I.4.46.3
9. TS II.2.4.7-8
1. TS II.2.5.1
2. TS I.5.11.1
3. TS I.5.11.2
4. TS I.5.11.3
5. TS I.5.11.4
6. TS II.2.5.3
7. TS I.5.11.1

दिवीति । आग्नेयमष्टाकपालं निर्वपेद्वैश्वानरं द्वादशकपालमग्निमुद्वा-
सयिष्यन्निति । तस्या एता भवन्त्यग्निर्मूर्धा भुवो वैश्वानरो न ऊत्या त्वमग्रे
शोचिषा शोशुचान इति । वैश्वानरं द्वादशकपालं निर्वपेन्मारुतः सप्तकपालं
ग्रामकाम इति । अथ वै भवत्याहवनीये वैश्वानरमधिश्रयति गार्हपत्ये
मारुतमनूच्यमान आसादयतीति । काले प्रत्यञ्चं वैश्वानरमासादयत्यनूच्य-
मानासु सामिधेनीषु मारुतम् । तस्या एता भवन्ति वैश्वानरो न ऊत्या पृष्ठो
दिवि मरुतो यद्ध वो दिवो या वः शर्मेति ॥ ८ ॥

आदित्यं चरुं निर्वपेत्संग्राममुपप्रयास्यन्निति । तस्या एते भवतो
ऽदितिर्न उरुष्यतु महीमूषु मातरमिति । वैश्वानरं द्वादशकपालं निर्वपेदायतनं
गत्वेति । तस्या एते भवतो वैश्वानरो न ऊत्यास्माकमग्रे मघवत्सु धारयेति ।
वैश्वानरं द्वादशकपालं निर्वपेद्विद्विषाणयोरन्नं जग्ध्वेति । तस्या एते भवतो
वैश्वानरो न ऊत्यर्तावानमिति । वैश्वानरं द्वादशकपालं निर्वपेत्सममानयोः
पूर्वो ऽभिद्रुह्येति । तस्या एते एव भवतः । वैश्वानरं द्वादशकपालं निर्वपेदविं

moon day (without performing a sacrifice).⁸ Its puronuvākya-yājyā are these, namely, *vaiśvānaro na ūtyā...*⁷ and *pr̥sto divi...*⁷ One who is going to discard the sacred fires should offer a cake on eight potsherds to Agni and a cake on twelve potsherds to Vaiśvānara Agni.⁹ Its puronuvākya-yājyā are these, namely, *agnir mūrdhā...*¹⁰ and *bhuvah...*¹⁰ *vaiśvānaro na ūtyā...*¹¹ and *tvam agne śociṣā śośucānah...*¹¹ One who desires a village should offer a cake on twelve potsherds to Vaiśvānara Agni and a cake on seven potsherds to Maruts. It is indeed said, "One cooks the cake for Vaiśvānara Agni on the Āhavanīya and that for Maruts on the Gārhapatya. He deposits (the oblations) while (the verses) are being recited."¹² At the proper time he deposits the cake for Vaiśvānara Agni to the rear; that for the Maruts while the Sāmidhenis are being recited. Its puronuvākya-yājyā are these, namely, *vaiśvānaro na ūtyā...*¹³ and *pr̥sto divi...*; *maruto yad dha vo divah...* and *yā vah śarma...*¹³

XIII.9

One who is going to proceed to the battle should offer cooked rice to Aditi.¹ Its puronuvākya-yājyā are these, namely, *aditir na uruṣyatu...*² and *mahīm ū ṣu mātaram...*² After having reached the battle-field one should offer a cake on twelve potsherds to Vaiśvānara Agni.¹ Its puronuvākya-yājyā are these, namely, *vaiśvānaro na ūtyā...*³ and *asmākam agne maghavatsu dhāraya...*³ One should offer a cake on twelve potsherds to Vaiśvānara Agni after having eaten food at (any of) those who hate each other.⁴ Its puronuvākya-yājyā are these, namely, *vaiśvānaro na ūtyā...*⁵ and *ṛtāvānam...*⁵ Out of the two who are of equal status (have entered into a contract) one who first acts treacherously should offer a cake on twelve potsherds to Vaiśvānara Agni. Its puronuvākya-yājyā are these.⁵ One who has received a sheep (as Dakṣiṇā) should offer a cake on twelve potsherds to Vaiśvānara Agni.⁶ Its puronuvākya-yājyā are these, namely, *vaiśvānaro na ūtyā...*⁷ and *tvam agne śociṣā*

8. TS II.2.5.4

9. TS II.2.5.5

10. TS I.5.5.4

11. TS I.5.5.1

12. TS II.2.5.6

13. TS I.5.11.1,5

1. TS II.2.6.1

2. TS I.5.11.5

3. TS I.5.11.2

4. TS II.2.6.2

5. TS I.5.11.1

6. TS II.2.6.3

7. TS I.5.11.1,3

प्रतिगृह्येति । तस्या एते भवतो वैश्वानरो न ऊत्या त्वमग्रे शोचिषा शोशुचान
इति । वैश्वानरं द्वादशकपालं निर्वपेदुभयादत्प्रतिगृह्याश्वं वा पुरुषं वेति ।
तस्या एते एव भवतः । वैश्वानरं द्वादशकपालं निर्वपेत्सनिमेष्यन्निति ।
तस्या एते भवतो वैश्वानरो न ऊत्या वैश्वानरस्य सुमतौ स्यामेति ॥ ९ ॥

अथ वै भवति यो वै संवत्सरं प्रयुज्य न विमुञ्चत्यप्रतिष्ठानो वै स
भवति । एतमेव वैश्वानरं पुनरागत्य निर्वपेदिति । स एतमेव वैश्वानरं
पुनरागत्य निर्वपति । यमेव प्रयुङ्क्ते तं भागधेयेन विमुञ्चति प्रतिष्ठित्या इति
ब्राह्मणम् । अथ वै भवति यया रज्ज्वोत्तमां गामाजेतां भ्रातृव्याय
प्रहिणुयादिति । स यया रज्ज्वोत्तमां गामाजति तां भ्रातृव्याय प्रहित्य
भ्रातृव्यस्य गोष्ठे न्यस्यति । निर्ऋतिमेवास्मै प्रहिणोतीति ब्राह्मणम् । तस्या
एते भवतः ॥ १० ॥ चतुर्थः ॥

अथ वै भवत्यैन्द्रं चरुं निर्वपेत्पशुकाम इति । तस्या एते भवत इन्द्रं
वो विश्वतस्परीन्द्रं नर इति । इन्द्रायेन्द्रियावते पुरोडाशमेकादशकपालं
निर्वपेत्पशुकाम इति । तस्या एते भवत इन्द्रियाणि शतक्रतो ऽनु ते दायीति ।
इन्द्राय घर्मवते पुरोडाशमेकादशकपालं निर्वपेद्ब्रह्मवर्चसकाम इति । तस्या
एते भवत आ यस्मिन्त्सप्त वासवा आमासु पक्वमैरय इति । इन्द्रायार्कवते
पुरोडाशमेकादशकपालं निर्वपेदन्नकाम इति । तस्या एते भवत इन्द्रमिद्राथिनो
बृहद्वायन्ति त्वा गायत्रिण इति । इन्द्राय घर्मवते पुरोडाशमेकादशकपालं
निर्वपेदिन्द्रायेन्द्रियावत इन्द्रायार्कवते भूतिकाम इति । तस्य एता भवन्त्या
यस्मिन्त्सप्त वासवा आमासु पक्वमैरय इन्द्रियाणि शतक्रतो ऽनु ते
दायीन्द्रमिद्राथिनो बृहद्वायन्ति त्वा गायत्रिण इति ॥ ११ ॥

*śośucāhanḥ...*⁷ One who receives (as Dakṣiṇā) a being having teeth in both the jaws - a horse or a man - should offer a cake on twelve potsherds to Vaiśvānara Agni.⁶ Its *puronuvākya-yājyā* are these.⁷ One who is proceeding to obtain wealth should offer a cake on twelve potsherds to Vaiśvānara Agni.⁸ Its *puronuvākya-yājyā* are these, namely, *vaiśvānaro na ūtyā...* and *vaiśvānarasya sumatau syāma...*⁹

XIII.10

It is indeed said, "One who after having observed (the vow for obtaining wealth) does not release it, loses stability. He should, after having returned, offer to Vaiśvānara Agni."¹ He offers the Iṣṭi after having returned, "He releases that year by giving it its share for the shake of stability." So the Brāhmaṇa says.¹ It is indeed said, "He should direct that cord towards his enemy with which he would drive the last cow (obtained)."¹ He should direct that cord towards the enemy and throw it in the cowpen of the enemy with which he might have driven the last cow. "He thereby sends forth evil towards him." So says the Brāhmaṇa.¹ Its *puronuvākya-yājyā* are these.⁷

XIII.11

It is indeed said, "One desiring cattle should offer cooked rice to Indra."¹ Its *puronuvākya-yājyā* are these, namely, *indram vo viśvataspari...*² and *indram naro...*² "One desirous of cattle should offer a cake on eleven potsherds to Indriyāvat Indra."¹ Its *puronuvākya-yājyā* are these, namely, *indriyāṇi śatakrato...*² and *anu te dāyi...*² One desirous of brahman - splendour should offer a cake on eleven potsherds to Gharmavat Indra.³ Its *puronuvākya-yājyā* are these, namely, *ā yasmin tsapta vāsavāh...*⁴ and *āmāsu pakvam airayaḥ....*⁴ One desirous of food should offer a cake on eleven potsherds to Arkavat Indra.³ Its *puronuvākya-yājyā* are these, namely, *indram id gāthino bṛhad...*⁴ and *gāyanti tvā gāyatrīṇo...*⁴ "One desirous of prosperity should offer a cake on eleven potsherds to Gharmavat Indra, another to Indriyāvat Indra and still another to Arkavat Indra."⁵ Its *puronuvākya-yājyā* are these, namely, *ā yasmin tsapta vāsavāh...*⁴ and *āmāsu pakvam airayaḥ....*; *indriyāṇi śatakrato...* and *anu te dāyi...*; *indram id gāthino bṛhat...* and *gāyanti tvā gāyatrīṇaḥ...*⁴

8. TS II.2.6.4

9. TS I.5.11.3

1. TS II.2.6.5

1. TS II.2.7.1

2. TS I.6.12.1

3. TS II.2.7.2

4. TS I.6.12.2

5. TS II.2.7.3

इन्द्रायाऽहोमुचे पुरोडाशमेकादशकपालं निर्वपेद्यः पाप्मना गृहीतः
 स्यादिति । तस्या एते भवतो ऽहोमुचे विवेष यन्मेति । इन्द्राय वैमृधाय
 पुरोडाशमेकादशकपालं निर्वपेद्यं मृधो ऽभि प्रवेपेरन् राष्ट्राणि वाभि
 समियुरिति । तस्या एते भवतो वि न इन्द्र मृधो जहि मृगो न भीम इति ।
 इन्द्राय त्रात्रे पुरोडाशमेकादशकपालं निर्वपेद्बद्धो वा परियत्तो वेति । तस्या
 एते भवतस्त्रातारमिन्द्रं मा ते अस्याऽसहसावन्निति । इन्द्रायार्काश्वमेधवते
 पुरोडाशमेकादशकपालं निर्वपेद्यं महायज्ञो नोपनमेदिति । तस्या एते
 भवतो ऽनवस्ते रथं वृष्णे यत्त इति ॥ १२ ॥

इन्द्रायान्वृजवे पुरोडाशमेकादशकपालं निर्वपेद्गामकाम इति । तस्या
 एते भवतो ऽन्वह मासा अनु ते दायीति । इन्द्राण्यै चरुं निर्वपेद्यस्य
 सेनासंशितेव स्यादिति । अथ वै भवति बल्वजानपीध्मे संनह्येत्तान्स-
 हेध्मेनाभ्यादध्यादिति । तान्सहैवेध्मेनाभ्यादधाति । तस्या एते भवत
 इन्द्राणीमासु नारिषु नाहमिन्द्राणि रारणेति । इन्द्राय मन्युमते मनस्वते
 पुरोडाशमेकादशकपालं निर्वपेत्संग्रामे संयत्त इति । तस्या एते भवतो यो
 जात एवा ते मह इन्द्रोऽत्युग्र इति । एतामेव निर्वपेद्यो हतमना इव
 स्यादिति । तस्या एते भवतः । एतामेव निर्वपेद्यः स्वयंपाप इव स्यादिति ।
 तस्या एते एव भवतः ॥ १३ ॥

XIII.12

"One who is pervaded by evil should offer a cake on eleven potsherds to Indra the deliverer from evil."⁶ Its puronuvākya-yājyā are these, namely, *aṁhomuce*⁷ and *viveṣa yaṁ mā...*⁷ One whom foes may shake or evil spirits may attack should offer a cake on eleven potsherds to Vaimṛdha Indra.⁶ Its puronuvākya-yājyā are these, namely, *vi na indra mṛdho jahi...*⁸ and *mṛgo na bhīmaḥ...*⁸ One who is fastened or caught around should offer a cake on eleven potsherds to Indra the protector.⁹ Its puronuvākya-yājyā are these, namely, *trātāram indram...*¹⁰ and *mā te asyām sahasāvan...*¹⁰ One who is unable to perform a great sacrifice should offer a cake on eleven potsherds to Arkāśvamedhavat Indra.⁹ Its puronuvākya-yājyā are these, namely, *anavas te ratham...*¹¹ and *vr̥ṣṇe yat te ...*¹²

XIII.13

One desirous of a village should offer a cake on eleven potsherds to Indra moving straight-forwards.¹¹ Its puronuvākya-yājyā are these, namely, *anv aha māsā...*¹ and *anu te dāyi ...*¹ "One whose army has gone out of control should offer cooked rice to Indrāṇī." It is indeed said, "One should tie up *Eleusine Indica* in the faggot. He should put on fire that grass together with the faggot."¹¹ He puts that grass on the fire together with the faggot. Its puronuvākya-yājyā are these, namely, *indrāṇīm āsu nāriṣu...*² and *nā 'ham indrāṇi rāraṇa....*² One who is engaged in a battle should offer a cake on eleven potsherds to Indra who is passionate and with controlled mind.³ Its puronuvākya-yājyā are these, namely, *yo jāta eva....*⁴ and *ā te maha indro 'tyugra...*⁴ One who is depressed should offer this very Iṣṭi.³ Its puronuvākya-yājyā are these.⁴ One who has become wicked by himself should perform this very sacrifice.³ Its puronuvākya-yājyā are these.⁴

6. TS II.2.7.4

7. TS I.6.12.3

8. TS I.6.12.4

9. TS II.2.7.5

10. TS I.6.12.5

11. TS II.2.8.1

12. TS I.6.12.6

1. TS I.7.13.1

2. TS I.7.13.1-2

3. TS II.2.8.2

4. TS I.7.13.2

इन्द्राय दात्रे पुरोडाशमेकादशकपालं निर्वपेद्यः कामयेत दानकामा मे प्रजाः स्युरिति । तस्या एते भवतो मा नो मर्धीरातू भरेति । इन्द्राय प्रदात्रे पुरोडाशमेकादशकपालं निर्वपेद्यस्मै प्रत्तमिव सन्न प्रदीयेतेति । तस्या एते भवतः प्रदातारः हवामहे प्रदाता वज्रीति । इन्द्राय सुत्राम्णे पुरोडाशमेकादशकपालं निर्वपेदपरुद्धो वापरुध्यमानो वेति । तस्या एते भवत इन्द्रः सुत्रामा तस्य वयः सुमतौ यज्ञियस्येति । यो ऽलः श्रियै सन्सदृश् समनैः स्यात्तस्मा एतमैन्द्रमेकादशकपालं निर्वपेदिति । अथ वै भवति रेवती पुरोऽनुवाक्या भवति शान्त्या अप्रदाहाय शक्नोती याज्येति । तस्या एते भवतो रेवतीर्नः प्रो ष्वस्मै पुरोरथमिति ॥ १४ ॥ पञ्चमः ॥

अथ वै भवत्याग्रावैष्णवमेकादशकपालं निर्वपेदभिचरन्त्सरस्वत्याज्यभागा स्याद्बार्हस्पत्यश्चरुरिति । अथ वै भवति प्रति वै परस्तादभिचरन्तमभिचरन्ति । द्वे पुरोऽनुवाक्ये कुर्यादतिप्रयुक्त्या इति । स द्विर्द्विः पुरोऽनुवाक्यामन्वाह । त्रिस्त्रिर्हविषामवद्यति । तस्या एता भवन्त्याग्राविष्णू अग्राविष्णू प्र णो देव्या नो दिवो बृहस्पत एवा पित्र इति । एतयैव यजेताभिचर्यमाण इति । तस्या एता एव भवन्ति । आग्रावैष्णवमेकादशकपालं निर्वपेद्यं यज्ञो नोपनमेदिति । तस्या एते भवतो ऽग्राविष्णू अग्राविष्णू इति । आग्रावैष्णवं घृते चरुं निर्वपेच्चक्षुष्काम इति । तस्या एते एव भवतः ॥ १५ ॥

XIII.14

One who desires, "The subjects should be inclined to pay me" should offer a cake on eleven potsherds to Indra the giver.⁵ Its puronuvākya-yājyā are these, namely, *mā no mardhīr...* and *ā tū bhara...*⁶ One whom (wealth) destined to be given is actually not given should offer a cake on eleven potsherds to Indra the best giver.⁵ Its puronuvākya-yājyā are these, namely, *pradātāram havāmahe...*⁷ and *pradātā vajr...*⁷ One who is driven away or is being driven away should offer a cake on eleven potsherds to Indra the well protector.⁸ Its puronuvākya-yājyā are these, namely, *indrah sutrāmā....* and *tasya vāyam sumatau yajñiyasya....*⁹ For one who even though capable of earning more wealth remains equal to others, one should offer a cake on eleven potsherds to Indra. It is indeed said, "The puronuvākya contains the word *revatī* for tranquility and non-burning, and the yājyā is in the Śakvaṛī metre."¹⁰ Its puronuvākya-yājyā are these, namely, *revatīr naḥ...*¹¹ and *proṣu asmai puroratham...*¹¹

XIII.15

It is indeed said, "One who wants to practise exorcism should offer a cake on eleven potsherds to Agni-Viṣṇu. Sarasvatī should have clarified butter as the share; (there should be) cooked rice for Bṛhaspati.¹ It is indeed said, "They repel one who is practising exorcism from a distance, one should employ two puronuvākya each for repelling."¹ He recites the puronuvākya twice. He takes portions of oblations three times each. Its puronuvākya-yājyā are these, namely, *agnāviṣṇū (mahī tad vām)...*² and *agnāviṣṇū (mahī dhāma)...* and *pra no devī...; ā no divo...; bṛhaspate... and evāpitre...*² "One against whom exorcism is being practised should perform this very sacrifice." Its puronuvākya-yājyā are these only.² One who is deprived of a sacrifice should offer a cake on eleven potsherds to Agni-Viṣṇu.³ Its puronuvākya-yājyā are these namely, *agnāviṣṇū (mahī tad vām)...*² and *agnāviṣṇū (mahī dhāma)...*² One desirous of eyesight should offer rice cooked in ghee to Agni-Viṣṇu.³ Its puronuvākya-yājyā are these.²

5. TS II.2.8.4

6. TS I.7.13.3

7. TS I.7.13.4

8. TS II.2.8.45

9. TS I.7.13.45

10. TS II.2.8.6

11. TS I.7.13.5

1. TS II.2.9.1

2. TS I.8.22.1

3. TS II.2.9.3

अथ वै भवतीन्द्रियं वै वीर्यं वृद्धे भ्रातृव्यो यजमानो ऽयजमानस्या-
 ध्वरकल्पां प्रतिनिर्वपेद्भ्रातृव्ये यजमाने। नास्येन्द्रियं वीर्यं वृद्धे । पुरा वाचः
 प्रवदितोर्निर्वपेदिति । स पुरा वाचः प्रवदितोर्महारात्र उत्थायाग्रावैष्णव-
 मष्टाकपालं निर्वपेत्प्रातःसवनस्याकाले । सरस्वत्याज्यभागा स्याद्द्वार्हस्पत्य-
 श्वरुरिति । तस्या एता भवन्त्यग्राविष्णू अग्राविष्णू प्र णो देव्या नो दिवो
 बृहस्पत एवा पित्र इति । आग्रावैष्णवमेकादशकपालं निर्वपेन्माध्यंदिनस्य
 सवनस्याकाले । सरस्वत्याज्यभागा स्याद्द्वार्हस्पत्यश्वरुरिति । तस्या एता
 एव भवन्ति । आग्रावैष्णवं द्वादशकपालं निर्वपेत्तृतीयसवनस्याकाले ।
 सरस्वत्याज्यभागा स्याद्द्वार्हस्पत्यश्वरुरिति । तस्या एता एव भवन्ति ।
 मैत्रावरुणमेककपालं निर्वपेद्विषाये काल इति । तस्या एते भवत आ नो
 मित्रावरुणा प्र बाहवेति ॥ १६ ॥

यो ब्रह्मवर्चसकामः स्यात्तस्मा एतः सोमारौद्रं चरुं तिष्ठ्यापूर्णमासे
 निर्वपेदिति । स यो ब्रह्मवर्चसकामः स्यात्स तैष्ठ्यां पौर्णमास्याः सोमारौद्रं
 चरुं निर्वपति । परिश्रिते याजयति । अथ वै भवति श्वेतायै श्वेतवत्सायै दुग्धं
 मथितमाज्यं भवत्याज्यं प्रोक्षणमाज्येन मार्जयन्ते । यावदेव ब्रह्मवर्चसं
 तत्सर्वं करोति । अति ब्रह्मवर्चसं क्रियत इत्याहुरीश्वरो दुश्चर्मा भवितोरिति ।
 मानवी ऋचौ धाय्ये कुर्यादिति । मक्षू देववतो रथ इत्येतासां द्वे धाय्यालोके
 दधाति । तस्या एते भवतः सोमारुद्रा विवृहतं विषूचीः सोमारुद्रा
 युवमेतानीति ॥ १७ ॥

XIII.16

It is indeed said, "An enemy who has performed a Soma-sacrifice snatches away the power and strength of one who has not performed. When an enemy is performing a Soma-sacrifice, one should simultaneously perform the Adhvarakalpā Iṣṭi. Thereby the enemy does not snatch away his power and strength. He should pour out paddy prior to the utterance of sound."¹ He, having got up at early dawn prior to the utterance of sound, should pour out paddy for a cake on eleven potsherds to Agni-Viṣṇu in the place of the morning pressing. "Clarified butter should be the share of Sarasvatī. There should be cooked rice for Bṛhaspati."¹ Its puronuvākya-yājyā are these, namely, *agnāviṣṇū (mahi tad vām)...*² and *agnāviṣṇū (mahi dhāma)....*,² *pra no devī...*² and *ā no divo...*; *bṛhaspate...*² and *evā pitre...*² "He should offer a cake on eleven potsherds to Agni-Viṣṇu in the place of the Midday pressing. Sarasvatī should have clarified butter as the share. There should also be cooked rice for Bṛhaspati."¹ Its puronuvākya-yājyā are these.² "He should offer a cake on twelve potsherds to Agni-Viṣṇu in the place of the third pressing. Sarasvatī should have clarified butter as the share. There should also be cooked rice for Bṛhaspati."¹ Its puronuvākya-yājyā are these only.² "He should offer a cake on one potsherd to Mitra-Varuṇa in the place of the barren cow."¹ Its puronuvākya-yājyā are these, namely, *ā no mītrāvaruṇā...* and *pra bāhavā...*³

XIII.17

"One should offer cooked rice to Soma-Rudra on the full-moon day of Puṣya for one desirous of brahman-splendour."¹ One who is desirous of brahman-splendour offers cooked rice to Soma-Rudra on the full-moon day of Puṣya. The Adhvaryu makes him offer within an enclosure. It is indeed said, "Clarified butter is obtained from the churned out milk of a white cow having a white calf. That clarified butter (serves as) the sprinkling substance. They sprinkle themselves with that clarified butter. Whatever leads to the obtainment of brahman-splendour, he does all that. They (however) say that all brahman-splendour is thereby transferred to him. (Consequently) he is liable to get bad skin. (Therefore the Hotṛ) should add two Mānavā verses to the Sāmidhenī verses."¹ Out of the (four) verses beginning with *makṣū devavrato rathaḥ...* he adds (any) two as the Dhāyās (i.e. additional verses). Its puronuvākya-yājyā are these, namely, *somārudrā vi vṛhatam viśūcīm...*² *somārudrā yuvam etāny...*²

1. TS II.2.9.4-5
2. TS I.8.22.1-2
3. TS I.8.22.3

1. TS II.2.10.1-2 for *mānavā ṛcau* cf. BaudhŚS XIII.1 f.n. 2 above.
2. TS I.8.22.5

यदि बिभीयाद्दुश्चर्मा भविष्यामीति सोमापौष्णं चरुं निर्वपेदिति । तस्या एते भवतः सोमापूषणेमौ देवाविति । सोमारौद्रं चरुं निर्वपेत्प्रजाकाम इति । तस्या एते भवतः सोमारुद्रा वि वृहतं विषूचीः सोमारुद्रा युवमेतानीति । सोमारौद्रं चरुं निर्वपेदभिचरन्निति । तस्या एते एव भवतः । सोमारौद्रं चरुं निर्वपेज्योगामयावीति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते होतानड्वाहं । तस्या एते एव भवतः । अन्वाहार्यमासाद्य होतानड्वाहं ददाति । सोमारौद्रं चरुं निर्वपेद्यः कामयेत स्वे ऽस्मा आयतने भ्रातृव्यं जनयेयमिति । सो ऽपरक्षेत्रमर्यादायामध्यवसाय मथित्वाग्रीन्विहृत्य सोमारौद्रं चरुं निर्वपति । अथ वै भवति वेदिं परिगृह्यार्धमुद्धन्यादर्धं नार्धं बर्हिष स्तृणीयादर्धं नार्धमिध्मस्याभ्यादध्यादर्धं न स्व एवास्मा आयतने भ्रातृव्यं जनयतीति ब्राह्मणम् । तस्या एते भवतः ॥ १८ ॥ षष्ठः ॥

अथ वै भवत्यैन्द्रमेकादशकपालं निर्वपेन्मारुतं सप्तकपालं ग्रामकाम इति । अथ वै भवत्याहवनीय ऐन्द्रमधिश्रयति गार्हपत्ये मारुतमनूच्यमान आसादयतीति । काले प्रत्यञ्चमैन्द्रमासादयत्यनूच्यमानासु सामिधेनीषु मारुतम् । तस्या एता भवन्तीन्द्रं वो विश्वतस्परीन्द्रं नरो मरुतो यद्ध वो दिवो या वः शर्मेति । एतामेव निर्वपेद्यः कामयेत क्षत्राय च विशे च समदं दध्यामिति । ऐन्द्रस्यावद्यन्ब्रूयादिन्द्रायानुब्रूहीति । इन्द्रं वो विश्वतस्परी-

XIII.18

If one is frightened, "I shall be suffering from a skin-disease," he should offer cooked rice to Soma-Pūṣan.¹ Its puronuvākya-yājyā are these, namely, *somāpūṣaṇā...*² and *imau devau...*² One desirous of offspring should offer cooked rice to Soma-Rudra.² Its puronuvākya-yājyā are these, namely, *somārudrā vi vṛhatam viṣūcīm*² ... and *somārudrā yuvam etāny...*¹ One who is going to practise exorcism should offer cooked rice to Soma-Rudra.³ Its puronuvākya-yājyā are these.² One who is suffering from a chronic disease should offer cooked rice to Soma-Rudra.³ One who is going to perform this Iṣṭi procures an ox to be given away by the Hotṛ. Its puronuvākya-yājyā are these.² After the Anvāhārya rice has been deposited (within the altar), the Hotṛ gives away the ox. One who desires, "Let me effect hostility in his (enemy's) establishment," should offer cooked rice to Soma-Rudra. Having resorted to the area of the stranger, having churned out fire and having spread out fires, he pours out paddy for cooked rice to Soma-Rudra. It is indeed said, "Having done the first tracing of the altar, one should dig out half the portion; should not dig out the other half. he should spread sacrificial grass in one half; not in the other half. He should put half the faggot on the fire; not the other half. He creates hostility in the establishment of the stranger." So the Brāhmaṇa⁴ says. Its puronuvākya-yājyā are these.²

XIII.19

It is indeed said, "One desirous of a village should offer a cake on eleven potsherds to Indra and a cake on seven potsherds to the Maruts.¹ It is indeed said, "He cooks the cake for Indra on the Āhavanīya and that for the Maruts on the Gārhapatya. He places (within the altar) while the Sāmidhenī verses are being recited."¹ He places the cake for Indra to the west at the normal time; that for the Maruts while the Sāmidhenis are being recited. Its puronuvākya-yājyā are these, namely, *indram vo viśvatas pari...*² and *indram naro...*,² *maruto yad dha vo divo...*² and *yā vah śarma...*² "One who desires, let me instigate struggle between the ruler and the ruled, should perform the same Iṣṭi." While taking portion of the cake for Indra (the Adhvaryu) should say (to the Hotṛ) "Do you recite the puronuvākya for Indra." The Hotṛ recites the verse *indram vo viśvatas pari...* Having crossed the altar and

1. TS II.2.10.2
2. TS II.2.10.3
3. TS II.2.10.4
4. TS II.2.10.5

1. TS II.2.11.1
2. TS II.1.11.1

त्यन्वाह । अत्याक्रम्याश्राव्याह मरुतो यजेति । या वः शर्मेति यजति । मारुतस्यावद्यन्ब्रूयान्मरुद्भ्यो ऽनुब्रूहीति । मरुतो यद्ध वो दिव इत्यन्वाह । अत्याक्रम्याश्राव्याहेन्द्रं यजेति । इन्द्रं नर इति यजति । स्व एवैभ्यो भागधेये समदं दधाति वितृन्हाणास्तिष्ठन्तीति ब्राह्मणम् । एतामेव निर्वपेद्यः कामयेत कल्पेरन्निति । यथादेवतमवदाय यथादेवतं यजेद्भागधेये-
नैवैनान्यथायथं कल्पयति । कल्पन्त एवेति ब्राह्मणम् । तस्या एता भवन्ति
याः पूर्वस्याः ॥ १९ ॥

ऐन्द्रमेकादशकपालं निर्वपेद्वैश्वदेवं द्वादशकपालं ग्रामकाम इति । एतयेष्ट्या यक्ष्यमाण उपकल्पयत उपाधाय्यपूर्वयं वासः । अथ वै भवत्यैन्द्रस्यावदाय वैश्वदेवस्यावद्येदथैन्द्रस्योपरिष्ठादिति । स ऐन्द्रस्यावदाय द्विवैश्वदेवस्यावद्यत्यथैन्द्रस्योपरिष्ठादिन्द्रियेणैवास्मा उभयतः सजातान्परि-
गृह्णातीति ब्राह्मणम् । तस्या एते भवतो भरेष्विन्द्रं ममचु न इति । अन्वाहार्यमासाद्योपाधाय्यपूर्वयं वासो ददाति । पृश्निर्यै दुग्धे प्रैयङ्गवं चरुं निर्वपेन्मरुद्भ्यो ग्रामकाम इति । अथ वै भवति प्रियवती याज्यानुवाक्ये भवत इति । तस्या एते भवतः प्रिया वो नाम हुवे तुराणां श्रियसे कं भानुभिरिति । यः समानैर्मिथो विप्रियः स्यात्तमेतया संज्ञान्या याजये-
दिति । स यैः संजिज्ञासीत तेषूपसमेतेष्वग्रये वसुमते पुरोडाशमष्टाकपालं निर्वपति सोमाय रुद्रवते चरुमिन्द्राय मरुत्वते पुरोडाशमेकादशकपालं वरुणायादित्यवते चरुमिति । तस्या एते भवतोऽग्निः प्रथमो वसुभिर्नो अव्यात्सं नो देवो वसुभिरिति ॥ २० ॥

having caused to announce, (the Adhvāryu) says (to the Hotṛ) "Do you recite the yājyā for the Maruts." (The Hotṛ) recites the verse, *yā vah śarma....* While taking the portion of the cake for the Maruts, (the Adhvāryu) says (to the Hotṛ) "Do you recite the puronuvākya for the Maruts." (The Hotṛ) recites the verse, *maruto yad dha vo divo....* Having crossed the altar and having caused to announce, (the Adhvāryu) says (to the Hotṛ), "Do you recite the yājyā for Indra." (The Hotṛ) recites the verse *indram naro...* "(Hereby the Adhvāryu) instigates struggle between them in regard to their share. They stand fighting against each other." So says the Brāhmaṇa.³ One who desires that they should compromise should perform the same Iṣṭi. Having taken portions of the cakes coinciding with the deities, one should make offering accordingly. "He thereby causes compromise in regard to their shares. They compromise." So says the Brāhmaṇa.⁴ Its puronuvākya-yājyā are those as are for the preceding one.²

XIII.20

"One desirous of a village should offer a cake on eleven potsherds to Indra and a cake on twelve potsherds to Viśve Devas."¹ One who is going to perform this Iṣṭi procures a piece of cloth with red ends. It is indeed said, "Having taken a portion of the cake for Indra, he takes the portion of the cake for Viśve Devas, then of that for Indra." Having taken up one portion of the cake for Indra, he takes two portions of that for Viśve Devas, then of that for Indra. "He takes up the kinsmen on both sides for him by means of Indra's power." So says the Brāhmaṇa.¹ Its puronuvākya-yājyā are these, namely, *bhareṣu indram....*² and *mamattu naḥ....*² Having placed the Anvāhārya cooked rice (within the altar), the sacrificer gives away the piece of cloth with red ends. "One desirous of a village should offer cooked *Panicum Italicum* in the milk of a spotted cow to the Maruts."² It is indeed said, "The puronuvākya-yājyā are characterised by the word *priya*."² Its puronuvākya-yājyā are these, namely, *priyā vo nāma huve turāṇām....*³ and *śriyase kam bhānubhiḥ....*² "One should make one who is not in good terms with his equals² perform the Samjñānī Iṣṭi. When those with whom he has to bring about harmony have assembled, he offers a cake on eight potsherds to wealthy Agni, cooked rice to Soma accompanied by Rudra, a cake on eleven potsherds to Indra accompanied by Maruts and cooked rice to Varuṇa accompanied by the Ādityas"² Its puronuvākya-yājyā are these, namely, *agnih prathamo vasubhir no avyāt....*³ and *saṁ no devo vasubhiḥ....*³

3. TS II.2.11.2

4. TS II.2.11.3

1. TS II.2.11.3

2. TS II.2.11.4

3. TS II.1.11.2

आदित्येभ्यो भुवद्वद्भ्यश्चरुं निर्वपेद्भूतिकाम इति । तस्या एते भवतो यज्ञो देवानां शुचिरप इति । आदित्येभ्यो धारयद्वद्भ्यश्चरुं निर्वपेदपरुद्धो वापरुध्यमानो वेति । अथादिते ऽनुमन्यस्वेत्यपरुध्यमानो ऽपरोद्भुः पदपांसूनादत्ते । अथैनानादायाहरत्युप प्रेत मरुतः सुदानव एना विशपतिनाभ्यमुः राजानमिति । अथैनान्यजमानस्याञ्जलावावपति सत्याशीरिति । इह मन इत्युपनिगृह्णीते । अत्रैतान्पदपांसूनसंचरे परावपति । अत्र यं यजमानो द्वेष्टि तं मनसा ध्यायति । तस्या एते भवतो धारयन्त आदित्यासस्तिस्त्रो भूमीर्धारयन्निति । यः परस्ताद्गाम्यवादी स्यात्तस्य गृहाद्ब्रीहीनाहरेत् । शुक्लांश्च कृष्णांश्च विचिनुयादिति । अथ वै भवति ये शुक्लाः स्युस्तमादित्यं चरुं निर्वपेदिति । तस्या एते भवतस्त्यानु क्षत्रियान्न दक्षिणेति । आदित्या वै देवतया विड्विशमेवावगच्छतीति ब्राह्मणम् । अथ वै भवत्यवगतास्य विडनवगतं राष्ट्रमित्याहुर्ये कृष्णाः स्युस्तं वारुणं चरुं निर्वपेदिति । तस्या एते भवत इमं मे वरुण तत्त्वा यामीति । वारुणं वै राष्ट्रमुभे एव विशं च राष्ट्रं चावगच्छतीति ब्राह्मणम् ॥ २१ ॥

अथ वै भवति यदि नावगच्छेदिममहमादित्येभ्यो भागं निर्वपाम्यामुष्मादमुष्यै विशो ऽवगन्तोरिति निर्वपेदिति । निरुप्योपरमत्यथावगच्छते सःसादयति । तस्या एते भवतो यज्ञो देवानामादित्यानामवसा नूतनेनेति । आदित्या एवैनं भागधेयं प्रेप्सन्तो विशमवगमयन्तीति ब्राह्मणम् । अथ वै भवति यदि नावगच्छेदाश्चत्थान्मयूखान्सप्त मध्यमेषायामुपहन्यादिति । प्रागीषमनो ऽवस्थापयित्वाश्चत्थान्मयूखान्सप्त मध्यमेषायामुपहन्ति ।

XIII.21

"One desirous of fortune should offer cooked rice to Ādityas giving fortune."¹ Its puronuvākya-yājyā are these, namely, *yajño devānām...*² and *śucir apah...*² One who is driven away or is being driven away should offer cooked rice to Ādityas praised with verses containing the word *dhārayat*.³ One who is being driven away takes the dust below the feet of one who is driving away with the formula, "O Aditi. do thou give consent." Having taken it he brings it with the formula, "O liberal Maruts, do you come up towards this king together with that king." He pours it into the folded palms of the sacrificer with the formula, "May the blessing come true." (The driven one) holds it tight with the formula, "Let the mind (of the subjects be) unto him." He throws away that dust at a place away from the path. He thinks mentally of him whom the sacrificer hates. Its puronuvākya-yājyā are these, namely *dhārayanta ādityāṣaḥ...*⁴ and *tisro bhūmīr dhārayan...*⁴ (The cooked rice should be offered). "Subsequently one should bring paddy from the residence of the village-officer. He should sift the white and black grains." It is indeed said, "He should offer rice of the white grains to Āditya."⁵ Its puronuvākya-yājyā are these, namely *tyān nu kṣattriyān...*⁶ and *na daksinā....*⁶ "Ādityas are the subjects by divinity. He thereby obtains the subjects." So the Brāhmaṇa goes.⁵ It is indeed said, "They say, subjects are obtained by him, not the kingdom. One should (therefore) offer cooked rice of black paddy to Varuṇa."⁵ Its puronuvākya-yājyā are these, namely, *imam me varuṇa*⁷... and *tat tvā yāmī....*⁷ "The kingdom indeed belongs to Varuṇa. He thus obtains both the subjects and the kingdom." So says the Brāhmaṇa.⁵

XIII.22

It is indeed said, "If he does not obtain (the kingdom) one should pour out paddy with the formula, "I pour out this share for the Ādityas so that he may obtain the subjects from him (the enemy)."⁵ Having poured out he waits. When he obtains (the kingdom), he places the oblation (within the altar). Its puronuvākya-yājyā are these, namely, *yajño devānām...*⁷ and *ādityānām avasā nūtanena...*⁷ The Ādityas desiring the share unite him with the subjects." So says the Brāhmaṇa.⁵ It is indeed said, "If he does not obtain (the subjects), he should fix seven pegs of *Ficus religiosa*

1. TS II.3.1.1
2. TS II.1.11.4
3. TS II.3.1.2-3
4. TS II.1.11.4-5
5. TS II.3.1.3-4
6. TS II.1.11.5
7. TS II.1.11.4-6

मध्यममुपहत्य त्रीन्प्रतीचस्त्रीन्प्राच आयातयतीदमहमादित्यान्बध्नाम्यामु-
ष्मादमुष्यै विशो ऽवगन्तोसिति । आदित्या एवैनं बद्धवीरा विशमवगमयन्तीति
ब्राह्मणम् । अथ वै भवति यदि नावगच्छेदेतमेवादित्यं चरुं निर्वपेदिध्मे
ऽपि मयूखान्संनह्येत्तान्सहेध्मेनाभ्यादध्यादिति । तान्सहैवेध्मेनाभ्यादधाति ।
अनपरुध्यमेवावगच्छतीति ब्राह्मणम् । अथ वै भवत्याश्वत्था भवन्ति ।
मरुतां वा एतदोजो यदश्वत्थ ओजसैव विशमवगच्छति । सप्त भवन्ति
सप्तगणा वै मरुतः । गणश एव विशमवगच्छतीति ब्राह्मणम् । तस्या एते
एव भवतः ॥ २२ ॥ सप्तमः ॥

अथ वै भवति यो मृत्योर्बिभीयात्तस्मा एतां प्राजापत्याः शतकृष्णलां
निर्वपेदिति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते शतः सुवर्णानि कृष्णलानि
नवं पात्रं प्रभूतमाज्यमिति । अथ देवस्य त्वा सवितुः प्रसव इति प्रतिपदं
कृत्वा प्रजापतये जुष्टं निर्वपामीति चतुरो मुष्टीन्कृष्णलानां निर्वपति ।
हविष्कृता वाचं विसृज्य गार्हपत्ये नवं पात्रमधिश्रित्य तिरः
पवित्रमाज्यमानीय तिरः पवित्रं कृष्णलान्यावपति । अथाज्यं निर्वपति ।
अथाज्यमधिश्रित्योभयं पर्याग्रे कृत्वान्तर्वेद्यासादयति । अथ वै भवति
चत्वारिचत्वारि कृष्णलान्यवद्यति चतुरवत्तस्याप्त्या इति । अष्टौ देवताया
अवद्यति चत्वारि स्विष्टकृते ऽष्टाविडायै चत्वार्यवान्तरेडाया एकं प्राशिन्नायैकं
यजमानाय । आज्यमेव जुह्वतो जुह्वत्याज्यं प्राश्रन्तः प्राश्रन्ति ।
अथैनान्येकधोद्धृत्य ब्रह्मण उपहरति । तस्या एते भवतो हिरण्यगर्भः
प्रजापत इति ॥ २३ ॥

on the middle pole after having made the cart to stand with its yoke towards the east. Having fixed the middle one, he extends three to the west and three to the east with the formula, "Here do I fasten the Ādityas so that he may obtain these subjects from that (enemy)." "The Ādityas, with their valour fastened, unite him with the subjects (and kingdom)." So says the Brāhmaṇa⁵. It is indeed said, "Even then if he does not obtain, he should offer the cooked rice to Ādityas. He should fasten the pegs with the faggot. He should put them on fire together with the faggot." "He puts them on fire together with the faggot. He obtains (the subjects and kingdom) so that it may never be snatched away." So says the Brāhmaṇa.¹ It is indeed said, "They are of *Ficus religiosa*. *Ficus religiosa* indeed is the vigour of the Maruts. He obtains the subjects through vigour. They are seven. Maruts comprise seven groups. He obtains the subjects by groups." So the Brāhmaṇa says.¹ Its puronuvākya-yājyā are these only.⁶

XIII.23

It is indeed said, "One who is frightened by death should offer an oblation of a hundred Kṛṣṇālas (to Prajāpati)."¹ One who is going to perform this Iṣṭi procures a hundred Kṛṣṇālas of gold, a new pot and ample quantity of clarified butter. he pours out four handfuls of Kṛṣṇālas with the formula beginning with "In the impulse of god Savitr" and (ending with) "I pour out (the oblation) dear to Prajāpati." Having released speech with the call to the preparer of the oblation-material, having placed over the fire the new pot and having poured into it clarified butter across the strainer, he pours into it the Kṛṣṇālas. Then he pours out clarified butter (into the vessel). Having kept (the vessel of) clarified butter over the fire and having carried fire around both of them, he places them within the altar. It is indeed said, "He takes up four Kṛṣṇālas as each portion in order to accomplish (the rule of) taking four portions (each time)." He takes eight portions for the divinity, four for the Sviṣṭakṛt, eight for the Idā, four for the intermediate Idā, one for the Prāśitra (for the Brahman) and one for the sacrificer.² When offering is to be made, they offer clarified butter; when there is consuming, they consume clarified butter. Having taken up these (Kṛṣṇālas) in one lot, the sacrificer gives them to the Brahman. Its puronuvākya-yājyā are these, namely, *hiraṇyagarbhaḥ*...³ and *prajāpāte*...³

1. TS II.3.1.5

1. TS II.3.2.1-2

2. The total comes to twenty-six portions, that is, a hundred and four Kṛṣṇālas.

3. TS II.2.12.1

यो ब्रह्मवर्चसकामः स्यात्तस्मा एतः सौर्यं चरुं निर्वपेदिति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते पञ्च सुवर्णानि कृष्णलानि सुवर्णरजतौ च रुक्मौ । अथैतं चरुः श्रपयित्वाभिघार्योदञ्चमुद्वास्य सुवर्णरजताभ्यां रुक्माभ्यां परिगृह्यान्तर्वेद्यासादयति । समानं कर्मा प्रयाजेभ्यः । अथ वै भवति प्रयाजेप्रयाजे कृष्णलं जुहोतीति । स प्रयाजेप्रयाज एव कृष्णलमन्ववधाय जुहोति । तस्या एते भवत उदु त्वं चित्रमिति । अन्वाहार्यमासाद्य सुवर्णरजतौ रुक्मौ ददाति । आग्नेयमष्टाकपालं निर्वपेत्सावित्रं द्वादशकपालं भूम्यै चरुं यः कामयेत हिरण्यं विन्देय हिरण्यं मोपनमेदिति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते हिरण्यम् । तस्या एता भवन्ति स प्रत्नवन्नि काव्या हिरण्यपाणिमूतये वाममद्य सवितर्बडित्था पर्वतानां स्तोमासस्त्वा विचारिणीति । अन्वाहार्यमासाद्य हिरण्यं ददाति । एतामेव निर्वपेद्विरण्यं वित्वेति । तस्या एता एव भवन्ति । एतामेव निर्वपेद्यस्य हिरण्यं नश्येदिति । तस्या एता एव भवन्ति ॥ २४ ॥

यः सोमवामी स्यात्तस्मा एतः सोमेन्द्रः श्यामाकं चरुं निर्वपेदिति । तस्या एते भवत ऋदूदरेणापान्तमन्युरिति । सोमवामी वा अन्यो भवत्यन्यः सोमातिपवितो भवति । यः सोमातिपवितः स्यात्तस्मा एतः सोमेन्द्रः श्यामाकं चरुं निर्वपेदिति । तस्या एते भवतः प्र सुवानः सबाधस्त इति । अग्रये दात्रे पुरोडाशमष्टाकपालं निर्वपेदिन्द्राय प्रदात्रे पुरोडाशमेकादशकपालं पशुकाम इति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते दधि मधु घृतमपो यवानिति । अथ देवस्य त्वा सवितुः प्रसव इति प्रतिपदं

XIII.24

"One should offer cooked rice to Sūrya for one who desires Brahman-splendour."¹ One who is going to perform this Iṣṭi procures five Kṛṣṇalas of gold, and two sheets—one of gold and the other of silver. Having cooked the rice, having poured clarified butter over it, having taken it down towards the north and having held it by means of the gold and silver sheets, he places it within the altar. The procedure upto the Prayāja-offerings is similar. It is indeed said, "At each Prayāja offering, he offers one Kṛṣṇala." At each Prayāja-offering he puts a Kṛṣṇala (into the ladle after first having taken clarified butter) and makes the offering. Its puronuvākya-yājyā are these, namely, *ud u tyam...*³ and *citram...*³ Having placed the Anvāhārya cooked rice (within the altar), the sacrificer gives away the gold and silver sheets. One who desires, "I may secure gold, gold may come to me" should offer a cake on eight potsherds to Agni, a cake on twelve potsherds to Savitr and cooked rice to Bhūmi."² One who is going to perform this Iṣṭi procures gold. Its puronuvākya-yājyā are these, namely, *sa pratnavat...*³ and *ni kāvyā...*; *hiraṇyapāṇim ūtaye...* and *vāmam adya savitar...*; *bad itthā parvatānām...* and *stomāsas tvā vicāriṇi...*³ Having placed the Anvāhārya rice, the sacrificer gives away the gold. He should offer the same Iṣṭi after having obtained gold."² Its puronuvākya-yājyā are these only. One whose gold is lost should perform this very Iṣṭi.² Its puronuvākya-yājyā are these only.

XIII.25

"For one who was vomitted Soma one should offer cooked Śyāmāka grains (*Panicum frumentaceum*) to Somendra."¹ Its puronuvākya-yājyā are these, namely, *rdūda-reṇa...* and *āpāntamanyus...*² "One who vomits Soma is one; who purges Soma is another. For one who has purged Soma one should offer cooked Śyāmāka grains to Somendra."³ Its puronuvākya-yājyā are these, namely, *pra suvānaḥ...* and *sabādhas te...*² "One desiring cattle should offer a cake on eight potsherds to Agni the giver, and a cake on eleven potsherds to Indra the special giver."⁴ One who is going to perform this Iṣṭi procures curds, honey, ghee, water and barley-grains. The Adhvaryu pours out four handfuls of paddy with the formula beginning with "In the impulse of God Savitr to thee" and ending with "I pour out (paddy) dear to

1. TS II.3.2.3
2. TS II.3.2.4
3. TS II.2.12.2-3

1. TS II.3.2.6-7
2. TS II.2.12.3
3. This contingency is not traced to the Taittirīya texts.
4. TS II.3.2.8

कृत्वाग्रये दात्रे जुष्टं निर्वपामीति चतुरो मुष्टीन्ब्रीहीणां निर्वपति । एतामेव प्रतिपदं कृत्वेन्द्राय प्रदात्रे जुष्टं निर्वपामीति चतुर एव ब्रीहीणाम् । एतामेव प्रतिपदं कृत्वा प्रजापतये जुष्टं निर्वपामीति चतुरो यवानाम् । तेषां ब्रीहिष्वेव हविष्कृतमुद्वादयति । उपोद्यच्छन्ते यवान् । हविष्कृता वाचं विसृजते । समानं कर्माधिवपनात् । अध्युष्य दक्षिणार्धे गार्हपत्यस्याष्टौ कपालान्युपदधात्येकादशोत्तरतः । अथैतान्यवानुलूखले परिक्षुद्य गार्हपत्य एककपालमधिश्रित्य धाना भजन्ति । यदैते हविषी अधिपृणक्ति तदैता धानाश्चतुष्टयेनोपसृजति दध्ना मधुना घृतेनाद्भिरिति । तस्या एता भवन्त्यग्रे दा दाशुषे रयिं दा नो अग्रे शतिनः प्रदातारः हवामहे प्रदाता वज्री घृतं न पूतमुभे सुश्चन्द्र सर्पिष इति ॥ २५ ॥

यो यज्ञविभ्रष्टः स्यात्तस्मा एतामिष्टिं निर्वपेदाग्रेयमष्टाकपाल-
मैन्द्रमेकादशकपालः सौम्यं चरुमिति । अथ वै भवत्याग्रेयस्य च सौम्यस्य चैन्द्रे समाश्लेषयेदिति । स आग्रेयस्य च सौम्यस्य चैन्द्रे समाश्लेषयति । तेजश्चैवास्मिन्ब्रह्मवर्चसं च समीची दधातीति ब्राह्मणम् । तस्या एता भवन्ति स प्रत्नवन्नि काव्येन्द्रं वो विश्वतस्परीन्द्रं नरस्त्वं नः सोम या ते धामानीति । अग्नीषोमीयमेकादशकपालं निर्वपेद्यं कामो नोपनमेदिति । तस्या एते भवतोऽग्नीषोमा सवेदसा युवमेतानीति । अग्नीषोमीयमष्टाकपालं निर्वपेद्ब्रह्मवर्चसकाम इति । यो ब्रह्मवर्चसकामः स्यात्सोऽग्नीषो-
मीयमष्टाकपालः श्यामाकानां निर्वपति । तस्या एते भवतोऽग्नीषोमाविमः सु मेऽग्नीषोमा हविषः प्रस्थितस्येति । सोमाय वाजिने श्यामाकं चरुं

Agni." Four handfuls of paddy with the formula beginning similarly and ending with "I pour out (paddy) dear to Indra the special giver." Four handfuls of varley with the formula beginning similarly and ending with "I pour out (barley) dear to Prajāpati." He calls upon the preparer of the oblation-material in regard to paddy only. The barley-grains are kept aside. The sacrificer releases speech at the call to the preparer of oblation - material. The procedure upto the pouring of rice-grains upon the lower crushing stone is similar. Having poured on the lower crushing stone (and having crushed), he arranges eight potsherds towards the south of the Gārhapatya and eleven towards the north. After having pounded the barley-grains into the mortar and having placed a potsherd upon the Gārhapatya, one roasts the barley-grains. When the cakes are placed upon the potsherds, the roasted barley-grains are mixed with curds, honey, ghee and water. Its puronuvākya-yājyā are these, namely, *agne dā dāśuṣe rayim ...*⁵ and *dā no agne śatinaḥ...*; *pradātāram havāmahe...* and *pradātā vajrī...*; *ghṛtam na pūtam...* and *ubhe suścandra sarpiṣaḥ...*⁵

XIII.26

"For one who is deprived of a Soma-sacrifice one should perform this Iṣṭi—a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra, and cooked rice to Soma." It is indeed said, "He should mix up the oblations for Agni and Soma with that for Indra." He mixes up the oblations of Agni and Soma with that for Indra. "(Thereby) he, straightway places into it brilliance and brahman-splendour." So the Brāhmaṇa¹ says. Its puronuvākya-yājyā are these, namely, *sa pratinavat...*² and *nī kāvyā...*; *indram vo viśvatas pari...* and *indram naraḥ...*; *tvam naḥ soma ...* and *yā te dhāmāni...*² "One who does not get his desire fulfilled should offer a cake on eleven potsherds to Agni-Soma."³ Its puronuvākya-yājyā are these, namely, *agnīśomā savedasā...* and *yuvam etāni...*⁴ "One desiring Brahman-splendour should offer a cake on eight potsherds to Agni-Soma."⁵ One who desires Brahman-splendour offers a cake of Śyāmāka grains on eight potsherds to Agni-Soma. Its puronuvākya-yājyā are these, namely, *agnīśomāv imam su me...* and *agnīśomā haviṣaḥ prasthitasya ...*⁵ "One who is afraid of impotency should offer cooked Śyāmāka grains to Vājin Soma."⁶ Its

5. TS II.2.12.6-7

1. TS II.3.3.2

2. TS II.3.14.1

3. TS II.3.3.3

4. TS II.3.14.1

5. TS II.3.14.2

6. TS II.3.3.4

निर्वपेद्यः क्लैब्याद्विभीयादिति । तस्या एते भवत आ प्यायस्व सं त इति । ब्राह्मणस्पत्यमेकादशकपालं निर्वपेद्दामकाम इति । अथ वै भवति गणवती याज्यानुवाक्ये भवत इति । तस्या एते भवतो गणानां त्वा गणपतिः हवामहे स इज्जनेनेति । एतामेव निर्वपेद्यः कामयेत ब्रह्मन्विशं नाशयेयमिति । मारुती याज्यानुवाक्ये कुर्यादिति । तस्या एते भवतो मरुतो यद्ध वो दिवो या वः शर्मेति ॥ २६ ॥

अर्यम्णे चरुं निर्वपेत्सुवर्गकाम इति । तस्या एते भवतो ऽर्यमायाति ये ते ऽर्यमन्निति । अर्यम्णे चरुं निर्वपेद्यः कामयेत दानकामा मे प्रजाः स्युरिति । तस्या एते भवतः । अर्यम्णे चरुं निर्वपेद्यः कामयेत स्वस्ति जनतामियामिति । तस्या एते एव भवतः । यो राजन्य आनुजावरः स्यात्तस्मा एतमैन्द्रमानुषूकमेकादशकपालं निर्वपेदिति । अथ वै भवति बुध्रवती अग्रवती याज्यानुवाक्ये भवत इति । तस्या एते भवतो बुध्रादग्रमङ्गिरोभिर्गृणानो बुध्रादग्रेण विमिमाय मानैरिति । यो ब्राह्मण आनुजावरः स्यात्तस्मा एतं बार्हस्पत्यमानुषूकं चरुं निर्वपेदिति । अथ वै भवति बुध्रवती अग्रवती याज्यानुवाक्ये भवत इति । तस्या एवं भवतो । बुध्रवती अग्रवती याज्यानुवाक्ये भवत इति । तस्या एते भवतो महान्मही अस्तभायद्बुध्राद्यो अग्रमभ्यर्त्योजसेति ॥ २७ ॥ अष्टमः ॥

अथ वै भवति यः पापयक्ष्मगृहीतः स्यात्तस्मा एतमादित्यं चरुममावास्यायां निर्वपेदिति । तस्या एते भवतो नवोनवो भवति

puronuvākya-yājya are these, namely, *ā pyāyasva...* and *saṁ te...*⁷ "One desirous of a village should offer a cake on eleven potsherds to Brahmanaspati."⁶ It is indeed said, "The puronuvākya-yājya contain the word *gaṇa*." Its puronuvākya-yājya are these, namely, *gaṇānām tvā gaṇapatiṁ havāmahe...* and *sa ij janena...*⁷ "One who desires I would cause the subjects to submit to the brāhmaṇa should perform this very Iṣṭi. (The Hotṛ) should recite puronuvākya-yājya addressed to the Maruts."⁸ Its puronuvākya-yājya are these, namely, *maruto yad dha vo divaḥ...* and *yā vaḥ śar-ma...*⁷

XIII.27

"One desiring to attain the heaven should offer cooked rice to Aryaman."¹ Its puronuvākya-yājya are these, namely, *aryamāyāti...* and *ye te aryaman...*² "One who desires, the subjects may give me wealth," should offer cooked rice to Aryaman." Its puronuvākya-yājya are these.² "One who desires, may I approach the people safely should offer cooked rice to Aryaman."³ Its puronuvākya-yājya are these.² "For the Rājanya who, being younger, is subdued, one should offer a cake of paddy grown out of shoots on eleven potsherds to Indra."⁴ It is indeed said, "The puronuvākya-yājya are those containing the words *budhna* and *agra*."⁴ Its puronuvākya-yājya are these, namely, *budhnād agram āngirobhīr grṇānāḥ ...* and *budhnād agraṇa vimimāya mānaiḥ...*⁵ "For the brāhmaṇa who, being younger is subdued one should offer cooked rice of paddy grown out of shoots."⁶ It is indeed said, "The puronuvākya-yājya are those verses which contain the words *budhna* and *agra*." Its puronuvākya-yājya are these, namely, *mahān mahī astabhāyad ...* and *budhnād yo agram abhyety ojasā...*⁷

XIII.28

"For one who is suffering from consumption, one should offer on the new moon day cooked rice for Āditya."¹ Its puronuvākya-yājya are these, namely, *navonavo bhavati jayāmāno...* and *yam ādityā amśum ā pyāyanti ...*² "For one whom

7. TS II.3.14.3

8. TS II.3.3.5

1. TS II.3.4.1

2. TS II.3.14.4

3. TS II.3.4.2

4. TS II.3.4.3

5. TS II.3.14.5

6. TS II.3.4.4

7. TS II.3.14.6

1. TS II.3.5.3

2. TS II.4.13.1

जायमानो यमादित्या अश्शुमाप्याययन्तीति । यं कामयेतान्नादः स्यादिति तस्मा एतं त्रिधातुं निर्वपेदिन्द्राय राज्ञे पुरोडाशमेकादशकपालमिन्द्रायाधिराजायेन्द्राय स्वराज्ञ इति । अथ देवस्य त्वा सवितुः प्रसव इति प्रतिपदं कृत्वेन्द्राय राज्ञे जुष्टं निर्वपामीति चतुरो मुष्टीन्त्रीहीणां निर्वपति । एतामेव प्रतिपदं कृत्वेन्द्रायाधिराजायेन्द्राय स्वराज्ञ इति चतुरश्चतुरो मुष्टीनेकैकस्यै देवतायै । हविष्कृता वाचं विसृजते । समानं कर्माधिवपनात् । अध्युष्य गार्हपत्य एकादशोत्तानानि कपालान्युपदधाति । अथ वै भवत्युत्तानेषु कपालेष्वधिश्चयत्ययातयामत्वाय । त्रयः पुरोडाशा भवन्ति । त्रय इमे लोका एषां लोकानामाप्या । उत्तरउत्तरो ज्यायान्भवतीति । स उत्तरमत्तरमेव ज्यासांसं करोति सर्वेषामभिगमयन्नवद्यतीति । सो ऽवद्यन्नाहेन्द्राय राज्ञे ऽनुब्रूहीति । प्राच्यां दिशि त्वमिन्द्रासि राजेत्यनूच्येन्द्रो जयाति न पराजयाता इति यजति । सो ऽवद्यन्नाहेन्द्रायाधिराजायानुब्रूहीति । इन्द्रो जयाति न पराजयाता इत्यनूच्यास्येदेव प्र रिरिचे महित्वमिति यजति । सो ऽवद्यन्नाहेन्द्राय स्वराज्ञे ऽनुब्रूहीति । अस्येदेव प्र रिरिचे महित्वमित्यनूच्य प्राच्यां दिशि त्वमिन्द्रासि राजेति यजति । व्यत्यासमन्वाहानिर्दाहायेति ब्राह्मणम् ॥ २८ ॥

य इन्द्रियकामो वीर्यकामः स्यात्तमेतया सर्वपृष्ठया याजयेदिति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते ऽश्वमृषभं वृष्णिं बस्तमिति । अथ देवस्य त्वा सवितुः प्रसव इति प्रतिपदं कृत्वेन्द्राय राथंतराय जुष्टं

one desires that he may be eater of food, he should perform this threefold Iṣṭi—a cake on eleven potsherds to Indra the king, to Indra the lord of midregion and to Indra the lord of heaven.”³ He pours out four handfuls of paddy with the formula beginning with “In the impulse of God Savitr to thee” and ending with “I pour out dear to Indra the king.” He further pours out four handfuls for the deities one by one—for Indra the lord of midregion and for Indra the lord of heaven with the formula beginning with “In the impulse of god Savitr to thee.” The sacrificer releases speech with the call to the preparer of the oblation-material. The procedure upto the pouring of grains upon the lower crushing stone is similar. Having placed the grains upon the lower crushing stone, he lays down eleven potsherds with their faces upwards on the Gārhapatya. It is indeed said, “He places the cake on the potsherds with their faces upwards for the absence of staleness. There are three cakes. Three are the regions. For the attainment of these regions. Each upper one is larger.”³ He makes each upper one to be larger. “Passing (his fingers) through all the cakes he takes the portions.”³ While taking portions he says (to the Hotṛ) “Do you recite the puronuvākya for Indra the king.” Having recited the verse *prācyām diśi tvam indrā’si rājā...*⁴ as the puronuvākya, he recites as the yājyā the verse *indro jayāti na parājayātai...*⁴ While taking portion he says (to the Hotṛ), “Do you recite the puronuvākya for Indra the lord of midregion.” Having recited as the puronuvākya the verse *indro jayāti na parājayātai*, (the Hotṛ) recites as the yājyā the verse *asye’ de eva pra ririce mahitvam...*⁴ While taking the portion, he says (to the Hotṛ), “Do you recite the puronuvākya for Indra the lord of heaven.” Having recited the verse *asye’ d eva pra ririce* as the puronuvākya, (the Hotṛ) recites as the yājyā the verse, *prācyām diśi tvam indrā’si rājā...* He recites the verses alternately for the sake of non-burning.” So says the Brāhmaṇa.⁴

XIII.29

“One should cause one who is desirous of strength and power to perform the Sarvapṛsthā Iṣṭi.”¹ One who is going to perform this Iṣṭi procures a horse, a bull, a ram and a goat. The Adhvaryu pours out four handfuls of paddy with the formula beginning with “In the impulse of god Savitr to thee” and ending with “I pour out (paddy) dear to Rāthantara Indra.” He pours out four handfuls for each divinity beginning with the same formula and respectively ending with “(I pour out) for

3. TS II.3.6.1-2

4. TS II.4.14.1-2

1. TS II.3.7.2

निर्वपामीति चतुरो मुष्टीन्त्रीहीणां निर्वपति । एतामेव प्रतिपदं कृत्वेन्द्राय
 बार्हतायेन्द्राय वैरूपायेन्द्राय वैराजायेन्द्राय शाक्ररायेन्द्राय रैवतायेति
 चतुरश्वतुरो मुष्टीनेकैकस्यै देवतायै । हविष्कृता वाचं विसृजते । समानं
 कर्माधिवपनात् । अध्युष्य गार्हपत्ये द्वादशोत्तानानि कपालान्युपदधाति ।
 अथ वै भवत्युत्तानेषु कपालेष्वधिश्रयत्ययातयामत्वाय । द्वादशकपालः
 पुरोडाशो भवति वैश्वदेवत्वाय । समन्तं पर्यवद्यतीति । सो ऽवद्यन्नाहेन्द्राय
 राथंतरायानुब्रूहीति । अभित्वा शूर नोनुम इत्यनूच्य त्वामिद्धि हवामह इति
 यजति । सो ऽवद्यन्नाहेन्द्राय बार्हतायानुब्रूहीति । त्वामिद्धि हवामह
 इत्यनूच्य यद्द्याव इन्द्र त इति यजति । सो ऽवद्यन्नाहेन्द्राय वैरूपाया-
 नुब्रूहीति । यद्द्याव इन्द्र त इत्यनूच्य पिबा सोममिन्द्र मन्दतु त्वेति यजति ।
 सो ऽवद्यन्नाहेन्द्राय वैराजायानुब्रूहीति । पिबा सोममिन्द्र मन्दतु त्वेत्यनूच्य
 कदा चन स्तरीरसीति यजति । सो ऽवद्यन्नाहेन्द्राय शाक्ररायानुब्रूहीति ।
 कदा चन स्तरीरसीत्यनूच्य रेवतीर्नः सधमाद इति यजति । सो
 ऽवद्यन्नाहेन्द्राय रैवतायानुब्रूहीति । रेवतीर्नः सधमाद इत्यनूच्याभित्वा शूर
 नोनुम इति यजति । व्यत्यासमन्वाहानिर्दाहायेति ब्राह्मणम् ॥ २९ ॥

अन्वाहार्यमासाद्याश्वमृषभं वृष्णिं बस्तमिति ददाति । एतयैव
 यजेताभिशस्यमान इति । यैव पूर्वा सेयम् । यश्चक्षुष्कामः स्यात्तस्मा
 एतामिष्टिं निर्वपेदग्रये भ्राजस्वते पुरोडाशमष्टकपालं सौर्यं चरुमग्रये

Bārḥata Indra” “for Vairupa Indra” “for Vairāja Indra” “for Śākvara Indra” and “for Raivata Indra.” The sacrificer releases speech with the call to the preparer of the oblation-material. The procedure upto the pouring of the rice-grains over the lower crushing stone is similar. Having poured, he arranges twelve potsherds with their faces upwards upon the Gārhapatyā. It is indeed said, “He places (the cakes for baking) on the potsherds with their faces upwards for nonstaleness. (Each) cake is placed on twelve potsherds so that it may attain the character of Viśve Devas. He takes portions (of each cake) around along the borders.”¹ While taking portions he sayd (to the Hotṛ) “Do you recite the puronuvākya for Rāthantara Indra.” Having recited the verse *abhi tvā śūra nonumaḥ...*² as the puronuvākya, he recites (at the proper time) the verse *tvām id dhi havāmahe...*² as the yājya. While taking the portions (from the second cake) he says (to the Hotṛ) “Do you recite the puronuvākya for Bārḥata Indra.” Having recited the verse *tvām id dhi havāmahe...* as the puronuvākya the (Hotṛ) recites the verse *yad dyāva indra te...*² as the yājya. While taking portions (from the third cake) he says (to the Hotṛ), “Do you recite the puronuvākya for Vairūpa Indra.” Having recited the verse *yad dyāva indra te...* as the puronuvākya (the Hotṛ) recites the verse *piḃā somam indra mandatu tvā...*² as the yājya. While taking portions (from the fourth cake) he says (to the Hotṛ) “Do you recite the puronuvākya for Vairāja Indra.” Having recited the verse *piḃā somam indra mandatu tvā...* the Hotṛ recites the verse *kadā cana starīr asi...*² as the yājya. While taking portions (from the fifth cake) he says (to the Hotṛ) “Do you recite the puronuvākya for Śākvara Indra.” Having recited the verse *kadā cana starīr asi...* as the puronuvākya the Hotṛ recites the verse *revatīr naḥ sadhamādaḥ...*² as the yājya. While taking portions (from the sixth cake) he says (to the Hotṛ) “Do you recite the puronuvākya for Raivata Indra.” Having recited the verse *revatīr naḥ sadhamādaḥ...* as the puronuvākya, the Hotṛ recites the verse *abhi tvā śūra nonumaḥ...* as the yājya. “He recites the verses alternately for the sake of non-burning.” So says the Brāhmaṇa.

XIII.30

Having placed the Anvāhārya cooked rice (within the altar), the sacrificer gives away the horse, the bull, the ram and the goat. “One who is being accused should perform this very Iṣṭi.” (The procedure of) this (Iṣṭi) is similar to the preceding one. “For one who desires eyesight one should perform this Iṣṭi—a cake on eight potsherds to brilliant Agni, cooked rice to Sūrya, and a cake on eight potsherds to brilliant Agni.”¹ Its puronuvākya-yājyas are these, namely, *ud agne*

2. TS II.4.14.2-3

1. TS II.3.8.1

भ्राजस्वते पुरोडाशमष्टाकपालमिति । तस्या एता भवन्त्युदग्रे शुचयस्तव
 वि ज्योतिषोदु त्वं चित्रमुदग्रे शुचयस्तव वि ज्योतिषेति । उपहूताया-
 मिडायामनाहितमग्रीधे भवत्यथ यजमानाय त्रीन्पिण्डान्प्रयच्छति । उदु
 त्वं जातवेदसः सप्त त्वा हरितो रथे चित्रं देवानामुदगादनीकमिति
 पिण्डान्प्रयच्छति । चक्षुरेवास्मै प्रयच्छति । यदेव तस्य तदिति ब्राह्मणम् ।
 वैश्वदेवीः सांग्रहणीं निर्वपेद्वामकाम इति । वैश्वदेवं चरुः संगृह्णन्त इव
 श्रपयन्ति । अथ ध्रुवो ऽसि ध्रुवो ऽहः सजातेषु भूयासमिति
 परिधीन्परिदधाति । तस्या एते भवतो विश्वे देवा विश्वे देवा इति । अथ
 पुरस्तात्स्विष्टकृतः सुवाहुतीरुपजुहोत्यामनमस्यामनस्य देवा इति तिस्रः
 ॥ ३० ॥ नवमः ॥

अथ वै भवत्यग्रिं वा एतस्य शरीरं गच्छति सोमः रसः । वरुण एनं
 वरुणपाशेन गृह्णाति सरस्वतीं वाग्ग्राविष्णू आत्मा यस्य ज्योगामयति । यो
 ज्योगामयावी स्याद्यो वा कामयेत सर्वमायुरिरियामिति तस्मा एतामिष्टिं
 निर्वपेदिति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते खादिरं नवं पात्रं
 नवनीतमाज्यं यावतीः समा एष्यन्मन्येत तावन्मानं च प्रवर्तम् । अथ
 देवस्य त्वा सवितुः प्रसव इति प्रतिपदं कृत्वाग्नेयमष्टाकपालं निर्वपति
 सौम्यं चरुं वारुणं दशकपालः सारस्वतं चरुमाग्रावैष्णवमेका-
 दशकपालमिति । समानं कर्माज्यावेक्षणात् । स आज्यावेक्षणे ऽनुवर्तयति

*śucayas tava...*² and *vi jyotiṣā...*; *ud u tyam...* and *citraṁ...*; *ud agne śucayas tava...* and *vi jyotiṣā...*² "When Idā has been invoked but Idā portions have not yet been given to the Āgnīdhra, he hands over three balls to the sacrificer." He gives the balls respectively with the verses, *ud u tyam jātavedasam...*, *saṁpta tvā haritorathe...* and *citraṁ devānām ud agād anīkam...* "He thereby gives him the eyesight, whichever he possesses." So says the Brāhmaṇa.¹ "One desirous of a village should perform the Iṣṭi which is intended for the Viśve Devas and which achieves harmony (among kinsmen)."² They cook rice for the viśve Devas as if they were achieving harmony. He lays the enclosing sticks respectively with the formulas, "Thou art firm, may I be firm with the kinsmen, steady, cognisant and winning wealth. - Thou art firm; may I be firm with the kinsmen, brave, cognisant and winning wealth. - Thou art firm, may I be firm with the kinsmen, assailant, cognisant and winning wealth." Its puronuvākya-yājyā are these, namely, *viśve devā (ṛtāvṛdhah)*... and *viśve devāḥ (śṛṇute' mam)*...³ Prior to the Sviṣṭakṛt offering he offers three spoonfuls respectively with the formulas, "(O clarified butter) thou art friendly disposition. O gods related to the friendly disposition, I wish those who are elderly persons to be harmonious; may they heartily wish me to be harmonious. Make them friendly towards me, svāhā. - (O clarified butter) thou art friendly disposition. O gods... youth to be harmonious... - (O clarified butter), thou art friendly disposition. O gods.... women to be harmonious..."⁴

XIII.31

It is indeed said, "The body of one who is suffering from chronic illness goes to Agni, sap to Soma, Varuṇa fastens him with his bonds; speech to Sarasvatī, and self to Agni-viṣṇu. For one who is suffering from chronic illness or one who desires, "I may enjoy the full span of life "one should perform this Iṣṭi."¹ One who is going to perform this Iṣṭi procures a new pot of *Acacia catechu*, fresh butter and an ear-ring weighing as many *mānas* of gold as years for which one thinks he would live. Beginning each time with the formula, "In the impulse of god Savitr" he pours out paddy for a cake on eight potsherds to Agni, cooked rice to Soma, a cake on ten potsherds to Varuṇa, cooked rice to Sarasvatī and a cake on eleven potsherds to Agni-Viṣṇu. The procedure up to the gazing at the clarified butter is similar. At the gazing at the clarified butter he employs in addition the formula, "Because it came up freshly, therefore it became *navanīta*; because it flowed it became *sarpis*; because it became solid it became *ghṛta*."¹ The procedure up to the placing of the ladles is

2. TS II.4.14.4

3. TS II.4.14.5

4. TS II.3.9.1-2

1. TS II.3.10.1

यन्नवमैतन्नवनीतमभवदिति । समानं कर्मा सुचाः सादनात् । सादयित्वा सुचो ऽथैतं प्रवर्तं खादिरे नवे पात्र उपस्तीर्णाभिघारितः सह हविर्भिस्तन्तर्वेद्यासादयति । समानं कर्मा प्रयाजेभ्यः । प्रयाजैश्चरित्वा हविर्भिश्चरति । तस्या एता भवन्त्यायुष्ट आयुर्दा अग्र आ प्यायस्व सं ते ऽव ते हेड उदुत्तमं प्र णो देव्या नो दिवो ऽग्राविष्णू अग्राविष्णू इति । अथ पुरस्तात्स्विष्टकृतः सुवाहुतीरुपजुहोति ॥ ३१ ॥

अश्विनोः प्राणो ऽसि तस्य ते दत्तां ययोः प्राणो ऽसि स्वाहेन्द्रस्य प्राणो ऽसि तस्य ते ददातु यस्य प्राणो ऽसि स्वाहा मित्रावरुणयोः प्राणो ऽसि तस्य ते दत्तां यस्य प्राणो ऽसि स्वाहा विश्वेषां देवानां प्राणो ऽसि तस्य ते ददतु येषां प्राणो ऽसि स्वाहेति । हुत्वाहुत्वैव सःस्त्रावैः प्रवर्तमभिघारयति राडसि विराडसि सम्राडसि स्वराडसीति । अथैतं प्रवर्तमग्रेणाहवनीयं पर्याहृत्य दक्षिणतो निदधाति । अथ यजमानमाज्यमवेक्षयति घृतस्य धाराममृतस्य पन्थामिन्द्रेण दत्तां प्रयतां मरुद्भिः । तत्त्वा विष्णुः पर्यपश्यत्तत्त्वेडा गव्यैरयदिति । अथ ब्रह्मणो हस्तमन्वारभ्यर्त्विजः पर्याहुः पावमानेन त्वा स्तोमेन गायत्रस्य वर्तन्योपाःशोर्वीयेण देवस्त्वा सवितोत्सृजतु जीवातवे जीवनस्यायै बृहद्रथंतरयोस्त्वा स्तोमेन त्रिष्टुभो वर्तन्या शुक्रस्य वीर्येण देवस्त्वा सवितोत्सृजतु जीवातवे जीवनस्याया अग्रेस्त्वा मात्रया जगत्यै वर्तन्याग्रयणस्य वीर्येण देवस्त्वा सवितोत्सृजतु जीवातवे जीवनस्याया इति । अथ हिरण्याद्धतं निष्पिबति ।

similar. After having placed the ladles, he places the ear-ring in the new pot made of *Acacia catechu* in which he has first spread clarified butter and on which (ear-ring) he has poured clarified butter, together with the oblation within the altar. The procedure upto the Prayāja-offering is similar. After having offered the Prayājas, he offers the principal oblations. Its puronuvākya-yājya are these, namely, *āyus te...*,² and *āyur dā agne...*; *ā pyāyasva...* and *saṁ te...*; *ava te heda...* and *ud uttamam...*; *pra no devī...* and *ā no divo...*, *agnāviṣṇū* (*mahi tad vām*) and *agnāviṣṇū* (*mahi dhāma*)...² Prior to the Sviṣṭakṛt offering he offers spoonfuls with the formulas.

XIII.32

"Thou art the vital breath of Aśvins. May they give the vital breath to thee who art the vital breaths of them; svāhā. - Thou art the vital breath of Indra. May they give the vital breath to thee who art the vital breath of him. - Thou art the vital breath of Mitra-Varuṇa. May they give the vital breath to thee who art the vital breath of them, svāhā. - Thou art the vital breath of Viśve Devas. May they give the vital breath to thee who art the vital breath of them, svāhā."¹ Each time, after having offered, he pours the drops (from the ladle) over the ear-ring respectively with the formulas, "Thou art shining; thou art variously shining; thou art sharply shining; thou art self-shining."² Having carried around the ear-ring along the front of the Āhavanīya, he puts it down towards the south. He makes the sacrificer gaze at the clarified butter with the verse, ("O clarified butter), Viṣṇu (the sacrificer) has gazed at thee, the stream of clarified butter, the way to immortality, given by Indra and forwarded by the Maruts. Idā has placed thee within the cow."¹ The priests keeping contact with the Brahman address (O sacrificer) with the formula, "May god Savitr (O sacrificer) release thee (from the disease) by means of the Stoma pertaining to the Pavamāna stotras, by means of the way of Gāyatrī (for bringing Soma), by means of the vigour of the Upāmśu cup for the obtainment of means of life and for will to live. - May god Savitr release thee by means of the Stoma of Rathantara and Bṛhat stotras; by means of the way of Triṣṭubh, by means of the bright (Soma) for the obtainment of means of life and for the will to live. - May god Savitr release thee by means of the essence of Agni (i.e. Agniṣṭoma stotra) by means of the way of Jagatī, by means of the vigour of Āgrayaṇa for the obtainment of means of life and for the will to live."¹ The sacrificer sucks the clarified butter applied to the ear-ring. The Adhvaryu follows the sacrificer sucking the clarified butter with the verse, "O Agni, do thou grant him long life and splendour. O king Varuṇa and Soma, do you grant him the desired

2. TS II.5.12.1

1. TS II.3.10.1

2. TBr II.7.7.2. The formulas are originally prescribed in the Odanasava—an Ekāha Soma-sacrifice.

निष्पिबन्तमनुमन्त्रयत इममग्र आयुषे वर्चसे कृधि प्रियः रेतो वरुण सोम
 राजन् । मातेवास्मा अदिते शर्म यच्छ विश्वे देवा जरदष्टिर्यथासदिति ।
 अथैतं प्रवर्तमद्भिः प्रक्षाल्य दक्षिणे कर्ण आबध्नीत आयुष्टे विश्वतो
 दधदिति । अथैनमनुपरिवर्तयत आयुरसि विश्वायुरसि सर्वायुरसि
 सर्वमायुरसीति । अथास्य ब्रह्मा हस्तं गृह्णात्याग्निरायुष्मानित्यान्तादनुवाकस्य
 ॥ ३२ ॥

यावतो ऽश्वान्प्रतिगृह्णीयात्तावतो वारुणाञ्चतुष्कपालान्निर्वपेदे-
 कातिरिक्तानिति । तस्या एते भवत इमं मे वरुण तत्त्वा यामीति । यद्यपरं
 प्रतिग्राही स्यात्सौर्यमेककपालमनुनिर्वपेदिति । तस्या एते भवत उदु त्यं
 चित्रमिति । अथापो ऽवभृथमवैति । अथ वै भवत्यपोनप्लीयं चरुं पुनरेत्य
 निर्वपेदिति । तस्या एते भवतो ऽपां नपात्समन्या यन्तीति । यः पाप्मना
 गृहीतः स्यात्तस्मा एतामैन्द्रावरुणीं पयस्यां निर्वपेदिति । एतयेष्ट्या
 यक्ष्यमाण उपकल्पयते दधि पथ आमिक्षाया इति । अथ देवस्य त्वा
 सवितुः प्रसव इति प्रतिपदं कृत्वेन्द्रावरुणाभ्यां जुष्टं निर्वपामीति चतुरो
 मुष्टीन्त्रीहीणां निर्वपति । हविष्कृता वाचं विसृजते । समानं कर्माधिवपनात् ।
 अध्युष्य दक्षिणार्धे गार्हपत्यस्यैकादश कपालान्युपदधाति । यदैतं

object and vital strength. O Aditi, grant him happiness like a mother. O Viśve Devas (do you favour him) so that he may live until oldage."¹ Having cleansed the ear-ring with water he should hang it in the right ear of the sacrificer with the verse, "May this venerable Agni grant thee full life. (Thereby) let thy vital breath come to thee. I drive away thy disease."² Then he turns it around (towards the four quarters) with the formula, "Thou art life; thou art all life; thou art whole life; thou art entire life."³ The Brahman holds his hand reciting the formula beginning with "Agni is long-lived" upto the end of the Anuvāka."¹ ("Agni is long-lived; due to trees he is long-lived. I make thee long-lived with that long life of theirs. Soma is long-lived; due to plants he is long-lived. I make thee long-lived with that long life of theirs. Sacrifice is long-lived; due to Dakṣiṇās it is long-lived. I make thee long-lived with that long life of theirs. Prayer is long-lived; due to brāhmaṇas it is long-lived. I make thee long-lived with that long life of theirs. Gods are long-lived; due to ambrosia they are long-lived. I make thee long-lived with that long life of theirs. Piṭṛs are long-lived; due to Svadhā they are long-lived. I make thee long-lived with that long life of theirs.")

XIII.33

"One should offer as many cakes on four potsherds each plus one as the number of horses one may have given away as Dakṣiṇā."¹ Its puronuvākya-yājyā are these, namely, *imam me varuṇa...* and *tat tvā yāmī...*; "If he is giving away a second time, he should subsequently offer a cake on one potsherds to Sūrya."² Its puronuvākya-yājyā are these, namely, *ud u tyam...* and *citram....* He performs the Avabhṛtha rite. It is indeed said, "Having returned, he should offer cooked rice to Apām Napāt."² Its puronuvākya-yājyā are these, namely, *apām napāt ...*³ and *sam anyā yanti...*³ For one who is attacked by evil spirit one should offer coagulated milk to Indra-Varuṇa."⁴ One who is going to perform this Iṣṭi procures curds and milk for Āmīkṣā. He pours out four handfuls of paddy with the formula beginning with "In the impulse of god Savitr" and ending with "I pour out dear to Indra-Varuṇa." The sacrificer releases speech with the call to the preparer of oblation-material. The procedure up to the pouring of grains over the lower crushing stone is similar. Having poured, he arranges eleven potsherds in the southern half of the Gārhapatya.

3. TS I.3.14.4

4. TBr II.5.7.2

1. *Pratigṛhṇīyāt* is to be taken as a causal form. cf. Jaiminis' *Mīmāsāsūtra* III.4.30-31; Bhaṭṭa Bhāskara and Sāyaṇa on TS II.3.12.1.

2. TS II.3.12

3. TS II.5.12.1

4. TS II.3.13.2

पुरोडाशमधिपृणक्ति तदैतामामिक्षां गार्हपत्ये श्रपयति । अथैतं पुरोडाशमुपस्तीर्णाभिघारितमुद्वास्यामिक्षया संप्रच्छाद्यान्तर्वेद्यासादयति ।
। ३३ ॥

अथ वै भवति पयस्यायां पुरोडाशमवदधाति । आत्मन्वन्तमेवैनं करोति । अथो आयतनवन्तमेव । चतुर्धा व्यूहति । दिक्ष्वेव प्रतितिष्ठति । पुनः समूहतीति । स आमिक्षां पुरोडाशं चतुर्धा कृत्वा व्यूहति या वामिन्द्रावरुणा यतव्या तनूस्तयेममंहसो मुञ्चतं या वामिन्द्रावरुणा सहस्या रक्षस्या तेजस्या तनूस्तयेममंहसो मुञ्चतमिति । पुनः समूहति समूह्यावद्यतीति । तस्या एते भवत इन्द्रावरुणयोरहमिन्द्रावरुणा युवमध्वराय न इति । अथ पुरस्तात्स्विष्टकृतः सुवाहुतीरुपजुहोति यो वामिन्द्रावरुणावग्नौ स्नामस्तं वामेतेनावयज इत्यष्टौ ॥ ३४ ॥ दशमः ॥

अथ वै भवति यो भ्रातृव्यवान्त्स्यात्स स्पर्धमान एतयेष्ट्या यजेताग्रये प्रवते पुरोडाशमष्टाकपालं निर्वपेदग्रये विबाधवते ऽग्रये प्रतीकवत इति । तस्या एता भवन्ति प्रप्रायमग्निः प्र ते यक्षि प्र त इयमि मन्म भुवो वि पाजसा वि ज्योतिषा स त्वमग्ने प्रतीकेन तं सुप्रतीकं सुदृशं स्वञ्चमिति । यो भ्रातृव्यवान्त्स्यात्स स्पर्धमान एतयेष्ट्या यजेतेन्द्रायांहोमुचे पुरोडाशमेकादशकपालं निर्वपेदिन्द्राय वैमृधायेन्द्रायेन्द्रियावत इति । अथ वै भवति त्रयस्त्रिंशत्कपालं पुरोडाशं निर्वपतीति । य एवैते त्रय एकादशकपालास्त एवैत उक्ता भवन्ति । तस्या एता भवन्त्यंहोमुचे

While placing the cake, he boils the Āmiksā on the Gārhapatya. Having taken down the cake (into the pan) on which clarified butter is spread as base and on which (cake) clarified butter has been poured, and having covered it with the Āmiksā, he places it within the altar.

XIII.34

It is indeed said, "He places the cake upon the Āmiksā; thereby he renders it equipped with the self, and also with a seat. He divides it into four parts; thereby it becomes firm towards the quarters. he again brings the parts together."¹ Having divided the Āmiksā and the cake into four parts, he separates (the parts towards the quarters) respectively with the formulas "Do you O Indra-Varuṇa release this (sacrificer) from evil by means of your body capable of driving away the evil-door. - Do you O Indra-Varuṇa ... by means of your invading body. - Do you O Indra-Varuṇa ... by means of your body killing the evil spirits - Do you O Indra-Varuṇa... by means of your brilliant body."¹ "He again brings the parts together. Having brought them together he takes the portions (for offering)."¹ Its puronuvākya-yājyā are these, namely, *indrāvaruṇayor aham...*² and *indrāvaruṇā yuvam adhvarāya naḥ...*² Prior to the Sviṣṭakṛt-offering he offers eight spoonfuls respectively with the formulas, "O Indra-Varuṇa, I seek redress of the evil in respect of Agni by offering to you. - O Indra-Varuṇa ... in respect of bipeds ... O Indra-Varuṇa ... in respect of quadrupeds ... - O Indra-Varuṇa... in respect of the cowpen... - O Indra-Varuṇa... - in respect of residence ... - O Indra-Varuṇa... in respect of water... - O Indra-Varuṇa ... in respect of plants ... - O Indra-Varuṇa... in respect of trees ..."¹

XIII.35

It is indeed said, "One who, having enemies is vying with them, should perform this Iṣṭi; he should offer a cake on eight potsherds to Pravat Agni, another to Vibādhavat Agni and still another to Pratīkavat Agni."¹ Its puronuvākya-yājyā are these, namely, *pra prā' yam agniḥ...*² and *pra te yakṣi pra ta iyarmi manma bhuvo...*; *vi pājasā...* and *vi jyotiṣā...*; *sa tvam agne pratīkena...* and *tam supratīkam sudṛṣam svaṇcam...*² "One who having enemies is vying with them should perform this Iṣṭi; he should offer a cake on eleven potsherds to Indra relieving from evil, another to fighting Indra and still another to powerful Indra."³ It is indeed said, "He offers a cake on thirtythree potsherds."³ Hereby are indicated the three cakes on eleven potsherds each. Its puronuvākya-yājyā are these, namely, *amhomuce...*² and *viveṣa yan mā...*; *vi na indra...* and *indra kṣatram...*; *indriyāṇi śatakrato...* and *anu te dāyi...*²

1. TS II.3.12-13

2. TS II.5.12.2

1. TS II.4.1

2. TS II.5.12.4-5

3. TS II.4.2.2

विवेष यन्मा वि न । इन्द्रेन्द्र क्षत्रमिन्द्रियाणि शतक्रतो ऽनु ते दायीति । यो
 भ्रातृव्यवान्तस्यात्स स्पर्धमान एतयेष्ट्या यजेताग्रये संवर्गाय
 पुरोडाशमष्टाकपालं निर्वपेत् । तः शृतमासन्नमेतेन यजुषाभिमृशेदिति ।
 तः शृतमासन्नमेतेन यजुषाभिमृशत्योजोऽसि सहोऽसि बलग्मसि भ्राजोऽसि
 देवानां धाम नामासि विश्वमसि विश्वायुः सर्वमसि सर्वायुरभिभूरहमनेन
 हविषामुं भ्रातृव्यमभिभूयासमिति । युक्ष्वा हि देवहूतमानित्येतस्यानुवाकस्य
 सप्तदश सामिधेनीः पराचीरन्वाह । तस्या एते भवतः सखायः सं वः
 सम्यञ्चः सःसमिद्युवसे वृषन्निति ॥ ३५ ॥

यः प्रजाकामः स्यात्तस्मा एतं प्राजापत्यं गार्मुतं चरुं निर्वपेदिति ।
 तस्या एते भवतः प्रजापते स वेदेति । यः पशुकामः स्यात्तस्मा एतः
 सोमापौष्णं गार्मुतं चरुं निर्वपेदिति । तस्या एते भवतः सोमापूषणेमौ
 देवाविति । चित्रया यजेत पशुकाम इति । श्वश्चित्रयेत्युपवसति । अथ
 प्रातराग्रेयमष्टाकपालं निर्वपति सौम्यं चरुं त्वाष्ट्रमष्टाकपालः सरस्वत्यै
 चरुः सरस्वते चरुः सिनीवात्यै चरुमैन्द्रमेकादशकपालमिति । तस्या
 एता भवन्त्यग्निना रयिमश्रवद्गोमाः अग्र आ प्यायस्व सं त इह त्वष्टारमग्रियं

One who having enemies is vying with them should perform this Iṣṭi; he should pour out paddy for a cake on eight potsherds to Saṁvarga Agni. After it is baked and placed within the altar, the sacrificer should touch it with this formula."⁴ After it is baked and placed within the altar, he touches it with the formula, "Thou art vigour, thou art might, thou art strength, thou art radiation, thou art indeed the abode of gods, thou art all, of entire life, thou art the whole, of whole life; aggressing; let me aggress this enemy through this offering." (The Hotṛ) recites serially seventeen Sāmīdhenī verses from the Anuvāka⁵ beginning with *yukṣvā hi devahūtamān....* Its puronuvākya-yājyā are these, namely, *sakhāyaḥ sam vah samyañcau...*⁵ and *saṁ samid yuvase vṛṣan...*⁵

XIII.36

"For one who desires progeny, one should offer cooked wild grains to Prajāpati."¹ Its puronuvākya-yājyā are these, namely, *prajāpate...*² and *sa veda...*² "For one who desires cattle one should offer cooked wild grains to Soma-Pūṣan."¹ Its puronuvākya-yājyā are these, namely, *somāpūṣaṇā...*² and *imau devau...*² One desirous of cattle should perform the Citreṣṭi."³ He observes fast (when he thinks) "tomorrow (I shall perform) the Citreṣṭi." Next morning he offers a cake on eight potsherds to Agni, cooked rice to Soma, a cake on eight potsherds to Tvaṣṭṛ, cooked rice to Sarasvatī, cooked rice to Sarasvat, cooked rice to Sinīvālī and a cake on eleven potsherds to Indra. Its puronuvākya-yājyā are these, namely, *agninā rayim aśnavat...*⁴ and *gomān agne ...; ā pyāyasva ... and saṁ te...; iha tvaṣṭāram agriyam ... and tan nas turīpam...; pra no devī ... and ā no divaḥ... pīpivāmsam sarasvato... and ye te sarasva ūrmayaḥ...; sinī-vālī... and yā supāniḥ...; indram vo viśvatas pari... and indram nara....*⁴ Prior to the Sviṣṭakṛt offering he offers spoonfuls with five verses and two yajus beginning with *agne gobhir na ā gahi...*⁵ ("O Agni, do thou come to us together with cattle. O Indra, do thou gladden us with abundance (in cattle). May Indra support us (with cattle) in our home. - May Savitr abounding in a thousand enjoy himself in our home. May Pūṣan come; may wealth come. - May Dhātṛ, lord, guardian of the world, grant us wealth. May he furnish us with abundance. - May Tvaṣṭṛ the great, fulfilling the desires rejoice in our home together with a thousand and ten

4. TS II.4.3.2

5. TS II.6.11

1. TS II.4.4.1

2. TS II.4.11.5

3. TS II.4.6.1

4. TS III.1.11.1-4

5. TS II.4.5

तन्नस्तुरीपं प्र णो देव्या न्ने दिवः पीपिवाऽसः सरस्वतो ये ते सरस्व
ऊर्मयः सिनीवालि या सुपाणिरिन्द्रं वो विश्वतस्परीन्द्रं नर इति । अथ
पुरस्तात्स्विष्टकृतः सुवाहुतीरुपजुहोत्यग्रे गोभिर्न आगहीति पञ्चर्चो द्वे
यजुषी ॥ ३६ ॥ एकादशः ॥

कारीर्या यक्ष्यमाणो भवति । स उपकल्पयते कृष्णं वासः कृष्णतूषं
कृष्णमश्वं कृष्णः संदानं कृष्णाजिनं कृष्णमधु करीरसक्तून्कृष्णां
कुम्भीमामपक्वां कृष्णामनस्त्रिगधं कृष्णामविं कृष्णं वर्षाहूस्तम्बं वैतस-
मिध्माबर्हिरिति । अथ यजमानायतने कृष्णं वासः कृष्णतूषं निदधाति ।
अथाग्रेणाहवनीयं कृष्णमश्वं कृष्णेन संदानेन संदित्यान्तर्वेदि कृष्णाजिने
कृष्णमधु करीरसक्तून्निवपति । उत्करे कुम्भीं निमिनोति । अथाग्रेणोत्करं
प्रागीषमन स्थापयित्वा तस्याग्रेणोपस्तम्भनं कृष्णामविं निग्रश्नाति ।
उत्तरेणाहवनीयं कृष्णं वर्षाहूस्तम्बं वैतसमिध्माबर्हिरिति निदधाति । अथ
यजमानः कृष्णं वासः कृष्णतूषं परिधत्ते ॥ ३७ ॥

मारुतमसि मरुतामोजो ऽपां धारां भिन्द्वीति । स्मयत मरुतः
श्येनमायिनमिति पश्चाद्वातं प्रतिमीवति । पुरोवातमेव जनयति वर्षस्या-

thousands. - O distributor of wealth, do thou, by whom gods gained immortality and ample food in the heaven, unite us with a herd of cattle for our sustenance. - Agni the lord of house, Soma granting all, Savitr with good intention, svāhā. - O Agni, lord of house, do thou grant me the invader the vigour together with thy share consisting of clarified butter. May I not depart from the way leading to greatness. May I be supreme, svāhā.")⁵

XIII.37

One who is going to perform the Kārīṣṭi procures a black piece of cloth, an upper garment with black border, a black horse, a black fetter, a skin of black antelope, black honey, parched flour of Karīra fruit (*Capparis aphylla*), a small black pitcher which is half-baked, a black cart with three roofs, a black female sheep, a bunch of black varṣāhū grass (*Boerhavia procumbens*) and sacrificial grass and faggot of reed. The Adhvaryu places the piece of black cloth and the upper garment with black border on the sacrificer's seat. Having fettered the black horse with the black fetter in front of the Āhavanīya, he pours down the black honey and flour of parched Karīra-fruit upon the skin of black antelope within the altar. He fixes the earthen pitcher on the rubbish-heap. Having kept the cart with its poles towards the east in front of the rubbish-heap, he ties the black sheep in front of its prop of the poles. He places the bunch of black Varṣāhū grass and the sacrificial grass and faggot of reed to the north of the Āhavanīya. The sacrificer wears the black lower garment and the upper garment with black borders.

XIII.38

With the formula, "Belonging to the Maruts, thou art the vigour of the Maruts; do thou tear off the stream of water."¹ He sets back the western wind with the verse, "O Maruts, do you set back the fast-moving (western wind) which is advancing. (Do you impel the eastern wind) speedy like the mind, showering and strong by which the blocked (water) comes released in strong showers. O Āśvins, do you hold it for our welfare."¹ He thereby produces eastern wind for the attainment of rains." So says the Brāhmaṇa.¹ Having relieved the horse from the fetter he flaps him over with the upper garment with the verse, "(O horse), do thou sneeze and make a sound like a cloud, deposit womb (water into the cloud); move around through the chariot full of water; release the leather-bag downwards; let the upheavels and pits become levelled."² If he becomes agitated, if makes urine or discharges excrement,

1. TS II.4.7-9
2. TS III.1.11.6

वरुद्ध्या इति ब्राह्मणम् । अथैतमश्वः संदानात्प्रमुच्योत्तरवर्गेणाभिविक्षि-
पत्यभिक्रन्द स्तनय गर्भमाधा इति । स यदि विधूनुते यदि मेहति यदि
शकृत्करोति वर्षिष्यतीत्येव वेद । अथ वातनामानि जुहोति पुरोवातो
वर्षञ्जिन्वरावृत्स्वाहेत्यष्टौ । अथान्तर्वेदि कृष्णाजिने मधुषा करीरसकून्
संयौति मान्दा वाशाः शुन्ध्यूरजिराः । ज्योतिष्मतीस्तमस्वरीरुन्दतीः
सुफेनाः । मित्रभृतः क्षत्रभृतः सुराष्ट्रा इह मावतेति । तिस्रः पिण्डीः कृत्वा
समुच्चित्य कृष्णाजिनस्यान्तान्संदानेनोपनहति वृष्णो अश्वस्य संदानमसि
वृष्ट्यै त्वोपनह्यामीति । अथैना अनसः प्रथमायां गधायामाबध्नाति
॥ ३८ ॥

देवा वसव्या अग्रे सोम सूर्येति । अहोरात्रे उपरमति ।
द्वितीयस्यामाबध्नाति देवाः शर्मण्या मित्रावरुणार्यमन्निति । अहोरात्रे
एवोपरमति । तृतीयस्यामाबध्नाति देवाः सपीतयो ऽपां नपादाशुहेमन्निति ।
अहोरात्रे एवोपरमति । अथ वै भवति यदि वर्षेत्तावत्येव होतव्यमिति ।
यदि चैव वर्षति यदि नोभयेनैव पिण्डीर्जुहोति स्तुचोपस्तीर्णाभिघारिता
दिवा चित्तमः कृण्वन्त्या यं नर उदीरयथा मरुतः समुद्रत इति । अथासां
धूममन्वीक्षते ऽसितवर्णा हरयः सुपर्णा इति । यदि न वर्षेच्छो भूते
हविर्निर्वपेत् । अग्रये धामच्छदे पुरोडाशमष्टाकपालं निर्वपेन्मारुतः

one should know that it will rain. He offers eight Vātanāman offerings respectively with the formulas, "Let the eastern wind come showering and gladdening the people, svāhā.—Let the violent wind come showering roaringly, svāhā.—Let the wind making sound and fierce come showering, svāhā.—Let the wind thundering without lightning-strike but accompanied by lightning and brilliant, come showering svāhā.—Let the wind showering beyond the night come filling the region, svāhā.—Let the wind causing exclamations "It has brought ample rains" come, svāhā.—Let the wind moving far and wide showering in sunlight come, svāhā.—Let the wind come showering amply with thundering and lightning, svāhā."¹ Within the altar he mixes the flour of parched Karīra-fruits with honey on the skin of black antelope with the formula, O waters, gladdening, resounding, purifying, flowing, brilliant, spreading darkness, wetting, with ample foam, feeding the friendly ones, supporting the ruling power and promoting ruling power, do you help me here."¹ Having made three balls and having collected them together, he ties the ends of the skin of black antelope by means of the fetter with the formula, "Thou art the fetter of the strong horse; I fasten thee for rains.." He then fastens those balls on the first roof of the cart.

XIII.39

With the formula, "O gods capable of granting wealth, Agni, Soma, Sūrya, give us water; break the cloud for heaven, midregion and earth; favour us with showers from the cloud."¹ He waits for day and night. He fastens them on the second roof with the formula, "O gods capable of giving happiness, Mitra-Varuṇa and Aryaman, give us water...." He waits for the day and night. He fastens them on the third roof with the formula, "O gods drinking together, Apām Napāt of high speed, give us water...."¹ He waits for day and night. It is indeed said, "If it rains, he should offer (the balls) at once."¹ If it rains or if it does not, in both the cases he offers the balls by means of the ladle after first having spread clarified butter therein and after having poured over them with the verses, "When the gods wet the earth, they effect darkness even by day by means of the water-carrying cloud.—When the liberal leaders dropped the treasure (of waters) from the heaven for the offerer, the clouds release water towards heaven and earth, and the showers drop down in the desert.—O Maruts, do you urge (the water) from the cloud, O water-bearing clouds, do you shower the rains. O liberal (Maruts), your cows (clouds) never go dry. Chariots (of other gods) follow you going propitiously."¹ He gazes at the smoke issuing out with the verse, "The black-coloured (smokes) (resembling) horses and large-winged eagles rise to the heaven bearing the complexion of clouds. Having made an abode (there) they return (to the earth). Thereafter the earth becomes

सप्तपालः सौर्यमेककपालमिति । तस्या एता भवन्ति त्वं त्याचिदच्युताग्रे
 भूरीणि तव जातवेदो दिवो नो वृष्टिं मरुतो ररीध्वं पिन्वन्त्यपो मरुतः
 सुदानव उदु त्यं चित्रमिति । अथ पुरस्तात्स्विष्टकृतः सुवाहुतीरुपजु-
 होत्यौर्वभृगुवच्छुचिमप्रवानवदाहुव इति तिस्रः । अथैतां कुम्भीमद्भिः
 पूरयति सृजा वृष्टिं दिव आद्भिः समुद्रं पृणेति । सा यदि दीर्यते यदि भिद्यते
 वर्षिष्यतीत्येव वेद । अथाविमभिजुहोत्यब्जा असि प्रथमजा बलमसि
 समुद्रियमिति । सा यदि विधूनुते यदि मेहति यदि शकृत्करोति
 वर्षिष्यतीत्येव वेद । अथ वर्षाहूस्तम्बमभिजुहोति ॥ ३९ ॥

उन्नम्भय पृथिवीं भिन्द्रीदं दिव्यं नभः । उद्रो दिव्यस्य नो देहीशानो
 विसृजा दृतिमिति । अथैनमाहवनीये ऽनुप्रहरति हिरण्यकेशो रजसो
 विसार इति । अथास्य धूममन्वीक्षत आ ते सुपर्णा अमिनन्त एवैरिति ।
 अथान्तर्वेदि तिष्ठन्कृष्णाजिनमवधूनोति ये देवा दिविभागा
 इत्यान्तादनुवाकस्य । संतिष्ठते कारीरी । अथातो ऽञ्जःसवकारीरी ।
 आग्नेयमष्टाकपालं निर्वपति श्रपयित्वासादयति । तस्याः पञ्चदशसामिधेन्यः

clenched through the flowing water."² If it does not rain, he makes an offering next day. He should offer a cake on eight potsherds to Agni obstructing the light, a cake on seven potsherds to Maruts and a cake on one potsherd to Sūrya. Its puronuvākya-yājyā are these, namely, *tvam tyā cid acyutā...*³ and *agne bhūrīṇi tava jātavedo...*; *divo no vṛṣṭim maruto rarīdhvam...* and *pinvanty apo marutaḥ sudānavah...*; *ud u tyam...* and *citram...*³ Prior to the Sviṣṭakṛt-offering he offers three spoonfuls with the verses, "I offer to bright Agni living in the sea like Aurva, Bhṛgu and Apnavāna. - ... like the impulse of Savitr and enjoyment of Bhaga. - ... making sound like wind, the wise, the might evident in the sound of the cloud."⁴ He fills in the pitcher with water with the formula, "Do thou release showers from the heaven and fill in the pond with water." If it bursts or breaks, one should know that it will rain. He then pours clarified butter over the female sheep with the formula, "Thou art born of water, born of Prajāpati; thou art strength of the cloud."¹ If she shakes, if urinates or if discharges excrement, one should know that it will rain. Then he pours oblation over the bunch of *Varṣāhū* grass, with the verse.

XIII.40

"Do thou clench the earth; break off this cloud in heaven, Give us the heavenly water; commanding, do thou release the leather bag."¹ He puts it on the Āhavanīya fire with the verse, "At the advance of the cloud let the golden-haired smoke, moving like shaking and speedy wind bright-lusted (produce rains) like the dawns which are cognisant, rich in food and true."¹ He gazes at the smoke issuing out with the verse, "Thy leaping smokes by their movements sprinkled around (water) when the black bull roared. The cloud has come with the auspicious dancing showers. The water comes down and clouds thunder."¹ Standing within the altar, he shakes the skin of black antelope with the formula *ye devā divibhāgā...* upto the end. ("May the gods who have share in the heaven, in the midregion and on the earth guard this sacrifice; may they enter this region; may they enter this region continuously.")¹ The Kārīṣṭi thus come to an end.

Now the Añjāsava Kārīṇī. The Adhvaryu pours out paddy for a cake on eight potsherds to Agni. Having baked the cake he places it (within the altar). The Iṣṭi has fifteen Sāmidheni verses, five Prayājas and the Vātraghna Ājyabhāgas. The puronuvākya-yājyā of the principal offering are *agnir mūrdhā* and *bhuvo...*. The puronuvākya-yājyā for the Sviṣṭakṛt are those in Triṣṭubh metre.² The verses with

2. TS III.1.11.4
3. TS III.1.11.6-8
4. TS III.1.11.8

1. TS III.1.11.4-5. The translation is tentative. cf. RV I.79.1-2 which are employed as puronuvākya-yājyā for the offering to Dhāmachad Agni in the Kārīṣṭi.
2. Namely *predhho agne...* and *imo agne...* TS IV.6.5.4.; IV.3.13.6.

पञ्च प्रयाजा वार्त्रघ्नावाज्यभागौ । अथ हविषो ऽग्निर्मूर्धा भुव इति । त्रिष्टुभौ संयाज्ये । याभिश्चैव पिण्डीराबध्नाति याभिश्च जुहोति याभ्यां च धूममन्वीक्षते ताः संसिध्यन्ति । संतिष्ठते ऽञ्जःसवकारिरी ॥ ४० ॥ द्वादशः ॥

अथ वै भवति त्रैधातवीयेन यजेताभिचरन्वाभिचर्यमाणो वा सहस्रेण वा यक्ष्यमाणः सहस्रेण वेजानो यो वा यक्ष्य इत्युक्त्वा न यजत इति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते सहस्रं हिरण्यं तार्ष्यं धेनुमिति । अथ देवस्य त्वा सवितुः प्रसव इति प्रतिपदं कृत्वेन्द्राविष्णुभ्यां जुष्टं निर्वपामीति चतुरो मुष्टीन्ब्रीहीणां निर्वपति । एतामेव प्रतिपदं कृत्वेन्द्राविष्णुभ्यां जुष्टं निर्वपामीति चतुरो यवानाम् । एतामेव प्रतिपदं कृत्वेन्द्राविष्णुभ्यां जुष्टं निर्वपामीति चतुर एव ब्रीहीणाम् । तेषां ब्रीहिष्वेव हविष्कृतमुद्वादयति । उपोद्यच्छन्ते यवान् । हविष्कृता वाचं विसृजते । समानं कर्माधिवपनात् । अध्युष्य गार्हपत्ये द्वादश कपालान्युपदधाति । अथ वै भवति द्वादशकपालः पुरोडाशो भवति । ते त्रयश्चतुष्कपालास्त्रिष्वमृद्धत्वाय । त्रयः पुरोडाशा भवन्ति । त्रय इमे लोका एषां लोकानामाप्त्या । उत्तरउत्तरो ज्यायान्भवतीति । स उत्तरमुत्तरमेव ज्यायाः सं करोति यवमयं मध्ये । अथ वै भवति ॥ ४१ ॥

सर्वाणि छन्दाः स्येतस्यामिष्ट्यामनूच्यानीत्याहुस्त्रिष्टुभो वा एतद्वीर्यं यत्ककुदुष्णिहा जगत्यै । यदुष्णिहककुभावन्वाह तेनैव सर्वाणि छन्दाः स्यवरुद्ध इति । प्र सो अग्रे तवोतिभिरित्येतासां द्वे धाय्यालोके दधाति । अथाग्रे त्री ते वाजिना त्री षधस्थेति त्रिवत्या परिदधाति सरूपत्वायेति ब्राह्मणम् । सर्वेषामभिगमयन्नवद्यतीति । तस्या एते भवतः सं वां कर्मणोभा जिग्यथुरिति । अन्वाहार्यमासाद्य सहस्रं हिरण्यं तार्ष्यं

which he ties up the balls, with which he makes the offering and with which he gazes at the smoke are those which are already prescribed. Añjhsava Kārīrī comes to an end.

XIII.41

It is indeed said, "One who wants to practise exorcism, one against whom exorcism is being practised, one who wants to perform a sacrifice with one thousand (cows as Dakṣiṇā), one who has performed a sacrifice with a thousand, or one who does not perform a sacrifice after declaring, "I shall perform a sacrifice," should perform the Traidhātaviyeṣṭi." One who is going to perform this Iṣṭi procures a thousand gold coins, a piece of cloth of linen and a milch-cow. He pours out four handfuls of paddy with the formula beginning with "In the impulse of god Savitṛ" and ending with "I pour out dear to Indra-Viṣṇu." He pours out four handfuls of barley for Indra-Viṣṇu with the formula beginning similarly and ending with "I pour out dear to Indra-Viṣṇu." Again he pours out four handfuls of paddy with the formula beginning similarly and ending with "I pour out dear to Indra-Viṣṇu." He gives out a call to the preparer of the oblation-material in regard to paddy alone. Barley is kept away. The sacrificer releases speech at the call to the preparer of the oblation-material. The procedure upto the pouring of rice-grains over the lower crushing stone is similar. Having poured he lays down twelve potsherds near the Gārhapatya. It is indeed said, "The cake is baked on twelve potsherds. They are three sets of four potsherds each for the accomplishment of threefoldness. There are three cakes. These are three worlds. For the obtainment of these worlds. Each uppermost one is larger."¹ He makes each uppermost one to be larger, that of barley in the middle. It is indeed said:

XIII.42

"All metres are to be recited as Sāmidhenīs, so they say. Kakud is indeed the essence of Triṣṭubh, Uṣṇih of Jagatī. In that the Hotṛ recites the Uṣṇih and Kakubh verse, he thereby secures all metres."¹ Out of the verses beginning with *pra so agne tavo'tibhiḥ*...² he employs two verses as dhāyyās. With the verse containing the word *trī*, namely, *agne trī te vājīnā trī sadhasthā*...² he encloses the reciting for similarity of form." So says the Brāhmaṇa.¹ "He takes portions by passing his fingers through all."¹ Its puronuvākya-yājya are these, namely, *sam vām karmaṇā* ... and *ubhā jigya-thur*....² Having placed the Anvāhārya cooked rice (within the altar) the sacrificer

1. TS II.4.11-12

2. TS III.2.11

धेनुमिति ददाति । यं कामयेत राजन्यमनपोब्धो जायेत वृत्रान्मन्त्रश्चरेदिति तस्मा एतमैन्द्राबार्हस्पत्यं चरुं निर्वपेदिति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते हिरण्मयं दाम । तस्या एते भवतो ऽस्मे इन्द्राबृहस्पती बृहस्पतिर्नः परिपातु पश्चादिति । अन्वाहार्यमासाद्य हिरण्मयं दाम ददाति ॥ ४२ ॥

वैश्वानरं द्वादशकपालं निर्वपेदनिष्टाग्रयणेन नवान्नं जग्ध्वा यो वान्यस्याग्निषु यजेत यस्य वान्यो ऽग्निषु यजेत । सो ऽरण्योरग्रीन्स-
मारोह्योदवसाय मथित्वाग्रीन्विहत्य वैश्वानरं द्वादशकपालं निर्वपति । तस्या एते भवतो वैश्वानरो न ऊत्या पृष्ठो दिवीति । अग्रये तन्तुमते पुरोडाशमष्टाकपालं निर्वपेद्विच्छिन्नाग्निहोत्रो यो वा कामयेत प्रजायै मे तन्तुर्न विच्छिद्येतेति । सो ऽरण्योरग्रीन्समारोह्योदवसाय मथित्वाग्रीन्वि-
हत्याग्रये तन्तुमते पुरोडाशमष्टाकपालं निर्वपेदिति । तस्या एते भवतस्त्वं नस्तन्तुरुत सेतुरग्रे त्वं पन्था भवसि देवयानः । त्वयाग्रे पृष्ठं वयमारुहेम अथा देवैः सधमादं मदेम ॥ स्वयं कृण्वानः सुगमप्रवायं तिग्मशृङ्गो वृषभः शोशुचानः । प्रत्नं सधस्थमनुपश्यमान आ तन्तुमग्निर्दिव्यं ततानेति । स्विष्टवत्यौ संयाज्ये हव्यवाहमभिमातिषाहं रक्षोहणं पृतनासु जिष्णुम् । ज्योतिष्मन्तं दीद्यन्तं पुरन्धिमग्निं स्विष्टकृतमाहुवेम ॥ स्विष्टमग्रे अभि तत्पृणाहि विश्वा देव पृतना अभिष्य । उरुं नः पन्थां प्रदिशन्विभाहि ज्योतिष्मद्धेह्यजरं न आयुरिति । अग्रये व्रतभृते पुरोडाशमष्टाकपालं निर्वपेद्य आहिताग्रिरश्रु कुर्यादिति । तस्या एते

gives away a thousand pieces of gold, a piece of cloth of linen and a milch-cow. "For the Rājanya whom he may desire that he should remain unsubdued and may move killing the enemies, the Adhvaryu should offer cooked rice to Indra-Bṛhaspati."³ One who is going to perform this Iṣṭi procures a golden chain. Its puronuvākya-yājyā are these, namely, *indrābhṛhaspatī...*⁴ and *bṛhaspatir naḥ paripātu paścāt...*⁴ After having placed the Anvāhārya cooked rice (within the altar) the sacrificer gives away the golden chain as Dakṣiṇā.

XIII.43

One who has consumed freshly grown grains without first having performed the Āgrayaṇeṣṭi (with that corn),¹ one who has offered in another's fires or if somebody else offers in his fires, should offer a cake on twelve potsherds to Vaiśvānara Agni. Having consigned the fires into the kindling woods, having moved away, having churned out fire and having spread out fires, he offers the cake on twelve potsherds to Vaiśvānara Agni. Its puronuvākya-yājyā are these, namely, *vaiśvānaro na ūtyā...*² and *prṣṭo divi...*² One whose Agnihotra-offering is interrupted or one who may desire "my continuance of progeny should not be broken" should offer a cake on eight potsherds to Tantumat Agni. Having consigned the fires into kindling woods, having moved away, having churned out fire and having spread out fires, one should offer a cake on eight potsherds to Tantumat Agni. Its puronuvākya-yājyā are these; "Thou art O Agni, the continuity and bridge (towards the heaven); thou art the path leading to the gods. May we, O Agni, ascend the surface (of heaven) and rejoice together with the gods. -Agni, himself fashioning an easy-going and faultless path, sharp-flamed, the bull, brilliant and gazing at the old world, has extended the path leading to heaven."³ The puronuvākya-yājyā for the Sviṣṭakṛt offering are "We offer to Sviṣṭakṛt Agni carrying oblation, overpowering the enemy, killer of evil spirits, gaining victory over the enemy's army, brilliant, shining and bountiful.—O Agni, do thou fill up that (oblation); O god do thou destroy all enemies. Do thou shine showing broad path to us; grant us brilliant and ever young life."⁴

One, who after having set up the fires sheds tears (of grief), should offer a cake on eight potsherds to Agni the bearer of vow.⁵ Its puronuvākya-yājyā are these, "O

3. TS II.4.13.1

4. TS III.3.11.1

1. ABr.VII.9

2. TS I.5.11.1

3. TBr. II.4.2.6 Baudhāyana has reproduced in entirety these two verses from TBr.

4. TBr II.4.1.4 reproduced in entirety.

5. MS II.1.10; IV.II.4; ABr VII.8

भवतस्त्वमग्रे व्रतभृच्छुचिर्देवाः आसादया इह । अग्रे हव्याय वोढवे ।
 व्रता नु बिभ्रतपा अदाभ्यो यजानो देवाः अजरः सुवीरः । दधद्रत्नानि
 सुविदानो अग्रे गोपाय नो जीवसे जातवेद इति । अथ यस्याग्रयो
 वृथाग्निभिः सःसृज्येरन्मिथो वान्यस्य वाग्निभिः सो ऽरण्योरग्नीन्समा-
 रोह्योदवसाय मथित्वाग्नीन्विहत्याग्रये विविचये पुरोडाशमष्टाकपालं
 निर्वपत्यग्रये व्रतपतय इति । तस्या एता भवन्ति वि ते विष्वग्वातजूतासो
 अग्रे त्वामग्रे मानुषीरीडते विशस्त्वमग्रे व्रतपा असि यद्वो वयं प्रमिनाम
 व्रतानीति । संतिष्ठन्त इष्टयः संतिष्ठन्त इष्टयः ॥ ४३ ॥ त्रयोदशः ॥

॥ इति त्रयोदशः प्रश्नः ॥

Agni do thou, bearing the vow and bright, bring the gods here for carrying the oblation.—O Jātavedas Agni, do thou, bearing the vow, guarding the vow, invulnerable, offering to gods, ever young, giving good sons, carrying riches and possessing ample wealth, guard us for long life.”⁶ “One whose fires may wrongly come into contact with fires—mutually or with another’s fires,⁷ should consign his fires into kindling woods, move away, churn out fire, spread out fires and offer a cake on eight potsherds to Agni the separator and one to Agni the lord of vow.” Its puronuvākya-yājyā⁸ are these, namely, *vi te viṣvag vātajūtāso agne...*⁸ and *tvām agne mānuṣīr īdatē viśaḥ ...; tvam agne vratapā asi ...* and *yad vo vayam pramināma vratāni....*⁹

The Iṣtis come to an end, the Iṣtis come to an end.

CHAPTER XIII ENDS.

6. TBr II.4.2.11

7. TBr II.7.3

8. TS III 3.11.2

9. TS I.1.14.4

अथ वै भवति प्रजापतिरकामयत प्रजाः सृजेयेति । स तपो ऽत्तप्यत ।
 स सर्पान्सृजत । सो ऽकामयत प्रजाः सृजेयेति । स द्वितीयमतप्यत । स
 वयांस्यसृजत । सो ऽकामयत प्रजाः सृजेयेति । स तृतीयमतप्यत । स
 एतं दीक्षितवादमपश्यत् । तमवदत्ततो वै स प्रजा असृजतेति । तत्पृच्छन्ति
 कतमत्तत्तपो यत्तपस्तप्त्वा दीक्षितवादं वदतीति । अथ वै भवत्यङ्गिरसः
 सुवर्गं लोकं यन्तो ऽप्सु दीक्षातपसी प्रावेशयन् । अप्सु स्नाति । साक्षादेव
 दीक्षातपसी अवरुद्ध इत्येतदिति ब्रूयादिति । अथ वै भवति यद्वै दीक्षितो
 ऽमेध्यं पश्यत्यपास्माद्दीक्षा क्रामति । नीलमस्य हरो व्येतीति । सो ऽमेध्यं
 दृष्ट्वा जपत्यबद्धं मनो दरिद्रं चक्षुः सूर्यो ज्योतिषाः श्रेष्ठो दीक्षे मा मा
 हासीरित्याह । नास्माद्दीक्षापक्रामति । नास्य नीलं न हरो व्येतीति
 ब्राह्मणम् । अथ वै भवति यद्वै दीक्षितमभिवर्षति दिव्या आपो ऽशान्ता
 ओजो बलं दीक्षां तपो ऽस्य निर्घ्नन्तीति । सो ऽभिवृष्यमाणो जपत्युन्दतीर्बलं
 धत्तौजो धत्त बलं धत्त मा मे दीक्षां मा तपो निर्वधिष्टेत्याह । एतदेव
 सर्वमात्मन्धत्ते । नास्यौजो बलं न दीक्षां न तपो निर्घ्नन्तीति ब्राह्मणम् । अथ
 वै भवत्यग्निर्वै दीक्षितस्य देवता । सो ऽस्मादेतर्हि तिर इव यर्हि यातीति ।
 सो ऽस्मात्समारूढस्तिर इव भवति । सो ऽरण्योरग्रीन्त्समारोह्य
 बृहस्पतिवत्यर्चा प्रयाति । भद्रादभि श्रेयः प्रेहि बृहस्पतिः पुरेता ते
 अस्त्वित्याह । ब्रह्म वै देवानां बृहस्पतिस्तमेवान्वारभते । स एनं
 संपारयतीति ब्राह्मणम् । प्रज्ञातमपां संयानस्य । उक्तमध्यवसानस्य । अथ
 वै भवति यो वै सोमः राजानः साम्राज्यं लोकं गमयित्वा क्रीणाति गच्छति
 स्वानां साम्राज्यं छन्दांसि खलु वै सोमस्य राज्ञः साम्राज्यो लोकः ।

CHAPTER - XIV
AUPĀNUVĀKYA

XIV.1

It is indeed said, "Prajāpati desired, 'Let me procreate.' He practised penance; he created serpents. He desired, 'Let me procreate.' He practised penance for a second time; he created birds. He desired, 'Let me procreate.' He practised penance for a third time; he saw this utterance by the initiated. He uttered it; therefrom he created offspring."¹ They enquire: which is that penance by practising which he utters the speech of the initiated? It is indeed said, "The Aṅgīrasas, while proceeding to the heaven deposited the initiation and penance in the waters. (The sacrificer) bathed in water. He thereby directly obtains initiation and penance. So one should reply." It is indeed said, "If the initiated happens to look at an impure thing, the initiation escapes him. He meets with evil, his lustre disappears." After having looked at an impure thing he murmurs the formula, "My mind is wavering; the eye has become poor. The sun is the supreme among the luminaries, O initiation, do thou not leave me. So he says. The initiation does not escape him. He does not meet with evil; his lustre does not disappear." So says the Brāhmaṇa.²

It is indeed said, "If it rains over the initiated, the divine waters which have become disturbed deprive him of vigour, strength, initiation and penance."² He being rained over murmurs the formula, "O drenching waters, do you place in me strength, vigour and power; do not destroy my initiation and penance. So he says. He holds within him all this. The waters do not destroy his vigour, strength, initiation and penance." So says the Brāhmaṇa.³ It is indeed said, "Agni indeed is the divinity of the initiated. He (Agni) goes away from him."³ He disappears from him. Having consigned the fires into the kindling woods, he goes away with the verse addressed to Bṛhaspati, "Do thou reach the spiritual good from matreial good. May Bṛhaspati be thy forerunner. So he says. Bṛhaspati among the gods is indeed the Brāhmaṇ. He indeed keeps his contact. He carries him through." So says the Brāhmaṇa.⁴ Crossing the waters is already known.⁵ The moving (towards the sacrificial place) is already spoken.⁵ It is indeed said. "One who having led king Soma to overlordship purchases Soma, reaches overlordship among his kinsmen. Metres are indeed the region of overlordship for king Soma. Prior to the purchase

1. TS III.1.1.1
2. TS III.1.1.2
3. TS III.1.1.3
4. TS III.1.1.4
5. BaudhŚS VI.8

पुरस्तात्सोमस्य क्रयादेवमभिमन्त्रयेतेति । स पुरस्तात्सोमस्य क्रया-
देवमभिमन्त्रयते ॥ १ ॥

एष ते गायत्रो भाग इति मे सोमाय ब्रूतादेष ते त्रैष्टुभो भाग इति मे
सोमाय ब्रूतादेष ते जागतो भाग इति मे सोमाय ब्रूताच्छन्दोमानाः साम्राज्यं
गच्छेति मे सोमाय ब्रूतादिति । साम्राज्यमेवैनं लोकं गमयित्वा क्रीणाति।
गच्छति स्वानाः साम्राज्यमिति ब्राह्मणम् । अथ वै भवति यो वै
तानूनप्त्रस्य प्रतिष्ठां वेद प्रत्येव तिष्ठति । ब्रह्मवादिनो वदन्ति न प्राश्नन्ति
न जुह्वत्यथ क्व तानूनप्त्रं प्रति तिष्ठतीति । प्रजापतौ मनसीति ब्रूयात् ।
त्रिरवजिघ्रेदिति । स त्रिरवजिघ्रति प्रजापतौ त्वा मनसि जुहोमीति । एषा
वै तानूनप्त्रस्य प्रतिष्ठा । य एवं वेद प्रत्येव तिष्ठतीति ब्राह्मणम् । अथ वै
भवति यो वा अध्वर्योः प्रतिष्ठां वेद प्रत्येव तिष्ठति । यतो मन्येतानभिक्रम्य
होष्यामीति तत्तिष्ठन्नाश्रावयेदिति । स यतो मन्येतानभिक्रम्य होष्यामीति
तत्तिष्ठन्नाश्रावयति । एषा वा अध्वर्योः प्रतिष्ठा । य एवं वेद प्रत्येव
तिष्ठतीति ब्राह्मणम् । अथ वै भवति यदभिक्रम्य जुहुयात्प्रतिष्ठाया
इयात्तस्मात्समानत्र तिष्ठता होतव्यं प्रतिष्ठित्या इति । तदेतदन्यत्र
हविर्यज्ञेभ्यः । अभिक्रामं जुहोतीति हविर्यज्ञेषु भवति । अथ वै भवति यो
वा अध्वर्योः स्वं वेद स्ववानेव भवति । सुगवा अस्य स्वं वायव्यमस्य
स्वं चमसो ऽस्य स्वम् । यद्वायव्यं वा चमसं वानन्वारभ्याश्रावयेत्स्वादिया-
दिति । स वायव्यं चैव चमसं चान्वारभ्याश्रावयति । स्वादेव नैतीति
ब्राह्मणम् । अथ वै भवति यो वै सोममप्रतिष्ठाप्य स्तोत्रमुपाकरोत्यप्रतिष्ठितः
सोमो भवत्यप्रतिष्ठित स्तोमो ऽप्रतिष्ठितान्युक्थान्यप्रतिष्ठितो यजमानो
ऽप्रतिष्ठितो ऽध्वर्युर्वायव्यं वै सोमस्य प्रतिष्ठा चमसो ऽस्य प्रतिष्ठा सोम

of Soma he should recite over the Soma in this manner."⁶ Prior to the purchase of Soma he thus recites over:

XIV.2

"Let (the Gāyatrī metre) say to Soma that this is thy portion which belongs to the Gāyatrī metre. Let (the Triṣṭubh metre) say to Soma that this is thy portion which belongs to the Triṣṭubh metre. Let (thy Jagatī metre) say to Soma that this is thy portion which belongs to the Jagatī metre. Let (the deity of each of) Chandomas¹ say to Soma that "do thou (O sacrificer) attain the overlordship of the Chandomas. He purchases (Soma) after having led the sacrificer to overlordship. (The sacrificer thereby) attains overlordship over his kinsmen." So the Brāhmaṇa² says. It is indeed said, "One who knows the stability of the Tānūnaptra rite himself attains stability. The scriptural experts say, they do not consume anything, do not offer anything. Where then does the Tānūnaptra stand? One should say, 'I (indulge) in mind that I offer unto Prajāpati.' He should smell three times. He smells three times with the formula, 'I indulge in mind that I offer unto Prajāpati. This is the stability of Tānūnaptra. One who knows this, stands firm," So says the Brāhmaṇa.²

It is indeed said, "One who knows the firmness of the Adhvaryu, stands firm. Standing at the spot where (the Adhvaryu) may think 'I shall offer without stepping up any farther', he should call out." Standing there where he may think 'I shall offer without stepping up farther', he calls out. This is the firm place of the Adhvaryu. One who knows this stands firm." So says the Brāhmaṇa.³ It is indeed said, "If one makes the offering stepping still farther, he would be deprived of firmness. Therefore one should offer standing at one place for the sake of stability. "This holds good in cases except the Havis-sacrifices." One offers stepping further (each time)-this applies to the Haviryajñas. It is indeed said, "One who knows the self of the Adhvaryu becomes equipped with self. Ladle is his self; Vāyavya cup is his self; goblet is his self. If one causes to announce without holding a Vāyavya cup or a goblet, he would be deprived of self. He causes to announce holding a Vāyavya cup or a goblet. Therby he is not deprived of self." So says the Brāhmaṇa.⁴

It is indeed said, "One who introduces a Stotra without giving a seat to Soma, the Soma becomes seatless, the Stoma remains baseless, the Śāstras become

6. TS III.1.2.1

1. The Caturviṃśa, Catuṣcatvāriṃśa and Aṣṭācatvāriṃśa Stomas.

2. TS III.1.2.2

3. TS III.1.2.3

4. TS III.1.2.4

स्तोमस्य स्तोम उक्थानाम् । ग्रहं वा गृहीत्वा चमसं वोन्नीय
 स्तोत्रमुपाकुर्यादिति । उन्नयनं ह्येव चमसस्य ग्रहणम् । स ग्रहं वैव
 गृहीत्वा चमसं वोन्नीय स्तोत्रमुपाकरोति । प्रत्येव सोमं स्थापयति प्रति
 स्तोमं प्रत्युक्थानि । प्रति यजमानस्तिष्ठति प्रत्यध्वर्युरिति ब्राह्मणम्
 ॥ २ ॥

अथ वै भवति यज्ञं वा एतत्संभरन्ति यत्सोमक्रयण्यै पदम् ।
 यज्ञमुखं हविर्धाने । यर्हि हविर्धाने प्राची प्रवर्तयेयुस्तर्हि तेनाक्षमुपाञ्ज्या-
 दिति । स यर्हि हविर्धाने प्राची प्रवर्तयेयुस्तर्हि तेन पदतृतीयेन
 पत्न्यक्षधुरमुपानक्ति । यज्ञमुख एव यज्ञमनुसंतनोतीति ब्राह्मणम् । अथ वै
 भवति प्राञ्चमग्निं प्रहरन्त्युत्पत्नीमानयन्त्यन्वनांसि प्रवर्तयन्ति । अथ वा
 अस्यैष धिष्णियो हीयते सो ऽनुध्यायति स ईश्वरो रुद्रो भूत्वा प्रजां
 पशून्यजमानस्य शमयितोर्यर्हि पशुमाप्रीतमुदञ्चं नयन्ति तर्हि तस्य पशुश्रपणं
 हरेदिति । स यर्हि पशुमाप्रीतमुदञ्चं नयन्ति तर्हि तस्य पशुश्रपणं हरति ।
 तेनैवैनं भागिनं करोतीति ब्राह्मणम् । अथ वै भवति यजमानो वा
 आहवनीयः । यजमानं वा एतद्विकर्षन्ते यदाहवनीयात्पशुश्रपणं हरन्ति ।
 स वैव स्यान्निर्मन्थ्यं वा कुर्यादिति । स यद्यु हैनं करिष्यन्भवति
 नैनमन्वानयते । अजस्र एवाप्येष दीप्यमानः शेते । यद्यु वा एनमन्वानयते
 तस्य पशुवेलायामुल्मुकमादायारणी उपसंगृह्य पूर्वः पशोः प्रतिपद्यते ।
 निर्मन्थ्येनात्र पशुं श्रपयन्ति । वपया तत्सहोल्मुकमाहरन्ति यजमानस्य
 सात्मत्वायेति ब्राह्मणम् । अथ वै भवति यदि पशोरवदानं नश्येदाज्यस्य
 प्रत्याख्यायमवद्येदिति । स यावन्ति पशोरवदानानि नश्यन्ति तावत्कृत्व
 आज्यस्य प्रत्याख्यायमवद्यति । सैव ततः प्रायश्चित्तिरिति ब्राह्मणम् । अथ

baseless, the sacrifice becomes unstable, the Adhyaryu becomes unstable, Vāyavya cup is the seat of Soma, goblet is its seat, Soma of Stoma, Stoma of Śastras. (The Adhyaryu) should introduce a Stotra after having taken a draught in a cup or after having filled up the goblet. Filling up of a goblet is its taking draught. He introduces a Stotra having taken up a draught or having filled a goblet. Thereby he makes the Soma, the Stoma and the Śastras stable; the sacrificer remains firm; the Adhyaryu remains firm." So says the Brāhmaṇa.⁴

XIV.3

It is indeed said, "In that the earth under the foot-print of the Soma-purchasing cow is collected, thereby the sacrifice is collected. The two Havirdhāna carts are indeed the face of the sacrifice. When the Havirdhāna carts are moved towards the east, one should besmear the axle (of each cart) with that (earth)."¹ When the Havirdhāna-carts are moved towards the east, the sacrificer's wife besmears the tip of the axle with the third part of the earth under the foot-print. "Thereby one joins the sacrifice to the face of the sacrifice."¹ So says the Brāhmaṇa. It is indeed said. "Fire is carried forward, the sacrificer's wife is escorted (into the sacrificial hall), the carts are moved forward. The place of it (the old Gārhapatya) becomes void. It (the fire so carried) bears a grudge. Becoming Rudra, he becomes capable of killing the offspring and cattle of the sacrificer. When the animal over which the Āprī-hymn is recited as Prayāja-yājyās, is led towards the north, one should carry that fire for cooking (the organs of) the animal. "When the animal over which the Āprī-hymn has been recited is led towards the north, one should carry that fire for cooking (the organs of) the animal. Thereby one allots it (the fire) its share."² So says the Brāhmaṇa.

It is indeed said, "The sacrificer is indeed the Āhavanīya. In that the animal-cooking fire is carried away out of the Āhavanīya, thereby the sacrificer becomes drawn asunder. The very same fire should be employed; or one should employ churned out fire."² If he is going to employ that (old Gārhapatya), he does not take up this (Āhavanīya). It lies undisturbed and glittering. If he means to take up this (Āhavanīya), having taken up its brand at the time of leading the animal and having taken hold of the kindling woods, one walks ahead of the animal. (The organs of) the animal are boiled by means of the churned out fire. That fire-brand is brought back along with the omentum "for the fullness of the sacrificer." So the Brāhmaṇa² says. It is indeed said, "If any of the portions of (the organs of) the animal is lost, one should take up as many portions of clarified butter as may have been lost."² He

1. TS III.1.3.1

2. TS III.1.3.2

वै भवति ये पशुं विमश्रीरन्यस्तान्कामयेतार्तिमाच्छेयुरिति कुविदङ्गेति नमोवृक्तिवत्यर्चाग्रीध्रे जुहुयादिति । स कुविदङ्गेति नमोवृक्तिवत्यर्चाग्रीध्रे जुहोति । नमोवृक्तिमेवैषां वृद्धे । ताजगार्तिमाच्छन्तीति ब्राह्मणम् । यद्यु वा एकचरं विमश्रीते शामित्र एतां जुहोति । प्रज्ञातमुपाकरणस्य । उक्तमपाव्यानां चरणम् । ब्राह्मणमुत्तरम् ॥ ३ ॥ प्रथमः ॥

अथ वै भवति यो वा अयथादेवतं यज्ञमुपचरत्या देवताभ्यो वृश्च्यते पापीयान्भवति । यो यथादेवतं न देवताभ्य आवृश्च्यते वसीयान्भवति । आग्नेय्यर्चाग्रीध्रमभिमृशेद्वैष्णव्या हविर्धानमाग्नेय्या स्तुचो वायव्यया वायव्यान्यैन्द्रिया सद इति । स आग्नेय्यर्चाग्रीध्रमभिमृशति वैष्णव्या हविर्धानमाग्नेय्या स्तुचो वायव्यया वायव्यान्यैन्द्रिया सदः । यथादेवतमेव यज्ञमुपचरति । न देवताभ्य आवृश्च्यते वसीयान्भवतीति ब्राह्मणम् । उक्तमौदुम्बराणां महापरिधीनां परिधानम् । उक्तं स्तुचां सादनम् । उक्तं पात्राणामभिमर्शनम् । अथ वै भवतीष्टर्गो वा अध्वर्युर्यजमानस्येष्टर्गः खलु वै पूर्वो ऽर्घुः क्षीयते । आसन्यान्मा मन्त्रात्पाहि कस्याश्चिदभिशस्त्या इति पुरा प्रातरनुवाकाञ्जुहुयादिति । पुरा प्रातरनुवाकान्महारात्र उत्थायाग्रीध्र

tkaes up as many portions of clarified butter as the portions of organs which might have been lost. "That is the expiation therefor." So says the Brāhmaṇa.² It is indeed said. "If one desires that those who have snatched away the animal may meet with calamity, he should make an offering on the Āgnīdhṛīya fire with the verse *kuvid aṅga*..... containing the word *namovṛkti*.² He should make an offering on the Āgnīdhṛīya fire with the verse, "Just as those possessing barley separate the barley-grain from the husk in an orderly manner, similarly do you cast away the enjoyable parts in each case for those who do not pay obeisance to deities through sacrifice."³ "Thereby he dispels their tendency for sacrifice; they immediately meet with calamity." So says the Brāhmaṇa.² If somebody snatches away the animal wandering solitarily, one should make the offering on the Śāmitra fire. The rite of dedication (of the animal) is known.⁴ The offering of the Apāvyā offerings is also already laid down.⁴ The subsequent Brāhmaṇa-text (has laid down) the next procedure.⁵

XIV.4

It is indeed said, "One who performs a sacrifice mistaking the divinities is cut off from the divinities, he meets with evil. One who performs a sacrifice without mistakeing the divinities, is not cut off from the divinities; he becomes prosperous. The Adhvaryu should touch the Āgnīdhra chamber with the verse addressed to Agni, the Havirdhāna shed with the verse addressed to Viṣṇu, the ladles with the verse addressed to Agni, the Vāyavya cups with the verse addressed to Vāyu and the Sadas with the verse addressed to Indra."¹ He touches the Āgnīdhra chamber with the verse addressed to Agni, the Havirdhāna shed with the verse addressed to Viṣṇu, the ladles with the verse addressed to Agni, the Vāyavya cups with the verse addressed to Vāyu and the Sadas with the verse addressed to Indra. "He performs the sacrifice in accordance with the divinities. He is not cut off from the divinities and becomes prosperous." So says the Brāhmaṇa.¹ The laying of big enclosing sticks of *Ficus glomerata* has been spoken of.² The placing of ladles is spoken of.² The touching of Soma-pots is spoken of.³ It is indeed said, "The Adhvaryu becomes malevolent towards the sacrificer. The malevolent himself perishes prior to one falling into misery. Therefore one should make an offering with the formula, "Do thou guard me from the mantra uttered from the mouth (by the enemy) from every

3. TS I.8.21.1

4. BaudhŚS IV.6

5. TS III.1.4-5

1. TS III.1.6.1

2. BaudhŚS VII.1

3. BaudhŚS VII.2

आसत्यां जुहोत्यासत्यान्मा मन्त्रात्पाहि कस्याश्चिदभिशस्त्याः स्वाहेति ।
 आत्मन एव तदध्वर्युः पुरस्ताच्छर्म नह्यते ऽनार्त्या इति ब्राह्मणम् । अथ
 वै भवति यो वै छन्दोभिरभिभवति स सस्सुन्वतोरभिभवतीति । स
 सस्सुन्वतोर्महारात्र उत्थायाग्रीध्रे तिस्रो ऽभिभूतीर्जुहोति संवेशाय त्वोपवेशाय
 त्वा गायत्रिया अभिभूत्यै स्वाहा संवेशाय त्वोपवेशाय त्वा त्रिष्टुभो
 ऽभिभूत्यै स्वाहा संवेशाय त्वोपवेशाय त्वा जगत्या अभिभूत्यै स्वाहेति ।
 अथ द्वे प्राणाहुती जुहोति प्राणापानौ मृत्योर्मा पातं प्राणापानौ मा मा
 हासिष्टमिति । अथ वै भवति देवतासु वा एते प्राणापानयोर्व्यायच्छन्ते
 येषां सोमः समृच्छते । संवेशाय त्वोपवेशाय त्वेत्याह । छन्दांसि वै
 संवेश उपवेशश्छन्दोभिरेवास्य छन्दांसि वृद्ध इति ब्राह्मणम् । अथ वै
 भवति यस्य भूयांसो यज्ञक्रतव इत्याहुः स देवता वृद्ध इति । यद्यग्निष्टोमः
 सोमः परस्तात्स्यादुक्थ्यं कुर्वीतेति । उक्थ्यं क्रतुमुपैति । यद्युक्थ्यः
 स्यादतिरात्रं कुर्वीतेति । अतिरात्रं क्रतुमुपैति । यज्ञक्रतुभिरेवास्य देवता
 वृद्धे वसीयान्भवतीति ब्राह्मणम् । इति न्वा अध्वर्युतः । अथ
 छन्दोगतः । प्रेतिवन्ति चैतिवन्ति चाज्यानि भवन्त्यभिजित्यै । मरुत्वतीः
 प्रतिपदो विजित्या उभे बृहद्रथंतरे भवत इति न्वै छन्दोगतः । अथ होतृतः
 सजनीयं शस्यं विहव्यं शस्यमगस्त्यस्य कयाशुभीयं शस्यमिति न्वा
 एकयाजिनः । अथ सत्रिणां महारात्र उत्थानं चैव समानं पञ्चाभिभूतीर्द्वे
 प्राणाहुती । ते यथाक्रत्वेव यन्ति । आदिष्टान्येवाहान्युपयन्ति । उक्तं
 निग्राभ्यासु वाचनम् । अथ वै भवत्योषधयो वै सोमस्य विशः । विशः

accusation, prior to the recitation of Prātaranuvāka.⁴ After having got up at early dawn, the Adhvaryu offers prior to the Prātaranuvāka the Āsanya formula, "Do thou guard me from the mantra uttered from the mouth (by the enemy) from every accusation, svāhā," "Thereby the Adhvaryu first assures welfare for himself for the sake of non-injury." So says the Brāhmaṇa.⁴

It is indeed said, "One of the two persons performing Soma-sacrifices simultaneously who resorts to the metres, supersedes the other one."⁵ He, one of the two persons performing Soma-sacrifices simultaneously, having got up at early dawn makes three Abhibhūti offerings on the Āgnīdhṛīya fire respectively with the formulas, "For lying down thee, for sitting down thee; svāhā to supersession through Gāyatrī. For lying down thee, for sitting down thee; svāhā to supersession through Triṣṭubh. For lying down thee, for sitting down thee; svāhā to supersession through Jagatī."⁵ He then offers two Prāṇa-oblations with two formulas, "O Prāṇa and Apāna, do you guard me from death. O Prāṇa and Apāna, do you not leave me."⁵ It is indeed said, "Those who perform Soma-sacrifices simultaneously dispute in regard to the divinities and Prāṇāpāna. He therefore says, "for lying down thee, for sitting down thee." The metres indeed are the lying down and sitting down. He distorts his metres by means of his own metres. So says the Brāhmaṇa.⁶

It is indeed said, "(out of the two rival sacrificers) one who offers more offerings and sacrifices, they say, distorts the deities of the other one. If the Agniṣṭoma Soma-sacrifice is being performed yonder, one should perform the Ukthya." He performed the Ukthya. "If the Ukthya is being performed yonder, one should perform the Atirātra." He perform the Atirātra. "By means of (larger number of offerings) he distorts his deities. He prospers." So says the Brāhmaṇa.⁶ This is on the side of the Adhvaryu. Now on the side of the Sāman-chanters. The Ājyastotras are characterised by the syllables *preti* and *eti* for the sake of conquest.⁶ The Pratipad Rks are addressed to Maruts for conquest. Both the Rathantara and Bṛhat Sāmāns are employed (as the Pṛṣṭhastotras). This is on the side of the Sāman-chanters. Now on the side of the Hotṛ. The Sajaniya Śāstra should be recited. Vihavya hymn should be recited. Kayāsubhīya hymn should be recited. This is for a single sacrificer. Now for the Sattrins. They should get up at early dawn. Five Abhibhuti offerings and two Prāṇāhutis are common. They proceed as per the prescribed sacrifices. They proceed along the prescribed days. Making the sacri-

4. TS III.1.7.1

5. This Brāhmaṇa passage remains untraced.

6. TS III.1.6.2 does not have *etivanti*. TBr I.4.6 has *etivanti*.

खलु वै राज्ञः प्रदातोरीश्वराः । ऐन्द्रः सोम इति । सो ऽभिषोष्यन्नोषधीभ्यो
 ऽधि राजानं निर्याचते ऽवीवृधं वो मनसा सुजाता ऋतप्रजाता भग इद्वः
 स्याम । इन्द्रेण देवीर्वीरुधः संविदाना अनुमन्यन्ताः सवनाय सोममित्याह ।
 ओषधीभ्य एवैनः स्वायै विशः स्वायै देवतायै निर्याच्याभिषुणोतीति
 ब्राह्मणम् । अथ वै भवति यो वै सोमस्याभिषूयमाणस्य प्रथमो ऽंशु
 स्कन्दति स ईश्वर इन्द्रियं वीर्यं प्रजां पशून्यजमानस्य निर्हन्तोस्त-
 मभिमन्त्रयेतेति । स यः सोमस्याभिषूयमाणस्य प्रथमो ऽंशु स्कन्दति
 तमभिमन्त्रयेता मास्कान्तसह प्रजया सह रायस्पोषेणेन्द्रियं मे वीर्यं मा
 निर्वधीरिति । आशिषमेवैतामाशास्त इन्द्रियस्य वीर्यस्य प्रजायै
 पशूनामनिर्घातायेति ब्राह्मणम् । अत्रैषा द्रप्सानुमन्त्रणीया तामितराभिः सह
 वक्ष्यामः । अथ वै भवति ॥ ४ ॥

यो वै देवान्देवयशसेनार्पयति मनुष्यान्मनुष्ययशसेन देवयशस्येव
 देवेषु भवति मनुष्ययशसी मनुष्येषु । यान्प्राचीनमाग्रयणाद्ब्रह्मान्
 गृहीयात्तानुपांशु गृहीयात् । यानूर्ध्वांस्तानुपब्दिमत इति । स यान्प्राचीन-
 माग्रयणाद्ब्रह्मान्गृह्णाति तानुपांशु गृह्णाति । यानूर्ध्वांस्तानुपब्दिमतः ।
 देवानेव तद्देवयशसेनार्पयति मनुष्यान्मनुष्ययशसेन । देवयशस्येव देवेषु
 भवति मनुष्ययशसी मनुष्येष्विति ब्राह्मणम् । ते यत्र बहिष्पवमानः
 स्रप्स्यन्तो भवन्ति तेषु समन्वारब्धेष्वहवनीये सुवाहुतिं जुहोत्यग्निः
 प्रातःसवने पात्वस्मान्वैश्वानरो महिना विश्वशम्भूः । स नः पावको द्रविणं
 दधात्वायुष्मन्तः सहभक्षाः स्याम स्वाहेति । माध्यंदिने पवमाने तथैव
 समन्वारब्धेष्वहवनीये सुवाहुतिं जुहोति विश्वे देवा मरुत इन्द्रो
 अस्मानस्मिन्दितीये सवने न जह्युः । आयुष्मन्तः प्रियमेषां वदन्तो वयं

ficer recite the relevant formula at the rendering waters *nigrābhya* is spoken of.⁷ It is indeed said, "Plants indeed are the subjects of Soma. Subjects are indeed capable of paying gifts to the king. Soma belongs to Indra." When he is going to press Soma, he begs the plants of Soma. He says, "O well born (Soma-shoots), I have made you grow in my mind; O you born of order, may we enjoy your favour, may the divine plants in accord with Indra grant us the Soma for pressing. "Having begged from the plants-his subjects and from his deity (Indra) he presses him (Soma)." So says the Brāhmaṇa.⁸

It is indeed said. "The first shoot which falls out while the Soma is being pressed; is capable of depriving the sacrificer of his power, vital strength, offspring and cattle. He should recite over it a formula."² He should recite over the first shoot of Soma which falls down while being pressed the formula, "Thou hast fallen to me with offspring with abundance of wealth; do thou not destroy my power and strength."⁹ He asks for this benediction for the non-injury of power, vital strength, offspring and cattle." So says the Brāhmaṇa.² Hereafter (is laid down) the verse with which the drop of Soma-juice is fallen out while pressing. We shall explain it together with other (verses).¹⁰ It is indeed said:

XIV.5

"One who furnishes the gods with the glory of gods, and men with the glory of men, attains the glory of gods among gods, and the glory of men among men. One should silently take up those draughts which are to be taken prior to the Āgrayaṇa vessel, and whisperingly take up those which are to be taken subsequent to that."¹ (The Adhvaryu) silently takes up those draughts which are to be taken prior to the Āgrayaṇa vessel, and whisperingly those which are to be taken subsequently. "He furnishes the gods with the glory of gods and men with the glory of men. He attains the glory of gods among gods and the glory of men among men." So says the Brāhmaṇa.¹ When the priests moving out for the Bahispavamāna chant have maintained contact—the rear one with the next, the Adhvaryu offers a spoonful on the Āhavanīya with the verse, "May Vaiśvānara Agni, gracious to all, protect us at the morning pressing with his might. May he the purifier grant us wealth. May we that share the Soma-drink be long-lived, svāhā."¹ At the midday pressing, when they have maintained contact similarly, he offers a spoonful on the

7. BaudhŚS VII.5

8. TS III.1.8.2

9. TS III.1.8.3

10. cf. BaudhŚS XIV.5

1. TS III.1.9.1; BaudhŚS VII.8

देवानां सुमतौ स्याम स्वाहेति । आर्भवे पवमाने तथैव समन्वारब्धेष्वहवनीये सुवाहुतिं जुहोतीदं तृतीयं सवनं कवीनामृतेन ये चमसमैरयन्त । ते सौधन्वनाः सुवरानशानाः स्विष्टिं नो अभि वसीयो नयन्तु स्वाहेति । अथ वै भवत्यायतनवतीर्वा अन्या आहुतयो ह्वयन्ते ऽनायतना अन्याः । या आधारवतीस्ता आयतनवतीर्याः सौम्यास्ता अनायतनाः । ऐन्द्रवायवमादायाधारमाधारयेदिति । स ऐन्द्रवायवमादायाधारमाधारयत्यध्वरो यज्ञो ऽयमस्तु देवा ओषधीभ्यः पशवे नो जनाय । विश्वस्मै भूतायाध्वरो ऽसि स पिन्वस्व घृतवद्देव सोम स्वाहेति । सौम्या एव तदाहुतीरायतनवतीः करोति । आयतनवान्भवति य एवं वेद । अथो द्यावापृथिवी एव घृतेन व्युनक्ति । ते व्युक्ते उपजीवनीये भवतः । उपजीवनीयो भवति य एवं वेदेति ब्राह्मणम् । अथ प्रतिप्रस्थातोत्तरार्ध आहवनीयस्य मन्थिनः सस्त्रावं जुहोत्येष ते रुद्र भागो यं निरयाचथास्तं जुषस्व विदेगौपत्यं रायस्पोषं सुवीर्यं संवत्सरीणां स्वाहेति । अथ वै भवति मनुः पुत्रेभ्यो दायं व्यभजत् । स नाभानेदिष्टं ब्रह्मचर्यं वसन्तं निरभजत्स आगच्छत्सो ऽब्रवीत्कथा मा निरभागिति । न त्वा निरभाक्षमित्यब्रवीत् । अङ्गिरस इमे सत्रमासते । ते सुवर्गं लोकं न प्रजानन्ति । तेभ्य इदं ब्राह्मणं ब्रूहि । ते सुवर्गं लोकं यन्तो य एषां पशवस्तांस्ते दास्यन्तीति । तदेभ्यो ऽब्रवीदिति । तत्पृच्छन्ति किमेभ्यस्तदुवाचेत्यपाव्यानि सन्तनीर्द्रप्सानुमन्त्रणीया अच्छावाकीया स्तोत्रीया शस्त्रीयाः सत्यं वदत श्रद्धा वो मा विगादित्येतदेभ्यस्तदुवाचेति । तं पशुभिश्चरन्तं यज्ञवास्तौ रुद्र आगच्छदित्युक्तस्यैष कर्मणो ऽनुवादः । अथ द्वे प्रवृताहुती जुहोति । जुष्टो वाचो भूयासमृचा स्तोमं

Āhavanīya with the verse, "May Viśve Devas, Maruts and Indra not leave us at the midday pressing. Long-lived, speaking what is pleasing to them, may we enjoy the favour of the gods, svāhā."² At the Ārbhava Pavamāna while they have maintained contact similarly, he offers a spoonful on the Āhavanīya with the verse, "This third pressing belongs to the wise the sons of Sudhanvan who through holy order have set the goblets in motion. When they have attained heaven, let them bear our good offering to what is better, svāhā."³

It is indeed said, "Certain offerings are made in a marked place, others in an unmarked place. Those which are marked by the Āghāra-libations are deemed as marked; those which pertain to Soma are unmarked. After having taken up the cup for Indra-Vāyu, the Adhvaryu should pour down the Āghāra libation."⁴ He offers the Āghāra-libation to Indra-Vāyu with the verse, "O gods, may this sacrifice be harmless for our plants, for our cattle, for our folk. Thou art harmless to all creatures, swell like ghee, svāhā."⁵ Thereby he deems the Soma-offerings to be offered in a marked place. One who knows this becomes furnished with a marked place. Moreover he drenches the heaven and earth with ghee. Drenched, they become capable of providing livelihood. One who knows this becomes capable of providing, livelihood." So says the Brāhmaṇa.⁶

The Pratiprasthātṛ offers the remnant of the Manthin cup on the northern half of the Āhavanīya with the formula, "O Rudra, this is thy share which thou hast demanded. Enjoy it. Thou knowest lordship of cattle, abundance of wealth, good valour and (the abundance of) perennial plants, svāhā."⁷ It is indeed said, "Manu divided his property among his sons. He discarded Nābhānediṣṭha who was studying. He came back and said, "Why did you deny me my share?" I have not denied thy share" so he said. "These Aṅgrirases are undergoing a sacrificial session. They do not know the heavenly world. Do thou explain this Brāhmaṇa (learnt by you) to them. They shall shile going to the heavenly world give over to thee cattle which they possess." He explained to them this (Brāhmaṇa).⁸ They ask, what is that which he spoke to them? He spoke to them the Apāvyā offerings, Saṁtānī offerings, the verses intended for following the drops (of Soma), the verses to be recited by the Acchāvāka, Stotriya verses, verses belonging to the Śāstras and the formula, "Do you speak the truth; let Śraddhā not depart from you." While he was passing the

2. TS III.1.9.2; BaudhŚS VIII.2

3. TS III.1.9.2; BaudhŚS VII.11

4. TS III.1.9.2-3

5. TS III.1.9.3; BaudhŚS VII.12

6. TS III.1.9.3

7. TS III.1.9.4

8. TS III.1.9.4-5

समर्धयेत्युपरिष्ठात्तृतीया । तामु तत्रैव वक्ष्यामः । अथ द्रप्साननुमन्त्रयते
 द्रप्सश्चस्कन्द यस्ते द्रप्सो यो द्रप्सो यस्ते द्रप्स इति । अथ वै भवत्यध्वर्युर्वा
 ऋत्विजां प्रथमो युज्यते तेन स्तोमो योक्तव्य इति । ते यत्र बहिष्पवमानः
 सर्पन्ति तत्प्रह्व एवाध्वर्युः प्रथमो बर्हिषी धुवानः सर्पति । वागग्रेणा अग्र
 एत्वृजुगा देवेभ्यो यशो मयि दधती प्राणान्पशुषु प्रजां मयि च यजमाने
 चेत्याह । वाचमेव तद्यज्ञमुखे युनक्तीति ब्राह्मणम् । अथ वै भवति वास्तु
 वा एतद्यज्ञस्य क्रियते यद्ब्रह्मण्गृहीत्वा बहिष्पवमानः सर्पन्ति । पराञ्चो हि
 यन्ति । पराचीभिस्तुवते । वैष्णव्यर्चा पुनरेत्योपतिष्ठत इति । स वैष्णव्यर्चा
 पुनरेत्योपतिष्ठते । यज्ञो वै विष्णुर्यज्ञमेवाकर्विष्णो त्वं नो अन्तमः शर्म
 यच्छ सहन्त्य । प्र ते धारा मधुश्चुत उत्सं दुहते अक्षितमित्याह । यदेवास्य
 शयानस्योपशुष्यति तदेवास्यैतेनाप्याययतीति ब्राह्मणम् ॥ ५॥ द्वितीयः॥

अथ वै भवति यो वै पवमानानामन्वारोहान्विद्वान्यजते ऽनु
 पवमानानारोहति । न पवमानेभ्यो ऽवच्छिद्यत इति । बहिष्पवमाने पञ्चम्यां
 प्रस्तुतायां वाचयति श्येनो ऽसि गायत्रच्छन्दा अनु त्वारभे स्वस्ति मा
 संपारयेति । माध्यंदिने पवमाने ऽष्टम्यां प्रस्तुतायां वाचयति सुपर्णो ऽसि
 त्रिष्टुप् छन्दा अनु त्वारभे स्वस्ति मा संपारयेति । आर्भवे पवमाने नवम्यां
 प्रस्तुतायां वाचयति सघासि जगतीच्छन्दा अनु त्वारभे स्वस्ति मा
 संपारयेत्याहैते वै पवमानानामन्वारोहौः । तान्य एवं विद्वान्यजते ऽनु
 पवमानानारोहति । न पवमानेभ्यो ऽवच्छिद्यत इति ब्राह्मणम् । अथ वै

sacrificial place along with the cattle Rudra met him. This is the corollary of the related anecdote.

He offers two oblations pertaining to the choosing: "May I be agreeable to speech, agreeable to the lord of speech. O divine speech, transfer me to what is sweet in speech, to Sarasvatī svāhā.—Provide the song with verse, the Rathantara with Gāyatrī, and the Bṛhat having the Gāyatrī for its path."⁹ There should also be a third offering. The verse therefor we shall prescribe there only.¹⁰ He follows the drops of Soma with the verses, "The drop has fallen on the earth..... O Soma, that drop of thine..... The drop, the shoot.. That sweet and strong drop..."¹¹ It is indeed said, "The Adhvaryu is engaged as the first among the priests; the chant (Bahīṣpavamāna) is to be introduced by him."¹² When they proceed for the Bahīṣpavamāna, the Adhvaryu, ahead of all, stoops shaking two darbha-blades. He recites the formula, "May the first-going speech, go first. Going straight, may it go to gods, granting glory unto me, vital breath to the cattle, offspring unto me and the sacrificer." "He puts the speech into the mouth of sacrifice." So says the Brāhmaṇa.¹² It is indeed said, "The habitat for the sacrifice is indeed made in that they proceed to the chanting of the Bahīṣpavamāna stotra. "They proceed outwards. (The chanters) chant serially. He prays with the verse addressed to Viṣṇu after having returned."¹³ Having returned he prays with the verse addressed to Viṣṇu. "Viṣṇu indeed is the sacrifice. He as if thereby performs a sacrifice. He recites the verse, O Viṣṇu, thou art the nearest to us. O conquering one, grant us welfare. Your honey-dropping streams issue out an everlasting spring." "Whatever dries up while he is lying down, he swells it thereby." So says the Brāhmaṇa.¹³

XIV.6

It is indeed said, "One who knowing 'the ascendances of the Pavamāna-stotras', performs the sacrifice, serially ascends the Pavamānas. He is not deprived of the Pavamāna-stotras."¹ At the Bahīṣpavamāna-stotra, when the Prastāva of the fifth verse is chanted, (the Adhvaryu) makes the sacrificer murmur the formula, "(O Bahīṣpavamāna 1p61p6Stotra), thou art (as swift as) the eagle with Gāyatrī as the metre; I contact thee; do thou lead me safely,"¹ At the Mādhyamdinapavamāna Stotra, while the Prastāva of the eighth verse is chanted, he makes (the sacrificer)

9. TS III.1.10.1; BaudhŚS VII.9
10. TS III.5.5.1; BaudhŚS XIV.21
11. TS III.1.10.1; BaudhŚS VIII.2
12. TS III.1.10.2
13. TS III.1.10.3
1. TS III.2.1.1

भवति यो वै पवमानस्य संततिं वेद सर्वमायुरेति । न पुरायुषः प्रमीयते । पशुमान्भवति । विन्दते प्रजाम् । पवमानस्य ग्रहा गृह्यन्ते ऽथ वा अस्यैते ऽगृहीताः । द्रोणकलश आधवनीयः पूतभृतान्यदगृहीत्वोपाकुर्यात्पवमानं विच्छिन्द्यात् । तं विच्छिद्यमानमध्वर्योः प्राणो ऽनु विच्छिद्येत । उपयामगृहीतो ऽसि प्रजापतये त्वेति द्रोणकलशमभिमृशेदिति । स प्रजापतये त्वेति द्रोणकलशमभिमृशतीन्द्राय त्वेत्याधवनीयं विश्वेभ्यस्त्वा देवेभ्य इति पूतभृतं पवमानमेव तत्संतनोति । सर्वमायुरेति न पुरायुषः प्रमीयते । पशुमान्भवति विन्दते प्रजामिति ब्राह्मणम् । अथ वै भवति त्रीणि वाव सवनानि । अथ तृतीयं सवनमवलुम्पन्त्यनंशु कुर्वन्तः । उपांशुं हुत्वोपांशुपात्रे ऽंशुमवास्य तं तृतीयसवने ऽपिसृज्याभिषुणुयादिति । स य एवैष उपांशुपात्रे ऽंशुः प्रास्तो भवति तं माध्यंदिनीय ऋजीषे ऽपिसृज्याभिषुणोति । यदाप्याययति तेनांशुमत् यदभिषुणोति तेनर्जीषि । सर्वाण्येव तत्सवनान्यंशुमन्ति शुक्रवन्ति समावद्दीर्याणि करोतीति ब्राह्मणम् ॥ ६ ॥

अथातो दीर्णप्रवृत्तानामेव मीमांसा । द्रोणकलशे दीर्णे वा प्रवृत्ते वा पात्रां चतुर्गृहीतं गृहीत्वाहवनीये जुहोत्यन्वारब्धे यजमाने विधुं दद्राणं समने बहूनां युवानं सन्तं पलितो जगार । देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान स्वाहेति । अथ होतृचमसे वसतीवरीभ्यो ऽध्यपो निःषिच्य तस्य स्वधां संभरति भूतिः सोमेन वर्धतां तस्य मेष्टस्य वीतस्य द्रविणमागम्यादिति । स्कन्नमनुमन्त्रयते भूपतये स्वाहा भुवनपतये स्वाहा

murmur the formula, "O Mādhyamdinapavamāna Stotra), thou art strong-winged with Triṣṭubh as thy metre; I contact thee; do thou lead me safely"¹ At the Ārbhāvapavamāna Stotra, when the Prastāva of the ninth verse has been chanted, he causes (the sacrificer) to murmur the formula, "(O Ārbhāvapavamāna Stotra) thou art a vulture with the Jagatī as thy metre; I contact thee; do thou lead me safely."¹ So he says. "These are 'the ascendences of the Pavamāna Stotras.' One who knowing these, performs the sacrifice serially ascends the Pavamānas. He is not deprived of the Pavamānas." So says the Brāhmaṇa.¹ It is indeed said, "One who knows the continuity of the Pavamāna, reaches the full span of life. He does not die before the full span of life. He gains cattle; obtains offspring."

The draughts are taken up out of the filtered Soma-juice. These indeed are however not taken up: the wooden trough, the Ādhvaniya jar and the Pūtabhṛt jar. If the Adhvaryu introduces (the Stotra) while these are not taken up, thereby he would break up the draughts of filtered juice. Following the break of the draughts, the Adhvaryu's vital breath would break, (Therefore) the Adhvaryu should touch the wooden trough with the formula, "Thou art taken with a support, for Prajāpati thee."² He touches the wooden trough with the formula, "For Prajāpati thee;" the Ādhvaniya jar with the formula, "For Indra thee," the Pūtabhṛt jar with the formula, "For Viśve Devas thee." "Thereby he links up the draughts of filtered juice. He gains full span of life. He does not die a premature death., he obtains cattle; obtains offspring." So says the Brāhmaṇa.² It is indeed said, "There are three pressings. They are deprived of the third pressing in that they do it without a shoot. Having offered the Upāṁśu cup, and having placed a shoot in the Upāṁśu cup, one should mix it (with the residue of Soma) at the third pressing and then press."³ "He inserts into the residue of Soma left at the Midday pressing the shoot which is put into the Upāṁśu-cup and then presses. In that he swells it (with Vasatīvarī waters), thereby the pressing becomes equipped with shoots; in that he presses it, thereby it becomes characterised with the residue. Thereby he renders all pressings characterised with shoots, with bright juice and with equal strength." So says the Brāhmaṇa.³

XIV.7

Now the discussion (about the implements) which have a crack or a hole. If the wooden trough has a crack or a hole, one takes four spoonfuls in a pot and makes an offering on the Āhavanīya while the sacrificer has maintained contact, with the verse, "The gray one has praised in the assembly of many (the wooden trough)

2. TS III.2.1.2-3

3. TS III.2.2.1

भूतानां पतये स्वाहेति । स यद्यह दीर्णो भवति प्रतिलिम्पत्येनम् । यद्यु वै प्रवृत्त उच्छ्रित्यैनं बर्हिषी अन्तर्धाय स्वधामानयत्यपोद्धृत्य बर्हिषी आग्रयणादपुं प्रस्कन्दयति । आधवनीये दीर्णे वा प्रवृत्ते वा तथैव पात्र्यां चतुर्गृहीतं गृहीत्वाहवनीये जुहोत्यन्वारब्धे यजमाने द्वौ समुद्रौ विततावजूयौ पर्यावर्तेते जठरेव पादाः । तयोः पश्यन्तो अतियन्त्यन्यमपश्यन्तः सेतुनातियन्त्यन्यं स्वाहेति । अथ होतृचमसे वसतीवरीभ्यो ऽध्यपो निःषिच्य तस्य तथैव स्वधाः संभरति भूतिः सोमेन वर्धतां तस्य मेष्टस्य वीतस्य द्रविणमागम्यादिति । स्कन्नमनुमन्त्रयते भूपतये स्वाहा भुवनपतये स्वाहा भूतानां पतये स्वाहेति । स यद्यह दीर्णो भवति प्रतिलिम्पत्येनम् । यद्यु वै प्रवृत्त उच्छ्रित्यैनं बर्हिषी अन्तर्धाय स्वधामानयत्यपोद्धृत्य बर्हिषी आग्रयणादेवापुं प्रस्कन्दयति । पूतभूति दीर्णे वा प्रवृत्ते वा तथैव पात्र्यां चतुर्गृहीतं गृहीत्वाहवनीये जुहोत्यन्वारब्धे यजमाने द्वे द्रधसी सतती वस्त एकः केशी विश्वा भुवनानि विद्वान् । तिरोधायैत्यसितं वसानः शुक्रमादत्ते अनुहाय जायै स्वाहेति । अथ होतृचमसे वसतीवरीभ्यो ऽध्यपो निःषिच्य तस्य तथैव स्वधाः संभरति भूतिः सोमेन वर्धतां तस्य मेष्टस्य वीतस्य द्रविणमागम्यादिति । स्कन्नमनुमन्त्रयते भूपतये स्वाहा भुवनपतये स्वाहा भूतानां पतये स्वाहेति । स यद्यह दीर्णो भवति प्रतिलिम्पत्येनम् । यद्यु वै प्रवृत्त उच्छ्रित्यैनं बर्हिषी अन्तर्धाय स्वधामानयत्यपोद्धृत्य बर्हिषी आग्रयणादेवापुं प्रस्कन्दयति । आग्रयणे दीर्णे वा प्रवृत्ते वा तस्य पुरोरुचा हुत्वोच्छ्रित्यैनं बर्हिषी अन्तर्धाय स्वधामानयत्यपोद्धृत्य बर्हिषी द्रोणकलशादेवापुं प्रस्कन्दयति । अथान्यस्मिन्गृहे दीर्णे वा प्रवृत्ते वा

which has a hole or a crack and is young. See the miracle of the god by whose greatness (the wooden trough) has today fallen to pieces, it breathed yesterday, svāhā."⁴ Then having dropped a part of Vasatīvarī waters into the Hotṛ's goblet, he pours it (into the wooden trough) with the formula, "May prosperity grow through the Soma, may the fruit of that which is offered and which is enjoyed by gods come to me."⁵ He follows that which is spilt out with the formula, "To Bhūpati svāhā, to Bhuvanapati svāhā, to the lord of beings svāhā." If it has a crack, he fills it. If it has hole, he lifts it up and having held two darbha-blades inbetween, he pours (clarified butter). Having taken away the darbha-blades, he drops a drop of Soma from the Āgrayaṇa vessel.

If the Ādhavniya jar has a crack or a hole, he similarly takes up four spoonfuls in a pot and offers on the Āhavanīya, while the sacrificer has maintained contact, with the verse, "The two oceans, expansive and non-drying recur one by one like the waves in the interior (of the ocean). People perceiving, pass over one of them (=day time) and, not perceiving, pass over another (= night) by means of bridge, svāhā."³ Having dropped a part of Vasatīvarī waters into the Hotṛ's goblet, he pours it (into the Ādhavniya) similarly with the formula, "May prosperity grow through Soma; may the fruit of that which is offered and which is enjoyed by gods come to me."⁵ He follows that which is spilt out with the formula, "To Bhūpati svāhā, to Bhuvanapati svāhā, to the lord of beings svāhā." If it has a crack, he fills it. If it has hole, he lifts it up and having hold two darbha-blades inbetween, he pours (clarified butter). Having taken away darbha-blades, he drops a drop of Soma from the Āgrayaṇa vessel.

If the Pūtabhṛt jar has a crack or a hole, he similarly takes up four spoonfuls in a pot and offers on the Āhavanīya, while the sacrificer has maintained contact, with the verse, "One, having hair (= rays) and knowing all creatures continuously wears two garments (= day and night). Wearing a black garment, he moves under cover. The other, following the passing one (=night), wears a bright garment svāhā."⁶ Having dropped a part of Vasatīvarī waters into the Hotṛ's goblet, he pours it (into the Pūtabhṛt jar) similarly with the formula, "May prosperity grow through Soma; may the fruit of that which is offered and which is enjoyed by gods come to me."⁵ He follows that which is spilt out with the formula, "To Bhūpati svāhā, to Bhuvanapati svāhā, to the lord of beings svāhā." If it has a crack, he fills it; if it has a hole, he lifts it up and having held two darbha-blades inbetween, he pours (clarified butter). Having taken away darbha-blades, he drops a drop of Soma from the Āgrayaṇa vessel.

4. TĀ IV.20.1; BaudhŚS IX.17
5. cf. TS III.2.6.1
6. TS III.2.2.2

तस्यैव पुरोरुचा हुत्वोच्छ्रित्यैनं बर्हिषी अन्तर्धाय स्वधामानयत्यपोद्धृत्य
बर्हिषी आग्रयणादेवाप्तुं प्रस्कन्दयति ॥ ७ ॥

अथ वै भवति देवा वै यद्यज्ञे ऽकुर्वत तदसुरा अकुर्वत । ते देवा एतं
महायज्ञमपश्यन् । तमतन्वताग्निहोत्रं व्रतमकुर्वत । तस्माद्द्विव्रतः
स्याद्द्विर्होत्राग्निहोत्रं जुह्वति । पौर्णमासं यज्ञमग्नीषोमीयं पशुमकुर्वत । दार्श्यं
यज्ञमाग्रेयं पशुमकुर्वत । वैश्वदेवं प्रातःसवनमकुर्वत । वरुणप्रघासा-
न्माध्यंदिनः सवनः साकमेधान्पितृयज्ञं त्र्यम्बकाःस्तृतीयसवनमकुर्वतेति ।
तत्पृच्छन्ति कतमः स महायज्ञ इति । अयमेव चातुर्मास्यः सोम उक्तो
भवति । अथो खलु य एव कश्च सौम्यो ऽध्वरः स महायज्ञः । तमेषामसुरा
यज्ञमन्ववाजिगांसन्तं नान्ववायन्ते ऽब्रुवन्नध्वर्तव्या वा इमे देवा अभूवन्निति ।
तदध्वरस्याध्वरत्वम् । ततो देवा अभवन्परासुराः । य एवं विद्वान्तसोमेन
यजते भवत्यात्मना परास्य भ्रातृव्यो भवतीति ब्राह्मणम् । अथ समस्तः
राजानमुपतिष्ठते परिभूरग्निं परिभूरिन्द्रं परिभूर्विश्वान्देवान्परिभूर्मांसं सह
ब्रह्मवर्चसेन स नः पवस्व शं गवे शं जनाय शमवर्ते शः राजन्नोषधीभ्यो
ऽच्छित्रस्य ते रयिपते सुवीर्यस्य रायस्पोषस्य ददितारः स्याम । तस्य मे
रास्व तस्य ते भक्षीय तस्य त इदमुन्मृज इति । चत्वारो ब्राह्मणसंपन्नाः
कामास्तेषां यं कामं कामयते तमादिश्योन्मृष्टे । अथावकाशैश्चरति ।
प्राणाय मे वर्चोदा वर्चसे पवस्वेत्युपांशुपात्रमवेक्षते । अपानायेत्यन्तर्यामपात्रं
व्यानायेत्युपांशुसबनं वाच इत्यैन्द्रवायवम् । दक्षक्रतुभ्यामिति मैत्रावरुणम् ।
श्रोत्रायेत्याश्विनम् । चक्षुभ्यामिति शुक्रामन्थिनावात्मन इत्याग्रयणमङ्गेभ्य

If the Āgrayaṇa vessel has a crack or a hole, having made an offering with the Puroruc verse (pertaining to the taking up of the Āgrayaṇa draught), having lifted it up and having held two darṇha-blades inbetween makes an offering. Having taken away the blades, he drops a drop of Soma from the wooden trough. If any other Soma-container has a crack or a hole, having made an offering with the Puroruc verse⁷ pertaining to that very draught, he lifts it up, holds two darṇha-blades inbetween and makes an offering. Having taken away the blades, he drops a drop of Soma from the Āgrayaṇa vessel itself.

XIV.8

It is indeed said, "Whatever the gods did in a sacrifice, the Asuras also did. The gods perceived this great sacrifice. They performed it (in disguise). They (outwardly) performed the Agnihotra and (in reality observed) the vow. Therefore the sacrificer, should take Vrata-milk twice. The Agnihotra is offered twice. They (outwardly) performed the Full-moon sacrifice and (in concealment) offered an animal to Agni-Soma. They (outwardly) performed the New-moon sacrifice and (in concealment) offered an animal to Agni. They (outwardly) performed the Vaiśvadevaparvan and (in concealment) performed the morning pressing; (outwardly) the Varuṇapraghāsaparvan and (in concealment) the Middy pressing; (outwardly) the Sākamedhaparvan the Pitryajña and the Tryambaka rite and (in concealment) the third pressing."¹ They ask: which is that great sacrifice? It is said to be the Cāturmāsya Soma. As a matter of fact whichever is a Soma sacrifice, it is a great sacrifice. "The Asuras desired to follow this sacrifice. They did not reach it. They said : these gods have become invulnerable. This is why the Adhvara is so called. Therefore the gods prospered. The Asuras were defeated. One who knowing this performs a Soma-sacrifice prospers; his enemy is defeated." So says the Brāhmaṇa.¹

He prays to the entire Soma with the formula, "Thou pervadest Agni, thou pervadest Indra, thou pervadest Viśve Dava; do thou together with Brahman-plendour pervade me. Do thou be purified for the welfare of cattle, kinsmen, horse, O king of plants. O lord of wealth, may we be givers of unbroken valour and abundance of wealth. Grant it to me; let me consume thee, let me cleanse thee."² There are four desires expressed in the Brāhmaṇa.² He cleanses with reference to that one which of the four he entertains. Then he goes through the formal gazing. He gazes at the Upāmsu cup with the formula, "Do thou, giving strength be purified for my vital breath and strength."³ At the Antaryāma-cup with the formula, "For

7. TS I.4.10

1. TS III.2.2.2-3

2. TS III.2.3.1

इत्युक्थ्यमायुष इति ध्रुवं प्रतिष्ठाया इत्यृतुपात्रे माध्यंदिने सवने । न
 प्रातःसवने । वीर्यायेत्यतिग्राह्यं वा षोडशिनं वावेक्षते । विष्णोर्जठरमसीति
 द्रोणकलशमवेक्षते । इन्द्रस्य जठरमसीत्याधवनीयम् । विश्वेषां देवानां
 जठरमसीति पूतभृतम् । अथ समस्तमेव राजानमुपतिष्ठते को ऽसि को
 नाम कस्मै त्वा काय त्वा यं त्वा सोमेनातीतृपं यं त्वा सोमेनामीमदः
 सुप्रजाः प्रजया भूयासः सुवीरो वीरैः सुवर्चा वर्चसा सुपोषः पोषैर्विश्वेभ्यो
 मे रूपेभ्यो वर्चोदा वर्चसे पवस्व तस्य मे रास्व तस्य ते भक्षीय तस्य त
 इदमुन्मृज इति । चत्वारो ब्राह्मणसंपन्नाः कामास्तेषां यं कामं कामयते
 तमादिश्योन्मृष्ट आयुरुन्मृजे भूतिमुन्मृजे ब्रह्मवर्चसमुन्मृजे ऽमुष्य प्राणमुन्मृज
 इदमुन्मृज इति । यमेव तर्पयति स एनं तृप्तः प्राणापानाभ्यां वाचो
 दक्षक्रतुभ्यां चक्षुर्भ्यां श्रोत्राभ्यामात्मनो ऽङ्गेभ्य आयुषो ऽन्तरेति । ताजक्
 प्रधन्वतीति ब्राह्मणम् । उक्तं स्पयविघनानामुपस्थानम् । उक्तं संप्रसर्पणस्य ।
 उक्तो भक्षानुवाकः ॥ ८॥ तृतीयः ॥

उक्तं पृषदाज्यस्याविकृतस्य ग्रहणम् । उक्तो दधिघर्मः । अथ वै
 भवति यत्कृष्णशकुनः पृषदाज्यमवमृशेच्छूद्रा अस्य प्रमायुकाः स्युः ।
 यच्छूद्रावमृशेच्चतुष्पादो ऽस्य पशवः प्रमायुकाः स्युर्यत्स्कन्देद्यजमानः
 प्रमायुकः स्यादिति । अथ वै भवति पशवो वै पृषदाज्यम् । पशवो वा
 एतस्य स्कन्दन्ति यस्य पृषदाज्यं स्कन्दति । यत्पृषदाज्यं पुनर्गृह्णाति
 पशूनेवास्मै पुनर्गृह्णातीति ब्राह्मणम् । अथ वै भवति प्राणो वै पृषदाज्यं

Apāna.....³ At the Upānśusavana stone with the formula, "For Vyāna³ At the cup for Indra-Vāyu with the formula; "For speech³ At the cup for Mitra-Varuṇa with the formula, "For Dakṣa and Kratu (= Prāṇa and Apāna)⁴ At the cup for the Aśvins with the formula, "For the ear⁴ At the Śukra and Manthiṇ cups with the formula, "With the eyes⁴ At the Āgrayana vessel with the formula, "For self⁴ At the Ukthya vessel with the formula, "For the limbs⁴ At the Dhruva vessel with the formula, "For life⁴ At the two Ṛtu-cups with the formula, "For stability⁴ in the Midday pressing, not in the morning pressing. He gazes at the Atigrāhya cup or the Śoḍaśi cup with the formula, "For valour⁴ He gazes at the wooden trough with the formula, "Thou art the belly of Viṣṇu."⁴ At the Ādhvaniya jar with the formula, "Thou art the belly of Indra."⁴ At the Pūtabhṛt jar with the formula, "Thou art the belly of the Viśve Devas."⁴

He prays to the entire Soma with the formula, "Thou art Ka, Ka by name; for whom thee, for Prajāpati thee; whom I have gratified through Soman whom I have gladdened through Soma; may I be possessor of good offspring, of good heroes, of good strength, of good nourishment do thou be purified, giver of strength for all my forms; grant it to me, may I partake of it I cleanse what is thine."⁴ There are four desires mentioned in the Brāhmaṇa.⁵ He cleanses with reference to that one which of these he entertains : I cleanse life; I cleanse prosperity; I cleanse Brahmanasplendour; I cleanse the vital breath of N.N.; I cleanse this," Whomsoever he gratifies, he, gratified, furnishes him (with the relevant object). (In the case of last desire reflecting exorcism, the person concerned) is deprived of Prāṇa and Apāna, speech, strength and power, eyes, ears, self and limbs. He dies immediately." So says the Brāhmaṇa.⁵ The prayer of the wooden sword, the pressing log etc. and the prayer of the other objects and divinities are recorded (in the next Anuvāka).⁶ The Anuvāka (recording the formula pertaining) to the consumption of Soma is given (in the sequel).⁷

XIV.9

(The formula pertaining to) the normal taking up of Pṛṣadājya is spoken of (in the next Anuvāka).¹ (The formula pertaining to) the Dadhigharma is spoken of.¹ It is indeed said, "If a black bird touches the Pṛṣadājya, his servants would die; if a dog touches, his quadrupeds would die; if it spills out, the sacrificer would die."² It

3. TS III.2.3.1

4. TS III.2.3.2

5. TS III.2.3.3

6. TS III.2.4

7. TS III.2.5

1. TS III.2.6.1

प्राणो वा एतस्य स्कन्दति यस्य पृषदाज्यं स्कन्दति । यत्पृषदाज्यं पुनर्गृह्णाति प्राणमेवास्मै पुनर्गृह्णाति हिरण्यमवधाय गृह्णातीति । स्कन्ने पृषदाज्ये कःसं वा चमसं वा याचति । तमन्तर्वेदि निधाय तस्य स्वधाः संभरति भूतिर्दध्ना घृतेन वर्धतां तस्य मेष्टस्य वीतस्य द्रविणमागम्यादिति । स्कन्नमनुमन्त्रयते भूपतये स्वाहा भुवनपतये स्वाहा भूतानां पतये स्वाहेति । अथैतस्याः सुच्यवदधाति शतमानः हिरण्यम् । नित्ये ग्रहणे वैष्णवीमृचमनुवर्तयति विष्णो त्वं नो अन्तम इति । अपोद्धृत्य हिरण्यमश्वमवघ्राप्य सादयति । अथातो ऽमेध्यभूतस्यैव श्वावघ्रातस्य ध्वाङ्गावमृष्टस्य कीटावपन्नस्येति यदु चान्यदमेध्यं मन्यते । सर्वश एवैताः सुचमप्सु प्रवेश्याथान्यस्याः सुच्यवदधाति शतमानः हिरण्यम् । नित्ये ग्रहणे वैष्णवीमृचमनुवर्तयति विष्णो त्वं नो अन्तम इति । अपोद्धृत्य हिरण्यमश्वमवघ्राप्यैव सादयति । अथ वै भवति वि वा एतस्य यज्ञश्चिद्यते यस्य पृषदाज्यं स्कन्दति । वैष्णव्यर्चा पुनर्गृह्णातीति । स वैष्णव्यर्चा पुनर्गृह्णाति । यज्ञो वै विष्णुर्यज्ञेनैव यज्ञः संतनोतीति ब्राह्मणम् । ते यत्रान्तःशालं प्रचरिष्यन्तो भवन्ति तदाह ब्रह्मन्प्रचरिष्यामो होतर्धर्ममभिष्टुहीति । तद्ब्रह्मा प्रसौति देव सवितरेतत्ते प्राह तत्प्र च सुव प्र च यज बृहस्पतिर्ब्रह्मा स यज्ञं पाहि स यज्ञपतिं पाहि स मां पाह्यो प्रचरतेति प्रतिष्ठेतीह हविर्यज्ञेषु भवति । यत्राह ब्रह्मन्स्तोष्यामः प्रशास्तरिति तद्ब्रह्मा प्रसौति देव सवितरेतत्ते प्राह तत्प्र च सुव प्र च यज बृहस्पतिर्ब्रह्मायुष्मत्या ऋचो मा गात तनूपात्साम्नः सत्या व आशिषः सन्तु सत्या आकूतय ऋतं च सत्यं च वदत स्तुत देवस्य सवितुः प्रसवे भूरिन्द्रवन्त स्तुतेति प्रातः सवने । भुव इन्द्रवन्त स्तुतेति माध्यंदिने । सुवरिन्द्रवन्त स्तुतेति

is indeed said, "The cattle indeed are the *Prṣadājya*. One whose *Prṣadājya* spills out, his cattle die. In that he retakes the *Prṣadājya*, he regains the cattle." So says the *Brāhmaṇa*.² It is indeed said, "Vital breath indeed is *Prṣadājya*. One whose *Prṣadājya* spills out, his vital breath spill out. In that he retakes the *Prṣadājya*, he regains his vital breath. He retakes it having put a piece of gold in it."³ If the *Prṣadājya* spills out, one asks for a bronze vessel or a goblet. Having placed it within the altar, he puts clarified butter into it with the formula, "May prosperity grow through curds and ghee. May riches come to me for whom offering has been made and whose offering has been enjoyed by gods." He recites over the spilt out *Prṣadājya* the formula, "To *Bhūpati svāhā*, to *Bhuvanapati svāhā*, to the lord of Beings *svāhā*." He puts a piece of a hundred *mānas* gold into the ladle. For the normal taking up of the *Prṣadājya* he recites the verse addressed to *Viṣṇu*, "Thou art our nearest, O *Viṣṇu* ..." ⁴ Having taken up the piece of gold and having made a horse smell it, he puts it down.

Now about the impure (*Prṣadājya*) smelt by a dog or spoilt by a crow or with an insect fallen in it or become impure in any other way. In any case, having thrown the ladle into water, he takes another ladle and puts in it a piece of gold weighing a hundred *mānas*. In the normal taking up he recites the verse addressed to *Viṣṇu*, "Thou art our nearest, O *Viṣṇu*" ⁴ Having taken out the piece of gold, he makes the horse smell it and places it down. It is indeed said, "One whose *Prṣadājya* spills out, has his sacrifice broken. He retakes it with a verse addressed to *Viṣṇu*." He retakes it with a verse addressed to *Viṣṇu*. "The sacrifice indeed is *Viṣṇu*; he joins sacrifice with sacrifice." So the *Brāhmaṇa* says.⁵

When they are acting within the *Prāgvamśa* shed,⁵ The *Adhvaryu* says, "O Brahman, we shall commence. O *Hotṛ*, do you praise the *Gharma*." The Brahman then gives the impulse, "O god *Savitṛ*, he has said this to thee; do you impel it; do you offer. *Brhaspati* indeed is the Brahman. Do you guard the sacrifice, guard the lord of sacrifice, guard me. Do you commence." In the *Haviryajñas* it is said, "Do thou start."

When (the *Udgātṛ*) says, "O Brahman we shall chant, O *Praśāstr*," the Brahman impels, "O god *Savitṛ*, (the *Udgātṛ*) has said this, do thou impel it; do thou manage it; *Brhaspati* indeed is the Brahman; do you not depart from life-giving verse, not from the *Sāman* guarding your body; may your benedictions be true, may your intentions be true; do you speak truth; do you chant in the impulse of god

2. TS III.2.6.2

3. TS III.2.6.3

4. TS III.1.10.3

5. For the *Pravargya* rite.

तृतीयसवने । स्तुते स्तुतस्य दोहं वाचयति स्तुतस्य स्तुतमस्यूजं मह्यः स्तुतं दुहामा मा स्तुतस्य स्तुतं गम्यादिति । शस्त्रे शस्त्रस्य दोहं वाचयति शस्त्रस्य शस्त्रमस्यूजं मह्यः शस्त्रं दुहामा मा शस्त्रस्य शस्त्रं गम्यादिति । तयोरुभयोरध्यासं वाचयतीन्द्रियावन्तो वनामहे धुक्षीमहि प्रजामिषः सा मे सत्याशीर्देवेषु भूयाद्ब्रह्मवर्चसं मागम्यादिति । अथ यज्ञस्य पुनरालम्भं जपति यज्ञो बभूव स आ बभूव स प्रजज्ञे स वावृधे । स देवानामधिपतिर्बभूव सो अस्माः अधिपतीन्करोतु वयः स्याम पतयो रयीणामिति । अथ वै भवति यज्ञो वा वै यज्ञपतिं दुहे यज्ञपतिर्वा यज्ञं दुहे । स य स्तुतशस्त्रयोर्दोहमविद्वान्यजते तं यज्ञो दुहे । स इष्ट्वा पापीयान्भवति । य एनयोर्दोहं विद्वान्यजते स यज्ञं दुहे । स इष्ट्वा वसीयान्भवति । स्तुतस्य स्तुतमस्यूजं मह्यः स्तुतं दुहामा मा स्तुतस्य स्तुतं गम्याच्छस्त्रस्य शस्त्रमस्यूजं मह्यः स्तुतं दुहामा मा शस्त्रस्य शस्त्रं गम्यादित्याह । एष वै स्तुतशस्त्रयोर्दोहस्तं य एवं विद्वान्यजते दुह एव यज्ञमिष्ट्वा वसीयान्भवतीति ब्राह्मणम् । उक्तः होत्रकाणां संतर्पणमुक्तानि वैश्वकर्मणानि । उक्तमाशिरोऽवनयनम् । उक्ता ध्रुवस्य चर्या । अथ वै भवति ॥ ९ ॥

यद्वै होताध्वर्युमभ्याह्वयते वज्रमेनमभि प्रवर्तयति । उक्थशा इत्याह प्रातःसवनं प्रतिगीर्येति । स उक्थमुक्थं वैव प्रतिगीर्योक्थशा इत्याह सवनं सवनं वा । उक्थं वाचीत्याह माध्यंदिनः सवनं प्रतिगीर्य । उक्थं वाचीन्द्रायेत्याह तृतीयसवनं प्रतिगीर्य । सप्तैतान्यक्षराणि सप्तपदा शक्करी । शाक्करो वज्रः । वज्रेणैव तृतीयसवने वज्रमन्तर्धत्त इति ब्राह्मणम् ।

Savitr." At the morning pressing (he should say) "Bhūh, supported by Indra, do you chant." At the Midday pressing "Bhuvah, supported by Indra, do you chant." At the third pressing, "Suvah, supported by Indra, do you chant." After the Sāman-chanting the Adhvaryu makes the sacrificer recite "the essence of the chant" with the formula, "Thou art the chant of chant; let the chant bring me strength; let the chant of the chant come to me." After the Śastra-recitation he makes the sacrificer recite "the essence of the Śastra" with the formula, "Thou art the Śastra of Śastra; let the Śastra bring me strength; let the Śastra of Śastra come to me." To both these formulas he makes him append⁶ the portion, "May we, pressing strength, win (the fruit of the utterings); may we obtain offspring and food; may my service towards the gods come true; may Brahman-splendour come to me."⁷ The sacrificer murmurs "the formula for regaining the sacrifice," "The sacrifice has taken place; let it recur, it has become known, it is promoted. It has become the lord of gods; may it make us lords; may we be possessors of wealth."⁷

It is indeed said, "Does the sacrifice empty the lord of sacrifice or does the lord of sacrifice empty the sacrifice? One who offers sacrifice without knowing the emptying of the Stotra and Śastra, him does the sacrifice empty. After having performed the sacrifice he meets with evil. One who, knowing the emptying of Stotra and Śastra, makes the offering, empties the sacrifice. He prospers after having made the offering. "Thou art the chant of chant; let the chant bring me strength; let the chant of chant come to me." "Thou art the Śastra of Śastra; let the Śastra bring me strength; let the Śastra of Śastra come to me." So (the sacrificer) says. This is the emptying of Stotra and Śastra. One who knowing this makes the offering, empties the sacrifice. Having performed the sacrifice he prospers." So says the Brāhmaṇa.⁸ The gratifying of the Hotrakas (by the sacrificer) is spoken of (in the next Anuvāka).⁹ The Vaiśvakarmaṇa offerings are spoken of. The pouring down of the hot milk is spoken of. The act (of pouring down the soma) from the Dhruva vessel (into the Hotr's goblet) is spoken of (in the next Anuvāka).⁹ It is indeed said:

XIV.10

"In that the Hotr calls upon the Adhvaryu,¹ he hurls the thunderbolt at him. (The Adhvaryu) says, "O reciter of the Śastra" after having responded to the Śastras

6. Caland's text reads *abhyāsam*. The variant *abhyāsam* recorded in the foot-note gives the correct meaning. cf. ApŚS XII.17.18.

7. TS III.2.7.2

8. TS III.2.7.3

9. TS III.2.8

1. with the words *śomsāvoṣm* etc. at the beginning of a Śastra.

अथ वै भवति ब्रह्मवादिनो वदन्ति स त्वा अध्वर्युः स्याद्यो यथासवनं प्रतिगरे छन्दांसि संपादयेत् । तेजः प्रातःसवन आत्मन्दधीतेन्द्रियं माध्यंदिने सवने पशूस्तृतीयसवन इति । उक्थशा इत्याह प्रातःसवनं प्रतिगीर्योक्थं वाचीत्याह माध्यंदिनं सवनं प्रतिगीर्योक्थं वाचीन्द्रायेत्याह तृतीयसवनं प्रतिगीर्यं । सप्तैतान्यक्षराणि । सप्तपदा शक्ररी । शाक्रराः पशवः । जागतं तृतीयसवनम् । तृतीयसवन एव प्रतिगरे छन्दांसि संपादयति । अथो पशवो वै जगती । पशवस्तृतीयसवनम् । पशूनेव तृतीयसवन आत्मन्धत्त इति ब्राह्मणम् । अथ वै भवति यद्वै होताध्वर्युमभ्याह्वयत आव्यमस्मिन्दधाति । तद्यन्नापहनीत पुरास्य संवत्सराद्दृह आवेवीरञ्छोऽसा मोद इवेति प्रत्याह्वयत इति । सो ऽभ्याहूतः शोऽसा मोद इवेति प्रत्याह्वयते । तेनैव तदपहत इति ब्राह्मणम् । अथ वै भवति यथा वा आयतां प्रतीक्षत एवमध्वर्युः प्रतिगरं प्रतीक्षते । यदभिप्रतिगृणीयाद्यथायतया समृच्छते तादृगेव तद्यदर्धर्चाल्लुप्येत यथा धावद्भ्यो हीयते तादृगेव तत्तदाहुर्नाशाप्रतिगरी स्यादाशाप्रतिगरी ह वा अभि वा प्रतिगृणाति । अर्धर्चाद्वा लुप्यते । प्रणौतीत्येव प्रणौयादपानितीत्येवापान्यात् । य एवं विद्वान्प्रतिगृणात्यन्नाद एव भवति । आस्य प्रजायां वाजी जायत इति ब्राह्मणम् । अथ वै भवतीयं वै होतासावध्वर्युर्यदासीनः शंसत्यस्या एव तद्धोता नैत्यास्त इव हीयमथो इमामेव तेन यजमानो दुहे । यत्तिष्ठन्प्रतिगृणात्यमुष्या एव तदध्वर्युर्नैति । तिष्ठतीव ह्यसावथो अमुमेव तेन यजमानो दुहे । यदासीनः शंसति तस्मादितःप्रदानं देवा उपजीवन्ति । यत्तिष्ठन्प्रतिगृणाति तस्मादमुतःप्रदानं मनुष्या उपजीवन्ति । यत्प्राडासीनः शंसति प्रत्यङ् तिष्ठन्प्रतिगृणाति तस्मात्प्राचीनं रेतो धीयते प्रतीचीः प्रजा जायन्त इति ब्राह्मणम् । अथ

in the morning pressing."² He says "O reciter of the Śāstra" having responded to each Śāstra or at the end of each pressing. He says 'The Śāstra has been recited by you' after having responded to the Śāstras in the Midday pressing. "He says 'The Śāstra has been recited by you for Indra' after having responded to the Śāstras in the third pressing. These are seven syllables. The Śakvarī metre has seven pādas. The thunderbolt belongs to the Śakvarī metre. He covers the thunderbolt with the thunderbolt at the third pressing." So says the Brāhmaṇa.³ It is indeed said, "The deliberators of the lore say, he indeed is the Adhvaryu who accomplishes the metres at the responses given appropriately at the pressings. He holds splendour within himself at the morning pressing, power at the Midday pressing and cattle at the third pressing. He says, "O reciter of the Śāstras" after having responded to the Śāstras in the morning pressing. He says, "The Śāstra has been recited" after having responded to the Śāstras in the Midday pressing. He says, "The Śāstra has been recited for Indra" after having responded to the Śāstras in the third pressing. These are seven syllables. The Śakvarī metre has seven pādas. Cattle belong to the Śakvarī metre."⁴ The third pressing is related to the Jagatī metre. At the responses given to the Śāstras in the third pressing he accomplishes the metres. Moreover cattle indeed are the Jagatī metre. Cattle are the third pressing. He holds the cattle within himself at the third pressing." So says the Brāhmaṇa.⁵

It is indeed said, "In that the Hotṛ calls upon the Adhvaryu⁴ he causes fear in him. If (the Adhvaryu) does not ward it off, all in his (Adhvaryu's) house would suffer from fear before the year (comes to an end.) (Therefore) he responds with *śomsā moda iva*. Thereby he removes it." So says the Brāhmaṇa.⁵ It is indeed said, "Just as one awaits the utterance (of the other party) so the Adhvaryu awaits the moment for responding. In that he responds in advance it is as if one is pushed together with the utterance (of the other party). If the response is lost after the utterance of half verse, it would be as if one lagged behind those fleeing away. They say one should not respond at will. The respondent at will either responds in advance or escapes the half verse. He should utter the Praṇava when (the Hotṛ) utters it. He should inhale when (the Hotṛ) inhales. "One who, knowing this responds becomes eater of food. A strong person is born among his offspring." So says the Brāhmaṇa.⁶

It is indeed said, "This (earth) indeed is the Hotṛ. That (upper world) indeed is the Adhvaryu. In that the Hotṛ recites the Śāstra while being seated, he does not depart from this (earth). This (earth) is as if seated. The sacrificer thereby empties

2. TS III.2.9.1
3. TS III.2.9.2
4. TS III.2.9.4
5. TS III.2.9.4.5
6. TS III.2.9.6

वै भवति यद्वै होताध्वर्युमभ्याह्वयते वज्रमेनमभि प्रवर्तयति । पराडावर्तत इति । सो ऽभ्याहूतः पराडावर्तते । वज्रमेव तन्निकरोतीति ब्राह्मणम् । उक्तं प्रतिनिग्राह्याणां ग्रहणम् । उक्तं सः स्रावस्यापिधानम् । उक्तमुपांश्चन्तर्याम-
योरनुमन्त्रणम् । उक्ता द्विदेवत्यानां चर्या ॥ १० ॥ चतुर्थः ॥

अथातो ऽतिग्राह्याणामेव ग्रहणम् । स यद्येको यदि वा बहव आग्रयणमेवैनान्गृहीत्वा गृह्णाति । माहेन्द्रस्यैव होममनुहूयन्ते । स आग्नेयं गृह्णात्यग्र आयूँषि पवस इत्यनुद्रुत्योपयामगृहीतो ऽस्यग्रये त्वा तेजस्वते जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरग्रये त्वा तेजस्वत इति । अथैनः होष्यन्नवेक्षते ऽग्रे तेजस्विन्तेजस्वी त्वं देवेषु भूयास्तेजस्वन्तं मामायुष्मन्तं वर्चस्वन्तं मनुष्येषु कुर्विति । जुहोति दीक्षायै च त्वा तपसश्च तेजसे जुहोमीति । हुत्वा वाचयति तेजोविदसि तेजो मा मा हासीन्माहं तेजो हासिषं मा मां तेजो हासीदिति । भक्षयति मयि मेधां मयि प्रजां मय्यग्रिस्तेजो दधात्विति । अथैन्द्रं गृह्णात्युत्तिष्ठन्नोजसा सहेत्यनुद्रुत्योपयामगृहीतो ऽसीन्द्राय त्वौजस्वते जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वौजस्वत इति । अथैनः हौष्यन्नवेक्षत

her. In that the Adhvaryu responds while standing, he does depart from that (world). That (world) as if stands. Thereby the sacrificer empties that (world). In that (the Hotṛ) recites the Śāstras while being seated, therefore gods live on the gifts given from here. In that (the Adhvaryu) responds while standing, therefore men live on the gifts given from there. In that (the Hotṛ) recites the Śāstra while being seated facing the east, and (the Adhvaryu) responds while standing, therefore semen virile is deposited inwards and progeny is born outwards." So says the Brāhmaṇa.⁷ It is indeed said, "In that the Hotṛ calls out the Adhvaryu, he hurls the thunderbolt at him. (Therefore the Adhvaryu) turns outwards. When called out, he turns away (towards the Hotṛ). Thus he evades the thunderbolt." So says the Brāhmaṇa.⁷

Taking up of the Pratinirgrāhya draughts is spoken of (in the next Anuvāka).⁸ Covering of the residue (of Soma juice) is spoken of.⁸ The following of the offering of the Upāṁśu and Antaryāma draughts is spoken of.⁸ The offering of the Dvidevatya cups (by the sacrificer) is spoken of.⁸

XIV.11

Now the taking up of the Atigrāhya draughts. Whether there is one Atigrāhya draught or more draughts, he takes them only after having first taken up the Āgrayaṇa. They (the Atigrāhya draughts) are offered following the offering of the draught for Mahendra. He takes up the draught for Agni going along the verse, "O Agni, thou promotest our lives" and with the formula, "Thou art taken with a support; I take thee agreeable to brilliant Agni." Having wiped it around, he puts it down with the formula, "This is thy birth-place, for brilliant Agni thee." While offering he gazes at it with the formula, "O brilliant Agni, do thou be brilliant among the gods; do thou make me brilliant, long living and strong among men."¹ He offers it with the formula, "I offer thee for the brilliance of initiation and penance."¹ After having offered, he makes the sacrificer recite the formula, "Thou art cognisant of brilliance; let not the brilliance leave me, let me not be deprived of brilliance; let not the brilliance leave me."¹ He consumes the cup with the formula, "May Agni place within me intelligence, progeny and brilliance."² He takes up the draught for Indra going along the verse "Rising up together with vigour..." and with the formula, "Thou art taken with a support, I take thee

7. TS III.2.9.7

8. TS III.2.10

1. TS III.3.1.1

2. TS III.3.1.2

इन्द्रौजस्वित्रोजस्वी त्वं देवेषु भूया ओजस्वन्तं मामायुष्मन्तं वर्चस्वन्तं
मनुष्येषु कुर्विति । जुहोति ब्रह्मणश्च त्वा क्षत्रस्य चौजसे जुहोमीति । हुत्वा
वाचयत्योजोविदस्योजो मा मा हासीन्माहमोजो हासिषं मा मामोजो
हासीदिति । भक्षयति मयि मेधां मयि प्रजां मयीन्द्र इन्द्रियं दधात्विति ।
अथ सौर्यर्चा सौर्यं गृह्णाति तरणिर्विश्वदर्शत इत्यनुद्रुत्योपयामगृहीतोऽसि
सूर्याय त्वा भ्राजस्वते जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिः
सूर्याय त्वा भ्राजस्वत इति । अथैनं होष्यन्नवेक्षते सूर्यं भ्राजस्विन्भ्राजस्वी
त्वं देवेषु भूया भ्राजस्वन्तं मामायुष्मन्तं वर्चस्वन्तं मनुष्येषु कुर्विति ।
जुहोति वायोश्च त्वापां च भ्राजसे जुहोमीति । हुत्वा वाचयति सुवर्विदसि
सुवर्मा मा हासीन्माहः सुवर्हासिषं मा माः सुवर्हासीदिति । भक्षयति मयि
मेधां मयि प्रजां मयि सूर्यो भ्राजो दधात्विति । ते वा एते पृष्ठ्यस्य
षडहस्योत्तरेष्वहःसु गृह्यन्त एकविंशे त्रिणवे त्रयस्त्रिंशे । विश्वजिति
सर्वपृष्ठे ग्रहीतव्या यज्ञस्य सवीर्यत्वायाप्यग्रिष्ठोमे ग्रहीतव्या यज्ञस्य
सतनुत्वायेति ब्राह्मणम् । अथोपाकरणं जपति वायुर्हिङ्गुर्तेति । आर्त्विज्यं
वा करिष्यञ्छस्त्रं वा प्रतिगरिष्यन्नेतद्यजुर्जपतीडा देवहूरिति । प्रियो
हैवार्त्विज्यस्य भवति । प्रश्नं संव्याख्यास्यन्नेतद्यजुर्जपन्सभां प्रपद्यते ।
अभि हैव तं प्रश्नं जयति ॥ ११ ॥

agreeable to vigorous Indra." Having wiped around he puts it down with the formula, "This is thy birth-place; for vigorous Indra thee." While offering, he gazes at it with the formula, "O vigorous Indra, do thou be vigorous among the gods; do thou make me vigorous, long living and strong among men."¹ He offers it with the formula, "I offer thee for the vigour for Brahman and Kṣatra."¹ Having offered, he makes the sacrificer recite the formula, "Thou art cognisant of splendour; let splendour not leave me; let me not leave splendour; let splendour not leave me."² He consumes the draught with the formula, "May Indra place within me intelligence, offspring and might."²

He takes up the draught for Sūrya going along the verse, "The crossing one and beholding every-thing"..... and with the formula, "Thou art taken with a support, I take thee agreeable to lustrous Sūrya." While offering, he gazes at it with the formula "O lustrous Sūrya, do thou be lustrous among the gods; do thou make me lustrous, long-living and strong among men."² He offers it with the formula, "I offer thee for the lustre of Vāyu and of waters." Having offered he makes the sacrificer recite the formula, "Thou art cognisant of the heaven; let the heaven not leave me; let me not be deprived of heaven; let not heaven leave me."² He consumes it with the formula, "May Sūrya place intelligence, offspring and lustre."²

These (Atigrāhya draughts) are taken in the last three days of the Prṣṭhya Śaḍaha characterised respectively with the (Stotras involving) Ekaviṃśa, Triṇava and Trayastriṃśa (Stomas). "They may also be taken in the Sarvapṛṣṭha Viśvajit sacrifice for the efficacy of the sacrifice." "They may be taken even in the Agniṣṭoma for the extension of the sacrifice." So says the Brāhmaṇa.³ (The Adhvaryu) murmurs the formula introducing (a Stotra), "Vāyu utters *him*; Agni is the Prastotṛi Prajāpati is the Sāman, Bṛhaspati is the Udgātṛ; Viśve Devas are the subordinate chanters; Maruts are the Pratihartṛs, Indra is the Nidhana."⁴ While going to officiate as a priest or while responding to the recitation of a Śāstra, one murmurs this Yajus: "Idā is the invoker of gods; Manu is the carrier of sacrifice; Bṛhaspati is the reciter of exhilarating Śāstras; Viśve Devas are the utterers of good speech, O mother goddess, do thou injure me; I shall think favourably; I shall create favourably; I shall carry favourably; I shall speak favourably; may I utter speech which is sweet for the gods and listenable by men. May gods favour me with agreeable speech; may the Pitṛs appreciate it."⁵ His priesthood becomes agreeable. When one is going to participate in a dispute, one should enter the meeting place murmuring this formula. He succeeds in that dispute.

3. TS VI.6.8

4. TS III.3.2.1

5. TS III.3.2.2

अथातो ऽऽश्वदाभ्ययोरेव ग्रहणम् । अऽश्वदाभ्यौ ग्रहीष्यन्नुपकल्पयते
 द्वे औदुम्बरे नवे पात्रे तयोश्चतुःस्रक्त्यऽशुपात्रं भवति श्लक्ष्णमदाभ्यपात्रं ते
 सुवर्णरजताभ्यां रुक्माभ्यां पर्यस्ते भवतः शतमानं च हिरण्यम् ।
 अथोपनद्धस्य राज्ञस्त्रीनऽशून्प्रवृहति वसवस्त्वा प्रवृहन्तु गायत्रेण छन्दसाग्रेः
 प्रियं पाथ उपेहि रुद्रास्त्वा प्रवृहन्तु त्रैष्टुभेन छन्दसेन्द्रस्य प्रियं पाथ
 उपेह्यादित्यास्त्वा प्रवृहन्तु जागतेन छन्दसा विश्वेषां देवानां प्रियं पाथ
 उपेहीति । अथ होतृचमसे वसतीवरीभ्यो ऽध्यपो निःषिच्य
 द्वादशभिराधावैराधूनोति मान्दासु ते शुक्र शुक्रमाधूनोमीति प्रतिपद्य
 शुक्रासु ते शुक्र शुक्रमाधूनोमीत्यातः । अथैतस्मिन्नदाभ्यपात्रे ऽऽशूनपसंगृह्य
 गृह्णाति शुक्रं ते शुक्रेण गृह्णाम्यहो रूपेण सूर्यस्य रश्मिभिः । आस्मिन्नुग्रा
 अचुच्यवुर्दिवो धारा असञ्चतेति । अथैनमादायोपोत्तिष्ठति ककुहः रूपं
 वृषभस्य रोचते बृहदिति । ऐति सोमः सोमस्य पुरोगाः शुक्रः शुक्रस्य
 पुरोगा इति । एत्याहवनीये जुहोत्यन्वारब्धे यजमाने यत्ते सोमादाभ्यं नाम
 जागृवि तस्मै ते सोम सोमाय स्वाहेति । अथ प्रदक्षिणमावृत्य
 राजन्येवाऽशूनपिसृजत्युशिक्ष्त्वं देव सोम गायत्रेण छन्दसाग्रेः प्रियं पाथो
 अपीहि वशी त्वं देव सोम त्रैष्टुभेन छन्दसेन्द्रस्य प्रियं पाथो अपीह्यस्मत्सखा
 त्वं देव सोम जागतेन छन्दसा विश्वेषां देवानां प्रियं पाथो अपीहीति ।
 अथाह प्रतिप्रस्थातरुदकः सेन वा मोदचमसेन वा जघनेनाहवनीयं
 प्रत्युपलम्बस्वेति । स तथा करोति । अथैतद्विरण्यमद्विः प्रक्षाल्य
 मध्यमायामङ्गुलौ बध्नीते ऽनामिकायां वा प्रग्रश्नाति । अथ सकृदभिषुतस्य
 राज्ञो ऽऽशुं गृह्णाति वामदेव्यमिति साम मनसा गायमानो ऽनवानं

XIV.12

Now the taking up of Aṁśu and Adābhya draughts. One who is going to take up Aṁśu and Adābhya draughts procures two new cups made of *Ficus glomerata*—the Aṁśu cup has four cormers and the Adābhya cup is polished. They are covered respectively with golden and silver sheets, and a golden piece weighing a hundred mānas. He takes out three shoots out of the tied up Soma respectively with the formulas. “May Vasus pull thee out with the Gāyatrī metre; do thou go to dear place of Agni. May Rudras pull thee out with the Triṣṭubh metre; do thou go to the dear place of Indra. May Ādityas pull thee out with the Jagatī metre; do thou go to the dear place of the Viśve Devas.”⁶ Having poured water into the Hotṛ’s goblet from the Vasatīvarī waters, he stirs up that water with twelve formulas, “O bright one, I stir the bright for thee in the gladdening water; in the joyous ones; ... in the Kotanās; in the new ones; ... in the Reṣīs; ... in the Meṣīs; in the roaring ones; in the all-supporting ones; ... in the sweet ones; .. in the lofty ones; in the strong ones; ... in the pure ones.” Having clasped the shoots into the Adābhya cup, he takes up (the Adābhya draught) with the verse, “I take the bright for thee with the bright form of day with the rays of the sun. Herein the dread ones have moved themselves, the streams of the heaven consorted.”⁷ Having taken it up he stands with the formula, “The lofty form of the bull shines forth.”⁸ He comes up with the formula, “Soma goes in advance of Soma, the bright goes in advance of bright.”⁸ Having come up he makes an offering on the Āhavanīya with the formula, “O Soma, svāhā to thee, Soma, whose name is unerring and watchful.”⁸ Having turned by the right, he inserts the shoots into the Soma respectively with the formulas, “O God Soma, striving, do thou go to the dear place of Agni with the Gāyatrī metre. O God Soma, willing do thou go to the dear place of Indra with the Triṣṭubh metre. O God Soma, our friend, do thou go to the dear place of the Viśve Devas with the Jagatī metre.”⁹

Then he says, “O Pratiprasthātṛ, do thou be by my side to the rear of the Āhavanīya taking a vesseel or goblet full of water.” He does so. Having washed the piece of gold with water, he ties it on the middle finger of his right hand or winds around the ring-finger. He takes up a shoot of Soma pressed once while mentally chanting the Vāmadevya Sāman without breathing in, and offers with the formula,

6. TS III.3.3.1

7. TS III.3.3.1-2

8. TS III.3.3.2

9. TS III.3.3.2-3

प्रजापतये त्वेति जुहोति । अथ हिरण्यमभिव्यनित्या नः प्राण एतु परावत
 आन्तरिक्षादिवस्परि । आयुः पृथिव्या अध्यमृतमसि प्राणाय त्वेति ।
 अथान्तर्वेद्यद्विर्मार्जयत इन्द्राग्नी मे वर्चः कृणुतां वर्चः सोमो
 बृहस्पतिः । वर्चो मे विश्वे देवा वर्चो मे धत्तमश्विना ॥ दधन्वे वा यदीमनु
 वोचद्वह्मणि वेरु तत् । परि विश्वानि काव्या नेमिश्चक्रमिवाभवदिति ।
 अध्वर्योरितद्धिरण्यं भवति । ब्राह्मणमुत्तरम् ॥ १२ ॥ पञ्चमः ॥

अथातः पृथ्वीनामेव ग्रहणम् । संतृप्तः राजानं दशधा व्यूह्याभिमृशति
 वायुरसि प्राणो नामेति दशभिर्दश । ते वा एते संवत्सरस्याक्षीयेष्वहः सु
 गृह्यन्ते । यत्र क्व चैवैनान् गृहीयादित्येतदपरम् । अथातः परः साम्रामेव
 ग्रहणम् । ते वा एते परः सामानः पुरस्ताद्वैषुवतात्त्र्यहमन्वहमितः पराञ्चो
 गृह्यन्ते । अथ वैषुवते ऽहि पराञ्चश्चार्वाञ्चश्च गृह्यन्ते । अथोर्ध्वं
 वैषुवतात्त्र्यहमन्वहमावृत्तानेव गृह्णाति । प्रजापतिर्देवासुरान्सृजतेति
 ब्राह्मणमेव । अथ वै भवत्यावृश्च्यते वा एतद्यजमानो ऽग्निभ्यां यदेनयोः
 शृतंकृत्याथान्यत्रावभृथमवैति । आयुर्दा अग्रे हविषो जुषाण
 इत्यवभृथमवैष्यञ्जुहुयादिति । सो ऽवभृथमवैष्यन्नायुर्दा दशमीं जुहोत्यायुर्दा
 अग्रे हविषो जुषाणो घृतप्रतीको घृतयोनिरेधि । घृतं पीत्वा मधु चारु गव्यं
 पितेव पुत्रमभिरक्षतादिमं स्वाहेति । आहुत्यैवैनौ शमयति नार्तिमाच्छति
 यजमान इति ब्राह्मणम् । उक्तं बर्हिषः पर्युपोषणमुक्तं सकुहोमस्य । अथ
 वै भवति यदि मिश्रमिव चरेदञ्जलिना सकून्प्रदाव्ये जुहुयादिति । स्नातकः

"For Prajāpati thee." (The sacrificer) holds breath over the golden piece with the formula, "Let the breath come to us from afar, from the midregion, from the heaven; life from the earth; Thou art ambrosia; for breath thee."¹⁰ He sprinkles himself with water within the altar with the verses, "May Indra-Agni confer radiance upon me; May Soma and Bṛhaspati confer radiance; may Viśve Devas confer radiance upon me; O Aśvins, do you confer radiance upon me."¹⁰ This golden piece belongs to the Adhvaryu. The next (Anuvāka)¹¹ is the Brāhmaṇa (pertaining to this mantra-portion).

XIV.13

Now the taking up of Pṛṣṇi draughts. Having divided in ten parts the Soma which has already been swollen, he touches those ten parts respectively with the formulas, "Thou art the wind, exhalation by name; do thou grant me inhalation under the lordship of Savitr; Thou art the eye, ear by name; do thou grant me (long) life under the lordship of Dhātṛ. Thou art form, colour by name, do thou grant me offspring under the lordship of Bṛhaspati.—Thou art order, truth by name; do thou grant me ruling power under the lordship of Indra. Thou art the past, future by name, do thou deposit womb unto waters and plants¹ under the lordship of Piṭṛs (I measure thee) for the realm of the cosmic order.—For the ampleness of the cosmic order.—For the maintenance of the cosmic order.—For the truth of the cosmic order.—For the lustre of the cosmic order."² These are taken up on the supplementary days in an yearlong sacrificial session. there is another view that they may be taken in any ritual.

Now the taking up (of Atigrāhya draughts) on the (three) Paraḥsāman days. These (Atigrāhya draughts) pertaining to the Paraḥsāman days are taken serially on three days prior to the Viṣuvat day in the converse order. On the Viṣuvat day they are taken in a converse and also in a reverse order. Subsequent to the Viṣuvat day the Adhvaryu takes them serially on three days in the reverse order.³ "Prajāpati created gods and demons." Thus begins the Brāhmaṇa (in the next Anuvāka).⁴ It is indeed said, "The sacrificer becomes isolated from the two fires (Āhavanīya and Gārhapatya) in that having cooked the oblation on these, he proceeds to Avabhṛtha elsewhere. While going out for the Avabhṛtha he should make an offering with the verse *āyurdā agne haviṣo juṣāṇah*."⁵ While going out for the Avabhṛtha he offers the

10. TS III.3.3.3

11. TS III.3.4

1. According to Sāyaṇa "Grant me cattle."

2. TS III.3.5.1-2

3. TS III.3.6

4. TS III.3.7

5. TS III.3.8

पुपूषमाणो ऽरण्ये प्रदाव्यं दहन्तमुपाधिगम्याञ्जलिनोपस्तीर्णा-
 भिघारितान्सक्तून्प्रदाव्ये जुहोति विश्वलोप विश्वदावस्य त्वासञ्जुहोमि
 स्वाहेति हस्तौ प्रध्वंसयते ऽग्धादेको ऽहुतादेकः समसनादेकः । ते नः
 कृण्वन्तु भेषजं सदः सहो वरेण्यमिति । अथैनं त्रिभिर्दर्भपुञ्जीलैः पवयति
 पवमानः सुवर्जन इत्येतेनाष्टर्चेन । शुद्धो हैव शुचिः पूतो मेध्यो भवति ।
 अथ वै भवत्यह्नां विधान्यामेकाष्टकायामपूपं चतुःशरावं पक्त्वा प्रातरेतेन

tenth *āyurdā* offering⁶ with the vese, "Do thou, O Agni, enjoying the oblation, ghee-faced and having ghee as the birth-place, grant us (long) life. Having consumed sweet ghee produced out of cow's milk, do thou guard this (sacrificer) as father the son, svāhā." He pacifies them by means of this offering; the sacrificer thereby does not meet with calamity." So says the Brāhmaṇa.⁵

The burning of sacrificial grass is spoken of (hereinafter):⁵ (The Brāhmaṇa) pertaining to the offering of flour of parched barley is (also) spoken.⁵ It is indeed said, "If he mixes up the rite, he should offer the flour of parched barley on the burnt sacrificial grass."⁷ A bachelor, who wants to purify himself on meeting a forest-conflagration on the way offers on that fire flour of parched barley taken into the joined palms with clarified butter as the base and also clarified butter spread over, with the formula, "O Viśvalopa, I offer thee in the mouth of the burner of all, svāhā."⁸ He dashes hands against each other with the verse, "One is eater of what is offered, another is one who devours what is not offered; still another is one who consumes what is gathered. May they (the three fires) provide us with remedy, seat and delightful strength."⁸ One purifies him (the bachelor) with three bunches of darbha-blades with eight verses:⁹

- (i) The Soma which is being passed through the filter, which is born in the heaven and which is the beholder of every thing; may it, itself the purifier, purify me.
- (ii) May the groups of gods purify me; may the men purify me through the intellect; may all living beings purify me.
- (iii) O god Jātavedas Agni, do thou, shining, purify me like the filter, by thy brilliant filter following the good intentions.
- (iv) O Agni, may we purify our divine song through thy filter which is spread amidst thy flame.
- (v) O god Savitr, may we purify this divine song through both the filter and the impulse.

6. BaudhŚS VIII.18; six *ṛgmīya* offerings, three *samīṣṭayajus* offerings and the tenth *āyurdā* offering.

7. TS III.3.8.4

8. TS III.3.8.2

9. TBr. I.4.8.1-3. The Anuvāka comprises seventeen verses out of which the first eight verses have been employed herre. The Anuvāka is not employed for a specific purpose (*añarabhyādhitā*). While the other Śrautasūtras belonging to the Taittirīya recension have employed this entire Anuvāka towards the purification of a Soma-sacrificer at his initiation, Baudhāyana has prescribed a part of it in a domestic rite (Samāvartana) which is really speaking outside the scope of a Śrautasūtra.

कक्षमुपोषेदिति । समां विजिज्ञासमानो महारात्र उत्थायाह्नां विधान्या-
मेकाष्टकायामपूपं चतुःशरावं पक्त्वा प्रातरुदित आदित्ये विप्रुषित
आददत एतमपूपमुपस्तीर्णाभिधारितं पर्णसेवाभ्यां परिगृह्य । तत्सह
पूतितृणानि भवन्ति । अन्तमागारादेकोल्मुकमुदपात्रमित्येतत्समादाय तां
दिशं यन्ति यत्रास्य कक्ष स्पष्टो भवति । तदेतदेकोल्मुकमुपसमा-
धायापूपमादीपयति पर्णसेवाभ्यां परिगृह्य । तत्सह पूतितृणानि भवन्ति ।
तेन कक्षमुपोषति । अथैनमुद्ब्रह्माति । अत्र विज्ञानमुपैति । यदि दहति
पुण्यसमं भवति यदि न दहति पापसममेतेन ह स्म वा ऋषयः पुरा
विज्ञानेन दीर्घसत्रमुपयन्तीति ब्राह्मणम् । अत्रैतमपूपं प्राश्याप उपस्पृश्य
गृहानेति । ऋषभो गोषु जीर्यति तेन यक्ष्यमाणो भवति । तस्य तदुपकृप्तं
भवति यत्पशुना यक्ष्यमाणस्य । अथैनमुत्स्रक्ष्यन्भवति तस्य निहत्य
दक्षिणं कर्णमाजपति शिवस्त्वष्टः पिशङ्गरूप इति द्वाभ्याम् । अथैनं
गोष्वपि सृजते ॥ १३ ॥

- (vi) May the goddess pertaining to all gods who purifies (everything) and who possesses several straight-backed bodies come (to us). Through her may we who rejoice in the convivial feasts, become masters of wealth.
- (vii) May Vaiśvānara Agni purify me by his rays. may Vāta who is refreshing and giving pleasure purify me through the vital breath. May Dyāvapṛthivī who are lawful and holy purify me through water and other liquids.
- (viii) O god Savitṛ, (I pray thee) with extensive, spreading and highest prayers. O Agni, do thou purify me through thy powers."

Thereby he becomes pure.

It is indeed said, "On the eighth day of the bright half of the month of Māgha which marks the beginning of the yearly session, one should bake a cake made of the flour of paddy measuring four Śārāvas, and burn dried grass with it in the morning."⁵ One who desires to know the year (suitable for a sacrificial session) gets up in the latter part of night which marks the beginning of yearly session (that is) the eighth day of the bright half of the month of Māgha, bakes a cake of flour of paddy measuring four Śārāvas. In the morning, at sunrise when the mist is still visible, they take up this cake by means of two Palāśa-trileaves, spreading clarified butter as base and pouring it over. Dried leaves are taken with it. Having taken up a fire-brand and a pot filled with water from a neighbouring house, they go to that direction where dried grass becomes visible. Having added fuel to the fire-brand, he burns the cake taken up with Palāśa-trileaves. There are dried leaves with it. He burns the dried grass therewith. He takes out the cake, and gets the prediction. If the dried grass is burnt out, it will lead to auspiciousness; if it does not, it will lead to unauspiciousness. "Through this prediction Ṛsis entered into a long sacrificial session in former days." So the Brāhmaṇa says.¹⁰ Having consumed that cake there only, and having touched water, he returns home.

One offers the bull when it becomes incapable of covering cows. For it such materials are procured as are procured for one offering an animal. Having caught hold of the right ear of that bull which he is going to release (newly), he murmurs two verses; "O Tvaṣṭṛ, do thou, auspicious, come hither. Do thou exert thyself in respect of our prosperity. Do thou favour us in every sacrifice. The hero, loving the gods, of brilliant colour, strong and full of vigour is born. May Tvaṣṭṛ grant us offspring (the support like) the navel. May he (the bull) go to the place of gods."¹¹ He then sends him forth among the cows.

10. TS III.3.8.5

11. TS III.1.11.2

एतं युवानं परि वो ददामीति । अपियन्तमनुमन्त्रयते त्वां गावो ऽवृणत राज्याय त्वां हवन्त मरुतः स्वर्काः । वर्षमक्षत्रस्य ककुभि शिश्रियाणस्ततो न उग्रो विभजा वसूनीति । अथेतरं त्वाष्ट्रं वैन्द्रं वा प्राजापत्यं वा पशुमालभते । एता हि साण्डस्य देवताः । तस्योपाकरणीययोरनुवर्तयति नमो महिम्न उत चक्षुषे त इति । अथास्य वपां जुहोति देवानामेष उपनाह आसीदिति । अथास्य हविर्जुहोति पिता वत्सानां पतिरघ्नियानामिति । समानमुत्तरं पशुकर्म । वशया यक्ष्यमाण आह गर्भमीक्षध्वमिति । ते चेद्गर्भं पश्यन्ति संप्रच्छाद्य वशां वपयाद्रवन्ति । अथास्यै वपां जुहोति सूर्यो देवो दिविषद्भ्यो धाता क्षत्राय वायुः प्रजाभ्यः । बृहस्पतिस्त्वा प्रजापतये ज्योतिष्मतीं जुहोतु स्वाहेति । वशामनुमन्त्रयते यस्यास्ते हरितो गर्भो ऽथो योनिर्हिरण्ययी । अङ्गान्यहुता यस्यै तां देवैः समजीगममिति । अथ याचत्यष्टाप्रूडिरण्यं कोशं चान्तरकोशं च वासश्चोष्णीषं च । अथैतद्विरण्यमद्भिः प्रक्षाल्य वाससोपनह्योष्णीषेण विग्रथ्य दहे कोशे ऽवधाय महति कोशे ऽवदधाति । स आह प्रत्यज्ज्वं गर्भमन्तरेण सक्थिनी प्रतिनिवर्तयतेति । तं निवर्त्यमानमनुमन्त्रयत आ वर्तन वर्तय नि निवर्तन वर्तयेन्द्र नर्दबुद । भूम्याश्चतस्रः प्रदिशस्ताभिरावर्तया पुनरिति । उल्बाद्गर्भं विस्रस्य मानमनुमन्त्रयते वि ते भिनद्धि तकरिं वि योनिं वि गवीन्यौ । वि मातरं च पुत्रं च वि गर्भं च जरायु च । बहिस्ते अस्तु बालितीति । अथैतं गर्भं संदंशेन परिगृह्याद्विरभ्युक्ष्य शामित्रे प्रतितपति । तस्याभ्यर्धाद्विसाहोमं प्रश्नोतयति । अथैतं गर्भमन्तरेण चात्वालोलूकरावन्तरेण यूपं चाहवनीयं चोपातिहत्य तं दक्षिणतः

XIV.14

With the verse, "(O cows), I entrust this young bull to you. Do you move along playing with that dear one. Do not curse us, you lucky by birth. May we rejoice with abundance of prosperity and food."¹ He follows the bull approaching the cows with the verse, "(O bull), the cows have chosen thee for supremacy; the venerable Maruts invoke thee. Resting upon the highest top of the ruling power, do thou, dread one, distribute riches."² He offers another bull to Tvaṣṭr or to Indra or to Prajāpati. These are the divinities of a strong bull. To the two formulas of dedication³ he adds the verse, "Obeisance to thy greatness and to thy eyes, O father of the Maruts, I praise it. Do thou accept it. We shall sacrifice with a good oblation. May this oblation be dear to the gods."⁴ He offers the omentum with the verse, "This (bull) was the bond of gods, the germ of waters smeared upon the plants. Puṣan chose the drop of Soma. The waters were then turned into a big cloud."⁵ He offers the oblation (= cooked organs) with the verse, "The bull (was) the father of the calves, husband of cows, father of big whirlpools. Calf (in the womb), the womb, fresh milk, milk in the udder, clotted milk, whey and ghee are the forms of his semen."² Further rites of the animal are similar.

One who is going to perform the sacrifice of a barren cow says: "Do you make sure whether there is a foetus." If they behold a foetus, having covered the immolated barren cow, they hasten with the omentum. He offers the omentum with the verse, "May god Sūrya offer thee the lustrous for the purpose of gods, Dhātṛ for the ruling power, Vāyu for progeny and Bṛhaspati for Prājāpati."⁴ He follows the barren cow with the verse, "I have united thee with gods, whose foetus is tawny, womb is golden and limbs are uninjured."⁴ Then he asks for a piece of gold with eight protuberances, a sheath, an inner sheath, a piece of cloth and a turban. Having washed the piece of gold with water, having tied it with the piece of cloth, having seized with a turban, and having put it into the small sheath, he puts it into the big sheath. He says, "Do you extract the foetus turned downwards from between the thighs." He follows it being extracted with the verse, "Do thou bring near, O bringer, extract out O extractor, O Indra, Nardabuda; with four quarters of the earth, do thou bring near."⁵ He follows the foetus being loosened from the womb with the verse, "I split apart thy urinator, thy womb, the two groins, the mother and the child, the embryo and the outer cover. Let it come out making the sound *bāl*."⁵ Having seized the

1. TS III.3.9.1
2. TS III.3.9.2
3. cf. BaudhŚS IV.5
4. TS III.3.10.1
5. TS III.3.10.2

प्राञ्चमायातयन्पञ्चहोत्रा सादयति । अथ वशायै हविषा चरति । अथ पुरस्तात्स्विष्टकृतो गर्भस्यावद्यन्नाह विष्णवे शिपिविष्टायानुब्रूहीति । अथ वै भवति पुरस्तान्नाभ्या अन्यदवद्येदुपरिष्ठादन्यदिति । स पुरस्तान्नाभ्या अन्यदवद्यति । उपरिष्ठादन्यत् । द्विरभिघारयति । आश्राव्याह विष्णुः शिपिविष्टं यजेति । वषट्कृते जुहोत्युरुद्रप्सो विश्वरूप इन्दुः पवमानो धीर आनञ्ज गर्भम् । एकपदी द्विपदी त्रिपदी चतुष्पदी पञ्चपदी षट्पदी सप्तपद्यष्टापदी भुवनानु प्रथताः स्वाहेति । अथ स्विष्टकृता चरति । अथैतं गर्भं यथाहृतं प्रतिपर्याहृत्योत्तरार्ध आहवनीयस्य प्रत्यञ्चमायात्य भस्मनाभिसमूहति मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षतां पिपृतां नो भरीमभिरिति । अध्वर्योरेतत्कोशमिश्रं भवति । ब्राह्मणमुत्तरम् ॥ १४ ॥ षष्ठः ॥

अजवशया यक्ष्यमाणो भवति । स यान्यहान्यमेघसंपन्नानि मन्यते तेष्वग्रेयमष्टाकपालं निर्वपति । या एता ब्राह्मणाभिविहिता देवतास्ता-सामेनामेकस्यै देवताया आलभते । तस्या उपाकरणीययोरनुवर्तयत्या वायो भूष शुचिपा इति । नियोजने ऽनुवर्तयत्याकूत्यै त्वा कामाय त्वा समृधे त्वेति । पर्यग्नौ क्रियमाणे पञ्च किक्किटाकारं जुहोति किक्किटा ते मनः प्रजापतये स्वाहा किक्किटा ते प्राणं वायवे स्वाहा किक्किटा ते चक्षुः सूर्याय स्वाहा किक्किटा ते श्रोत्रं द्यावापृथिवीभ्याः स्वाहा किक्किटा ते वाचः सरस्वत्यै स्वाहेति । अथैनामन्तरेण चात्वालोत्करावुदीचीं

foetus by means of pair of tongs and having sprinkled with water, he heats it on the Śāmitra fire. From out of it, he drops the oily part of the flesh. Having carried the foetus inbetween the Cātvāla and the rubbish-heap and inbetween the sacrificial post and the Āhavanīya while carrying it towards the east along the south, he puts it down with the Pañcahotṛ formula.

Then he offers the organs of barren cow. Prior to the Sviṣṭakṛt offering, while taking portions of the foetus he says (to the Hotṛ), "Do you recite the puronuvākya for the offering to Śipiviṣṭa Viṣṇu." It is indeed said, "He takes one portion from the front part of the navel and another from the rear part. He pours clarified butter twice. Having caused (the Āgnīdhra) to announce, he says (to the Hotṛ), "Do you recite the yājña for Śipiviṣṭa Viṣṇu." He makes the offering at the Vaṣaṭ-utterance with the verse, "The wide-spreading drop of all forms, purified and wise has besmeared the foetus. May the barren cow extend over the worlds with our foot, two feet, three feet, four feet, five feet, six feet, seven feet and eight feet, sbāhā."⁵ Then he makes the Sviṣṭakṛt offering. Having carried back the foetus in the same way as was brought in, and having led westwards in the northern half of the Āhavanīya, he covers it with the ashes with the verse, "May the great ones, heaven and earth max up this our offering; may they fill us with abundance."⁵ All the materials pertaining to the sheath go to the Adhvaryu. The Brāhmaṇa (pertaining to the rite lies) in the next (Anuvāka : TS III.4.1).

XIV.15

One who intends to offer a barren female goat, pours out paddy for a cake on eight potsherds to Agni on such days as he may think shall be without clouds in the sky. He offers it to one of those divinities which are mentioned in the Brāhmaṇa.¹ He adds to the two mantras for dedication the verse, "O Vāyu, drinker of pure (oblation), do thou come to us. Thine are a thousand mares, O thou enveloping all, I present thee exhilarating food of which, O god, thou hast the first drink."² To the formula for tying the animal he adds. "For intent thee, for desire thee, for prosperity thee."² While fire is being carried around (the animal etc.) he makes five offerings with the formulas involving the words *kikṣitā*, "*Kikṣitā* to thy mind, to Prajāpati svāhā. *Kikṣitā* to thy vital breath, to Vāyu svāhā - *Kikṣitā* to thy eye, to Sūrya svāhā. *Kikṣitā* to thy ear, to Dyāvapṛthivī svāhā. *Kikṣitā* to thy speech, to Sarasaatī svāhā." He follows her being carried towards the north inbetween the Cātvāla and the rubbish-heap with the verse, "Thou the fourth art barren, and self-restraining in that through intent the embryo entered thy womb once. Do thou the barren and self-restraining, go to the gods. May the desires of the sacrificer come true."³ While

1. TS III.4.3
2. TS III.4.2.1
3. TS III.4.2.2

नीयमानामनुमन्त्रयते त्वं तुरीया वशिनी वशासि सकृद्यत्वा मनसा गर्भं
 आशयत् । वशा त्वं वशिनी गच्छ देवान्त्सत्याः सन्तु यजमानस्य कामा
 इति । उपासने ऽनुवर्तयत्यजासि रयिष्ठा पृथिव्याः सीदोर्ध्वान्तरिक्ष-
 मुपतिष्ठस्व दिवि ते बृहद्वा इति । अथास्यै वपां जुहोति तन्तुं तन्वन् रजसो
 भानुमन्विहीति । अथास्यै हविर्जुहोति मनसो हविरसि प्रजापतेर्वर्ण इति ।
 अथास्या अवदानानां प्राश्नाति गात्राणां ते गात्रभाजो भूयास्मेति । अथ वै
 भवति तस्यै वा एतस्या एकमेवादेवयजनं यदालब्धायामभ्रो भवति ।
 यदालब्धायामभ्रः स्यादप्सु वा प्रवेशयेत्सर्वं वा प्राश्नीयादिति । उत्सन्नमेतस्या
 अप्सु प्रवेशनम् । एतेनैवास्यै मन्त्रेणावदानानां प्राश्याथेतरदग्रावनुप्रहरेदिति
 बौधायनः । अनुनिधायमेनामद्यादित्याङ्गीगविरिति । अथ वै भवति सा वा
 एषा त्रयाणामेवावरुद्धा संवत्सरसदः सहस्रयाजिनो गृहमेधिनः । त
 एवैतया यजेरन्तेषामेवैषाप्तेति । तेषामु हैवैनयैको यजते ॥ १५ ॥

अथातो जयानामेव होमः । जयान्होष्यन्नुपकल्पयते बाधकं स्तुवं
 च स्तुवं च बाधकान्परिधीञ्छरमयं बर्हिर्वैभीदकमिध्ममिति । अथ
 वृथाग्रिमुपसमाधाय शरमयं बर्हिं स्तीर्त्वा बाधकान्परिधीन्परिधाय
 वैभीदकमिध्ममभ्यज्य स्वाहाकारेणाभ्याधाय बाधकेन स्तुवेणोपघातं

she is being made to lie down, he adds the formula, "Thou art the the goat firm in wealth; do thou be seated on the earth; do thou reach the midregion straight, let thy great lustre be in the heaven."³ He offers her omentum with the verse, "Stretching the thread of the midregion, do thou reach the sun; do thou guard the lustrous paths made by our knowledge. Do you weave flawlessly the act of the praisers. Do thou become Manu and create the divine host."³ He then offers her organs with the formula, "Thou art the offering of mind, the form of Prajāpati."³ He consumes the portions of organs with the formula, "Let us be consumers of thy limbs."³

It is indeed said, "For such a female goat there is only one event unsuitable for offering, namely, that cloud appears after the goat has been immolated. If it is cloudy after the goat has been immolated, one should dispose her into water or consume the entire flesh."⁴ The practice of disposing her into water is abandoned. Having consumed the portions with this formula, one should throw the other parts into water. So says Baudhāyana. One should preserve her and consume. So says Āṅjīgavi. It is indeed said, "This (offering of the barren goat) is prescribed for three persons : One who has undergone a yearly sacrificial session, one who has performed a Soma-sacrifice with a thousand cows as Dakṣiṇā, and one who has functioned as a Gṛhapati in any Sattra. They should offer such a goat. Such a goat is prescribed for them only." One⁵ among these offers her.

XIV.16

Now the offering with the Jaya formulas. One who is going to offer Jaya-offerings procures a spoon and a ladle made of Badhaka wood, enclosing sticks of Badhaka wood, Barhis of Śara grass, faggot of Vibhīdaka tree. Having kindled fire informally, having spread Barhis of Śara grass, having laid around the enclosing sticks of Badhaka wood, having besmeared the faggot of Vibhīdaka tree and having put it (on the Āhavanīya) with Svāhā-utterance, he makes thirteen offerings, each time dipping the spoon into the vessel of clarified butter respectively with the formulas, *cittam ca svāhā*, *cittiś ca svāhā* etc. Alternatively, having taken up four spoonfuls into the ladle made of Badhaka wood with the spoon made of Badhaka wood, and having gone along all formulas together, he makes the offerings with the formulas, "(may I have) thought and thinking, intent and intention, known and

4. TS III.4.3.7-8

5. TS III.4.4.1

जुहोति चित्तं च स्वाहा चित्तिश्च स्वाहेति त्रयोदश सुवाहुतीः । अपि वा बाधकेन सुवेण बाधक्याः सुचि चतुर्गृहीतं गृहीत्वा सर्वान्मन्त्रान्समनुद्गत्य जुहोति चित्तं च चित्तिश्चाकूतं चाकूतिश्च विज्ञातं च विज्ञानं च मनश्च शकरीश्च दर्शश्च पूर्णमासश्च बृहच्च रथंतरं च प्रजापतिर्जयानिन्द्राय वृष्णे प्रायच्छदुग्रः पृतनाज्येषु तस्मै विशः समनमन्त सर्वाः स उग्रः स हि हव्यो बभूव स्वाहेति । अथ वै भवति देवासुराः संयत्ता आसन्त्स इन्द्रः प्रजापतिमुपाधावत् । तस्मा एताञ्जयान्प्रायच्छत्तानजुहोत् । ततो वै देवा असुरानजयान्यदजयन्तज्जयानां जयत्वम् । स्पर्धमानेनैते होतव्याः । जयत्येव तां पृतनामिति ब्राह्मणम् । अथ वै भवति येन कर्मणेर्त्सेत्तत्र होतव्या इति । स यत्कर्मणेर्त्सेदिदं मे समृध्येतेति तस्मिन्नभ्यातानाञ्जुह्यादिति । अभ्यातानान्होष्यन्नुपकल्पयते पर्णमयः सुवं च सुचं च पर्णमयान्परिधीन्कुशमयं बर्हिः पर्णमयमिध्ममिति । अथ वृथाग्रिमुपसमाधाय कुशमयं बर्हिं स्तीर्त्वा पर्णमयान्परिधीन्परिधाय पर्णमयमिध्ममभ्यज्य स्वाहाकारेणाभ्याधाय पर्णमयेन सुवेणोपघातं जुहोत्यग्रिर्भूतानामधिपतिः स मावत्विति सप्तदश सुवाहुतीः । हुत्वा वाचयति पितरः पितामहा इति । अपि वा पर्णमयेन सुवेण पर्णमय्याः सुचि चतुर्गृहीतं गृहीत्वा सर्वान्मन्त्रान्समनुद्गत्य हुत्वान्ततो वाचयति पितरः पितामहा इति । अथ समस्तानामेव होमः । अभ्यातानानेवाग्रे जुहुयात्यथ जयानथ राष्ट्रभृतः । ब्राह्मणमुत्तरम् ॥ १६ ॥ सप्तमः॥

knowledge, mind and power, the new-moon and the full-moon, Br̥hat and Rathantara. Prajāpati bestowed victories on Indra the mighty, dread in battles; all people paid respect to him the dread; he has become worthy of offering, svāhā.”⁵

It is indeed said, “Gods and Asuras were engaged in a battle. Inra approached Prajāpati. The latter granted him the Jaya formulas. (Indra) made offerings with them. Thereby gods defeated the Asuras. They became victorious. This is why the Jaya formulas are so called. One who is contesting should make offerings with them. Thereby he does win that contest.” So says the Brāhmaṇa.⁵ It is indeed said, “One should make offerings (with these) in that rite by which he may desire to prosper.” He should offer Abhyātāna offerings in that rite by which he may desire to prosper saying “let this rite of mine succeed.” One who is going to offer the Abhyātāna offerings procures a spoon and a ladle made of the wood of *Butea frondosa*, enclosing sticks of *Butea frondosa*, Barhis of Kuśa grass and the faggot of *Butea frondosa*. Then having informally kindled fire, having spread the Barhis of Kuśa grass, having laid around the enclosing sticks of *Butea frondosa*, and having besmeared the faggot of *Butea frondosa*, he puts it on the Āhavanīya with svāhā-utterance, makes seventeen offerings each time dipping the spoon of *Butea frondosa*, (into the vessel of clarified butter) respectively with the formulas, “Agni is the lord of creatures: may he guard me in this spiritual power, in the ruling power, in this blessing, in the priesthood, in this rite, in this invocation to gods. Indra is the lord of elderly persons, may he ... - Yama is the lord of the earth; may he - Vāyu is the lord of the midregion; may he - Sūrya is the lord of heaven; may he - Candramas is the lord of constellations : may he - Br̥haspati is the lord of spiritual power; may he - Mitra is the lord of truths; may he - Varuṇa is the lord of waters; may he - Ocean is the lord of streams; may he ... - Food is the lord of lordships; may it ... - Soma is the lord of plants; may he ... - Savitṛ is the lord of impulses; may he - Rudra is the lord of cattle; may he ... - Tvaṣṭṛ is the lord of forms; may he - Viṣṇu is the lord of mountains; may he - Maruts are the lords of groups; may they ...”⁶ At the end he makes the sacrificer recite the formula, “O Fathers, grandfathers, further ones, nearer ones, living fathers, living grandfathers, do you help us”⁶ Then there is an offering with all these formulas recited together. One should first offer the Abhyātāna offerings; then the Jaya and then the Rāṣṭrabhṛt. The next Anuvāka⁷ is the Brāhmaṇa relating to these.

6. TS III.4.5

7. TS III.4.6

अथ वै भवति राष्ट्रकामाय होतव्या इति । राष्ट्रकामाय होष्यनुपकल्पयते शम्यापरिधीनित्यथ वृथाग्रिमुपसमाधाय शम्या-परिधीन्परिधाय निशायाः शम्यापरिधौ द्विःस्वाहाकारः राष्ट्रभृतो जुहोत्यृताषाडृतधामेति । राष्ट्रं वै राष्ट्रभृतो । राष्ट्रेणैवास्मै राष्ट्रमवरुद्धे राष्ट्रमेव भवतीति ब्राह्मणम् । अथ वै भवत्यात्मने होतव्या इति । आत्मने होष्यन्वृथाग्रिमुपसमाधाय निशायाः शम्यापरिधौ द्विःस्वाहाकारः राष्ट्रभृतो जुहोति । राष्ट्रं वै राष्ट्रभृतः । राष्ट्रं प्रजा राष्ट्रं पशवः । राष्ट्रं यच्छ्रेष्ठो भवति राष्ट्रेणैव राष्ट्रमवरुद्धे । वसिष्ठः समानानां भवतीति ब्राह्मणम् । अथ वै भवति ग्रामकामाय होतव्या इति । ग्रामकामाय होष्यन्नधिदेवने वृथाग्रिमुपसमाधाय निशायाः शम्यापरिधौ द्विःस्वाहाकारः राष्ट्रभृतो जुहोति । राष्ट्रं वै राष्ट्रभृतो राष्ट्रं सजाता राष्ट्रेणैवास्मै राष्ट्रं सजातानवरुद्धे । ग्राम्येव भवतीति ब्राह्मणम् । अथ वै भवत्यधिदेवने जुहोति । अधिदेवन

XIV.17

It is indeed said, "(The Rāṣṭrabhṛt offerings) should be offered for one desiring kingdom."¹ One who is going to offer for one desiring a kingdom procures yoke-halters as the enclosing sticks. Having informally enkindled fire and having laid down yokehalters as the enclosing sticks, he makes at night the Rāṣṭrabhṛt offerings each involving two Svāhā-utterances respectively with the formulas, "Agni controlling by the cosmic order and having cosmic order as his place is the Gandharva; plants are his Apsarases, Ūrj by name. May (the Gandharva) guard this spiritual power and ruling power; may they (the Apsarases) guard this spiritual power and ruling power, Svāhā to him, Svāhā to them. - Sūrya the compact one and possessing all Sāmans is the Gandharva, his Apsarases are the rays (called) active ...- Candramas the all-blessed one and having rays from the sun is the Gandharva; his Apsarases are the constellations (called) Bekuri ...-Sacrifice the ruling one and good-winged is the Gandharva, his Apsarases are the Dakṣiṇās (called) Stavas ...- Manas the Prajāpati and Viśvakarman is the Gandharva, his Apsarases are Rks and Sāmans (called) Vahni .. - Wind the swift and all-pervading is the Gandharva, his Apsarases are waters (called) Mudā-O lord of the universe, do thou who hast residences in the upper world and also here grant us looselessness, abundance, good heroes and prosperity lasting for a year.-Death the supreme ruler and overlord is the Gandharva, his Apsarases are the world (called) Bhuvah .. -Parjanya with good ground and good wealth, doing good and possessing the upper world is the Gandharva, his Apsarases are the lightnings (called) Ruc.....-Death striking one even at a distance and depriving one of happiness is the Gandharva, his Apsarases are the progeny (called) Bhīru.....-Love the beautiful and looking with desire is the Gandharva, his Apsarases are the thoughts (called) Śocayanti (burning) ...-Do thou, O lord of the world, who hast residences in the upper world and also here, grant wide and great happiness to the Brahman and this ruler."²

"Kingdom indeed are the Rāṣṭrabhṛt offerings. Through Rāṣṭra (the Adhvaryu) procures kingdom for this (sacrificer). Kingdom itself comes (to him)." So says the Brāhmaṇa.¹ It is indeed said, "They should be offered for oneself." One who is going to offer for oneself informally enkindles fire and offers Rāṣṭrabhṛt offerings each with two Svāhā-utterances on the enclosing stick in the form of a yoke-halter at night. "Kingdom indeed are the Rāṣṭrabhṛt offerings. Kingdom is the progeny. Kingdom are the cattle. It is indeed the kingdom in that one becomes the supreme. Verily with the kingdom he wins the kingdom; he becomes the richest of his equals." So says the Brāhmaṇa.¹ It is indeed said, "(They) should be offered for one desiring a village."¹ One who is going to offer for one desiring a village informally enkindles

1. TS III.4.8

2. TS III.4.7

एवास्मै सजातानवरुद्धे त एनमवरुद्धा उपतिष्ठन्त इति ब्राह्मणम् । अथ वै भवति रथमुखं ओजस्कामस्य होतव्या इति । ओजस्कामस्य होष्यन्नुपर्यग्नौ रथमुखं प्रगृह्य निशायाः शम्यापरिधौ द्विःस्वाहाकारः राष्ट्रभृतो जुहोति । ओजो वै राष्ट्रभृत ओजो रथ ओजसैवास्मा ओजो ऽवरुद्धे । ओजस्व्येव भवतीति ब्राह्मणम् । अथ वै भवति यो राष्ट्रादपभूतः स्यात्तस्मै होतव्या यावन्तो ऽस्य रथाः स्युस्तान्ब्रूयाद्युड्ध्वमिति । राष्ट्रमेवास्मै युनक्तीति ब्राह्मणम् । अथ वै भवत्याहुतयो वा एतस्याकृप्ता यस्य राष्ट्रं न कल्पते । स्वरथस्य दक्षिणं चक्रं प्रवृह्य नाडीमभिजुहुयादिति । स स्वरथस्यैव दक्षिणं चक्रं प्रवृह्योपर्यग्नौ रथनाडीं प्रगृह्य निशायाः शम्यापरिधौ द्विःस्वाहाकारः राष्ट्रभृतो जुहोति । आहुतीरेवास्य कल्पयति । ता अस्य कल्पमाना राष्ट्रमनुकल्पत इति ब्राह्मणम् ॥ १७ ॥

अथ वै भवति संग्रामे संयत्ते होतव्या इति । संग्रामे संयत्ते होष्यन्नुपकल्पयते मान्धुकमिध्ममिति । अथ प्रत्यमित्रमग्निमुपसमाधाय मान्धुकमिध्ममभ्यज्य स्वाहाकारेणाभ्याधाय निशायाः शम्यापरिधौ द्विःस्वाहाकारः राष्ट्रभृतो जुहोति । अङ्गारा एव प्रतिवेष्टमाना अमित्राणामस्य सेनां प्रतिवेष्टयन्तीति ब्राह्मणम् । अथ वै भवति य उन्माद्येत्तस्मै होतव्या इति । उन्मत्ताय होष्यन्नुपकल्पयते नैयग्रोधमौदुम्बरमाश्वत्थं प्राक्षमिध्ममिति ।

fire on the place for gambling and makes Rāṣṭrabhṛt offerings each with two Svāhā-utterances on the yoke-halter serving as an enclosing stick at night. Kingdom are indeed the Rāṣṭrabhṛt offerings. Kingdom indeed are the kinsmen. Through kingdom (i.e. Rāṣṭrabhṛt offerings) he wins the kingdom (i.e. the kinsmen). He thereby becomes the possessor of a village." So says the Brāhmaṇa.¹

It is indeed said, "He makes the offerings on a place for gambling. On the gambling place itself he wins the kinsmen. Won they stand by him." So says the Brāhmaṇa.³ It is indeed said, "For one desiring vigour they should be offered on the top of a chariot." One who is going to offer for one desiring vigour should hold the top of a chariot over the Āhavanīya and make Rāṣṭrabhṛt offerings on the yoke-halter serving for the enclosing stick each with two Svāhā-utterances at night. "Vigour indeed are the Rāṣṭrabhṛt offerings. A chariot is vigour. Through vigour he wins vigour for him. He becomes vigorous." So says the Brāhmaṇa.³ It is indeed said, "These should be offered for one who is deprived of his kingdom. Whatever may be the number of one's chariots, one should say in respect of them, "Do you yoke them." He yokes the kingdom for him." So says the Brāhmaṇa.³ It is indeed said, "The offerings of one do not yield result whose kingdom does not become favourable. "Having picked out the southern wheel of one's own chariot, one should make an offering into its hole. "He picks out the southern wheel of his chariot, holds its hole over the fire, and offers Rāṣṭrabhṛt offerings each with two Svāhā-utterances on the yoke-halter serving as an enclosing stick at night. "He thereby renders his offerings favourable. The kingdom becomes favourable following the offerings rendered favourable." So says the Brāhmaṇa.⁴

XIV.18

It is indeed said, "These should be offered after a battle has been waged." One who is going to offer after the waging of the battle procures a faggot of Mandhuka wood. He enkindles fire towards the side of his enemy, and having besmeared the faggot of Mandhuka wood and having put it on the fire with the Savāhā-utterance offers Rāṣṭrabhṛt offerings each with two Svāhā-utterances on the yoke-halter serving as the enclosing stick at night. "The offerings, like encircling embers, encircle the army of his enemies." So says the Brāhmaṇa.¹ It is indeed said, "One should offer these for one who has become mad." One who is going to offer for a mad procures faggot of the woods of *Ficus Indica*, *Ficus glomerata*, *Ficus religiosa* and

3. TS III.4.8.2

4. TS III.4.8.3

1. TS III.4.8.4

अथ वृथाग्निमुपसमाधायैतमिधमभ्यज्य स्वाहाकारेणाभ्याधाय निशायाः
 शम्यापरिधौ द्विःस्वाहाकारः राष्ट्रभृतो जुहोति । एते वै गन्धर्वाप्सरसां
 गृहाः । स्व एवैनानायतने शमयतीति ब्राह्मणम् । अथ वै भवत्यभिचरता
 प्रतिलोमः होतव्या इति । अभिचरन्होष्यन्स्वकृत इरिणे प्रदरे वामुतो
 ऽर्वाञ्चो वृथाग्निमुपसमाधाय निशायाः शम्यापरिधौ द्विःस्वाहाकारः
 राष्ट्रभृतो जुहोति । यद्वाचः क्रूरं तेन वषट्करोति । वाच एवैनं क्रूरेण
 प्रवृश्चति । ताजगार्तिमाच्छतीति ब्राह्मणम् । अथ वै भवति यस्य
 कामयेतान्नाद्यमाददीयेति तस्य सभायामुत्तानो निपद्य भुवनस्य पत इति
 तृणानि संगृह्णीयादिति । स यस्य कामयेतान्नाद्यमाददीयेति तस्य
 सभायामुत्तानो निपद्य भुवनस्य पत इति तृणानि संगृह्णाति । अथैनान्यादाय
 हरति । इदमहममुष्यामुष्यायणस्यान्नाद्यः हरामीत्याहान्नाद्यमेवास्य
 हरति । षड्भिर्हरतीति ब्राह्मणम् । अथैनानि स्वस्यां वा सभायाः स्वेषु
 वामात्येष्वपिसृजति । प्रजापतिनैवास्यान्नाद्यमादायर्तवो ऽस्मा
 अनुप्रयच्छन्तीति ब्राह्मणम् । अथ वै भवति यो ज्येष्ठबन्धुरपभूतः स्यात्तः
 स्थले ऽवसाय्य ब्रह्मौदनं चतुःशरावं पक्त्वा तस्मै होतव्या इति । स यो
 ज्येष्ठबन्धुरपभूतः स्यात्तः स्थले ऽवसाय्य ब्रह्मौदनं चतुःशरावं पक्त्वा
 निशायाः शम्यापरिधौ द्विःस्वाहाकारः राष्ट्रभृतो जुहोति । वर्षं वै
 राष्ट्रभृतः । वर्षं स्थलम् । वर्षणैवैनं वर्षं समानानां गमयतीति ब्राह्मणम् ।
 अथ वै भवति चतुःशरावो भवति । दिक्ष्वेव प्रतितिष्ठति । क्षीरे भवति
 रुचमेवास्मिन्दधाति । उद्धरति शृतत्वाय । सर्पिष्वान्भवति मेध्यत्वाय ।
 चत्वार आर्षेयाः प्राश्नन्ति । दिशामेव ज्योतिषि जुहोतीति ब्राह्मणम्
 ॥ १८ ॥

a fig-tree. He informally enkindles fire and having besmeared the faggot and having put it on the fire with Svāhā-utterance makes the Rāṣṭrabhṛt offerings each with two Svāhā-utterances on the yoke-halter serving as the enclosing stick at night. "These are the residences of Gandharvas and Apsarases. He pacifies them in their own place." So says the Brāhmaṇa.¹ It is indeed said, "One who is practising exorcism should offer them in a reverse order." One who is going to offer for exorcism informally enkindles fire on a naturally arid piece of land or in a crevice, and offers Rāṣṭrabhṛt offerings each with two Svāhā-utterances on a yoke-halter serving as an enclosing stick at night. "He utters the Vaṣaṭ with dreadful form of speech. He cuts him with the dreadful form speech. (The enemy) instantly meets with calamity." So says the Brāhmaṇa.¹ It is indeed said, "In regard to whom one may desire 'let me snatch his food', one should lie down with his face upwards in his chamber, and clasp grass with the formula² "O lord of world"³ In regard to whom one may desire 'let me snatch his food' one lies down with his face upwards in the chamber and clasps grass with the formula, "O lord of the world" Having taken it he carries. "Here do I snatch the food of N.N., son of N.N." So he says. He snatches away his food. "He carries with six formulas."⁴ So says the Brāhmaṇa.³ He leaves it into his own chamber or with his neighbours. "Having snatched his food through Prajāpati the seasons hand it over to him." So says the Brāhmaṇa. "One should seat the elder brother who has become down-trodden on a high place, cook Brahmaudana of paddy measuring four Śārāvas, and offer Rāṣṭrabhṛt offerings each with two Svāhā-utterances on a yoke-halter serving as an enclosing stick at night."⁵ One should seat the elder brother who has become down-trodden, on a high place, cook Brahmaudana of paddy measuring four Śārāvas, and offer Rāṣṭrabhṛt offerings each with two Svāhā-utterances on a yoke-halter serving a enclosing stick at night. "Height indeed are the Rāṣṭrabhṛt offerings. Height is the (high) place. Through height one leads one. To the height among the equals." So says the Brāhmaṇa.⁵ It is indeed said, "(The Brahmaudana) is of paddy measuring four Śārāvas. He becomes firm in the quarters. It is boiled in milk. He places lustre in it. He scoops it for being cooked. It is provided with ghee for being worthy of sacrifice. Four priests having Ṛṣi-ancestors consume it. (Thereby) he offers it into the light of the quarters." So the Brāhmaṇa says.⁵

2. TS III.4.7.2; BaudhŚS XIV.17

3. TS III.4.8.6

4. TS III.4.7.2-3

5. TS III.4.8.7

अथ वै भवति देविका निर्वपेत्प्रजाकाम इति । प्रथमं धातारं प्रजाकामस्य करोति । प्रथमं पशुकामस्य । मध्यतो ग्रामकामस्य मध्यो ज्योगामयाविनः । प्रथमं यक्ष्यमाणस्योत्तममीजानस्य । प्रथमं मेधाकामस्य । मध्यतो रुक्कामस्य । ता वा एताः क्षीरे शृता भवन्ति । ता यत्सह सर्वा निर्वपेदीश्वरा एनं प्रदहः । द्वे प्रथमे निरुप्य धातुस्तृतीयं निर्वपेत्तथो एवोत्तरे निर्वपेत्तथैनं न प्रदहन्ति । अथो यस्मै कामाय निरुप्यते तमेवाभिरुपाप्नोतीति ब्राह्मणम् । अथ वै भवति यत्सायंप्रातरग्निहोत्रं जुहोत्याहुतीष्टका एव ता उपधत्ते यजमानः । अहोरात्राणि वा एतस्येष्टका य आहिताग्निः । यत्सायंप्रातर्जुहोत्यहोरात्राण्येवाप्तेष्टकाः कृत्वोपधत्ते । दश समानत्र जुहोति । दशाक्षरा विराड्विराजमेवाप्तेष्टकां कृत्वोपधत्ते । अथो विराज्येव यज्ञमाप्नोति । चित्यश्चित्यो ऽस्य भवति । तस्माद्यत्र दशोषित्वा प्रयाति तद्यज्ञवास्तु । अवास्त्वेव तद्यत्ततो ऽर्वाचीनमिति । स यत्र दशोषित्वा प्रयास्यन्भवति तदग्निष्ठे ऽनसि समवशमयन्ते यदस्य समवशमयितव्यं भवति । अवास्त्वेव तद्यत्ततो ऽर्वाचीनम् । रुद्रः खलु वै वास्तोष्पतिर्यदहुत्वा वास्तोष्पतीयं प्रयायाद्भुद्र एनं भूत्वाग्निरनूत्थाय हन्यात् । वास्तोष्पतीयं जुहोति । भागधेयेनैवैवः शमयति । नार्तिमार्च्छति यजमान इति ब्राह्मणम् । अथ वै भवति यद्युक्ते जुहुयाद्यथा प्रयाते वास्तावाहुतिं जुहोति तादृगेव तत् । यदयुक्ते जुहुयाद्यथा क्षेम आहुतिं जुहोति तादृगेव तत् । अहुतमस्य वास्तोष्पतीयः स्यात् । दक्षिणो युक्तो भवति सव्यो ऽयुक्तो ऽथ वास्तोष्पतीयं जुहोतीति । स यत्र दक्षिणो युक्तो भवति सव्यो ऽयुक्तस्तत्प्रत्याच्छेद्यां पर्णमय्याः स्त्रुचि चतुर्गृहीतं गृहीत्वाहवनीये वास्तोष्पतीयं जुहोति । वास्तोष्पते प्रतिजानीह्यस्मानित्य-

XIV.19

It is indeed said, "One desiring progeny should offer Devikā oblations."¹ For one desiring progeny he first offers to Dhātṛ. First to Dhātṛ, for one desiring cattle. To Dhātṛ in the middle for one desiring a village. To Dhātṛ in the middle for one suffering from a chronic disease. First to Dhātṛ for one who is going to perform a Soma-sacrifice. Last to Dhātṛ for one who has performed a Soma-sacrifice. First to Dhātṛ for one desiring intellect. In the middle to Dhātṛ for one desiring lustre. These (oblations) are cooked in milk. "If one offers to them all together, they are capable of burning him. Having poured out oblation for the first two divinities, he should pour out the third one to Dhātṛ. Then he should pour out the other oblations. Thereby they do not burn him. "Moreover he gets fulfilled through them that desire for which it has been poured out." So says the Brāhmaṇa.¹

It is indeed said, "In that he offers the Agnihotra in the evening and in the morning, the sacrificer lays down the bricks in the form of offerings. One who has set up the sacred fires, for him days and nights are the bricks. In that he offers Agnihotra in the evening and in the morning, thereby he gains days and nights, turns them into bricks and lays them down. He offers ten (Agnihotra) offerings (remaining) at one place. The Virāj metre has ten syllables. Having oblained the Virāj metre he turns them into bricks and lays down. He gains the sacrifice in the Virāj metre. His (Agni) becomes piled in multiples. Therefore it is a place fit for sacrifice where one stays for ten (nights) and then departs. The place from where one departs after staying for a lesser period is not fit for sacrifice."² When one proposes to leave the place where he lived for ten (nights), whatever is to be collected is collected on the cart standing near the fire. The place from where one departs after staying for a lesser period is not fit for sacrifice. "Rudra indeed is the lord of habitat. In that one leaves a place without making an offering to Vāstoṣpati. Agni, having got up and having adopted the form of Rudra would injure him. One therefore makes an offering to Vāstoṣpati. Thereby one pacifies him by giving him his share. The sacrificer does not meet with a calamity." So says the Brāhmaṇa.²

It is indeed said, "If the sacrificer makes the offering after the oxen have been yoked to the cart, it would be as if one made an offering in the habitat after departure. If one makes the offering while the oxen are not yet yoked, it would be as if one made the offering in the normal state. His offering would not be taken to have been offered to Vāstoṣpati. While the right side ox is yoked and the left one remains unyoked, he makes the offering to Vāstoṣpati."³ When the right side ox in

1. TS III.4.9.1
2. TS III.4.10.1-3
3. TS III.4.10.4

नुद्वृत्य वास्तोष्पते शम्भया सः सदा त इति जुहोति । अत्रैताः स्रुचमुपनिधाय
 सव्यं युक्त्वा प्रयात्युभयमेवाकरपरिवर्गमेवैनः शमयतीति ब्राह्मणम् ।
 अथ वै भवति यदेकया जुहुयाद्विहोमं कुर्यात्पुरोनुवाक्यामनूच्य याज्यया
 जुहोति सदेवत्वायेति ब्राह्मणम् । अथ वै भवति यद्धुत आदध्याद्रुद्रं
 गृहानन्वारोहयेत् । यदवक्षणान्यसंप्रक्षाप्य प्रयायाद्यथा यज्ञवेशसं वादहनं
 वा तादृगेव तत् । अयं ते योनिर्ऋत्विय इत्यरण्योः समारोहयति । एष वा
 अग्रेर्योनिः स्व एवैनं योनौ समारोहयति । अथो खल्वाहुर्यदरण्योः
 समारूढो नश्येदुदस्याग्निः सीदेत्पुनराधेयः स्यादिति । या ते अग्रे यज्ञिया
 तनूस्तयेह्यारोहेत्यात्मन्त्समारोहयत इति । स आत्मन्त्समारोहयते या ते
 अग्रे यज्ञिया तनूस्तयेह्यारोहात्मानमच्छा वसूनि कृण्वन्नस्मे नर्या पुरूणि ।
 यज्ञो भूत्वा यज्ञमासीद स्वां योनिं जातवेदो भुव आजायमानः सक्षय
 एहीति । अथैनमुपावरोहयत उपावरोह जातवेदः पुनस्त्वं देवेभ्यो हव्यं
 वह नः प्रजानन् । आयुः प्रजाः रयिमस्मासु धेह्यजस्रो दीदिहि नो दुरोण
 इति । यजमानो वा अग्रेर्योनिः । स्वायामेवैनं योन्याः समारोहयत इति
 ब्राह्मणम् ॥ १९ ॥ अष्टमः ॥

yoked and the left side one unyoked, he takes four spoonfuls into a ladle made of the wood of *Butea frondosa*⁴ and makes an offering to Vāstoṣpati. He goes along the verse, "O Vāstoṣpati, do thou promise our (safe journey); thou art a safe settler, do thou be non-injurious to us. That which we seek from thee, do thou accord us, and do thou be auspicious to our biped and quadruped,"² and makes the offering with the verse, "O Vāstoṣpati, may we be in thy company which is resourceful, pleasant and inspiring. Do thou help us fully in our gains and security. Do thou guard us ever with blessings."² At this stage having put down the ladle and having yoked the left side ox he starts. "He achieves both. He pacifies him completely." So says the Brāhmaṇa.²

It is indeed said, "If he offers with one verse he would be offering a Darvihoma. Having recited the puronuvākya he offers with the yāgyā to win the gods." So says the Brāhmaṇa.² It is indeed said, "If he were to load (the cart) after the offering, it would be as if he would lead Rudra into his residence. If he were to leave without extinguishing the smouldering embers, it would mean the disturbance of sacrifice or the burning of residence. He consigns the fire into the kindling woods with the verse, "This is thy natural birth-place, O Agni, born from which thou hast shone. Knowing it, do thou rise up, and increase our wealth."⁵ This is the birth-place of Agni. He consigns him into his own birth-place. It is further said, "If the fire is lost while being consigned into the kindling woods, his fire would be dispersed; it will have to be reset up. He consigns it within oneself with the formula, "O Agni, do thou come and be consigned (within me) with that which is your sacrificial body"⁶ He consigns the fires within himself with the verse, "O Agni, do thou come and be consigned (within me) with that which is your sacrificial body bringing to us ample manly wealth. Assuming the form of sacrifice, do thou ascend the sacrifice - thy own birth-place. O Jātavedas, being born from the earth do thou come with thy abode."⁷ He lowers him down with the verse, "O Jātavedas, do thou again be lowered down. Knowing, do thou carry our oblation towards the gods. Grant us (long) life, offspring and wealth. Everlasting, do thou shine in our residence."⁸ "The sacrificer is the birth-place of the fire. He consigns within his own birth-place." So says the Brāhmaṇa.⁶

4. The text reads *tat pratyācchedyām paṇamayyām sruṇi*. The word *pratyācchedyām* is obscure. Baudh PitṛS I.7 reads *tat pracchādyena paṇamayena sruveṇa*. Here Caland in his text reads *tam pratyāchedya*. Anyway the purport is not clear.

5. TS III.4.10.4; TBr. I.2.1.16

6. TS III.4.10.5

7. TBr II.5.8.8 The relative Brāhmaṇa is given in TS III.4.10.5.

8. TBr. II. 5.8.8

उक्तो ऽन्वारम्भः । अथ वै भवत्यृषयो वा इन्द्रं प्रत्यक्षं नापश्यन्तं
वसिष्ठः प्रत्यक्षमपश्यत् । सो ऽब्रवीद्ब्राह्मणं ते वक्ष्यामि यथा त्वत्पुरोहिताः
प्रजाः प्रजनिष्यन्ते ऽथ मेतरेभ्य ऋषिभ्यो मा प्रवोच इति । तस्मा
एतान्स्तोमभागानब्रवीत्ततो वसिष्ठपुरोहिताः प्रजाः प्राजायन्तेति ।
तस्मादाहुर्वसिष्ठं ब्रह्मत्वमिति । स यत्राह ब्रह्मन्स्तोष्यामः प्रशास्तरिति
तद्ब्रह्मा प्रसौति देव सवितरित्येतां प्रतिपदं कृत्वा रश्मिरसि क्षयाय त्वा क्षयं
जिन्वेत्येतस्यानुवाकस्यैकैकमुपादाय प्रसौति । स एवमेव प्रसुवन्द्वादश-
भिरग्निष्टोमं प्रसौति त्रयोदशभिरत्यग्निष्टोयं पञ्चदशभिरुक्थ्यः षोडशभिः
षोडशिनः सप्तदशभिर्वाजपेयमेकान्नत्रिंशतातिरात्रः सर्वैरप्तोर्यामम् ।
स यत्र राथंतराय सन्धये प्रसर्पन्ति तदाह वसुको ऽसि वेषश्चिरसि
वस्यष्टिरसीति । स एवमेव प्रसौत्याप्तोर्यामात् । अथातो ऽतिक्रामाणामेव ।
अभिचरन्भ्रातृव्यवान्स्पर्धमानो ऽभिचरणीयशिल्पान्यायात्य संवत्सरमेतैः
क्रमैः क्रमेताग्निना देवेन पृतना जयामि गायत्रेण छन्दसा त्रिवृता स्तोमेन
रथंतरेण साम्ना वषट्कारेण वज्रेण पूर्वजान्भ्रातृव्यानधरान्पादयाम्यवैनान्बाधे
प्रत्येनान्नुदे ऽस्मिन्क्षये ऽस्मिन्भूमिलोके यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मो
विष्णोः क्रमेणात्येनान्क्रामामीन्द्रेण देवेन पृतना जयामि त्रैष्टुभेन छन्दसा
पञ्चदशेन स्तोमेन बृहता साम्ना वषट्कारेण वज्रेण सहजान्भ्रातृव्यान-
धरान्पादयाम्यवैनान्बाधे प्रत्येनान्नुदे ऽस्मिन्क्षये ऽस्मिन्भूमिलोके यो
ऽस्मान्द्वेष्टि यं च वयं द्विष्मो विष्णोः क्रमेणात्येनान्क्रामामि विश्वेभिर्देवेभिः
पृतना जयामि जागतेन छन्दसा सप्तदशेन स्तोमेन वामदेव्येन साम्ना
वषट्कारेण वज्रेणापरजान्भ्रातृव्यानधरान्पादयाम्यवैनान्बाधे प्रत्येनान्नुदे
ऽस्मिन्क्षये ऽस्मिन्भूमिलोके यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मो विष्णोः
क्रमेणात्येनान्क्रामामीति । अपि वाभिचरणीयास्विष्टिष्वनुवर्तेत । अपि
वापोद्धत्येतारान्क्रमान्संवत्सरमेतैः क्रमैः क्रमेत । उक्तः शुक्रामन्थिनोरधि-

XIV.20

The Anvārambha sacrifice has been spoken.¹ It is indeed said, The Ṛṣis did not personally behold Indra. Vasiṣṭha saw him personally. He (Indra) said, "I shall convey to thee the Brāhmaṇa² so that progeny shall have thee as the Purohita. Do not mention me to other Ṛṣis." He tauaght him these Stomabhāgas. Thereby the progeny had Vasiṣṭha as their Purohita. Therefore they say the office of the Brāhmaṇa belongs to Vasiṣṭha. When he (the Udagātr) says, "O Brahman, we shall chant, O Praśāstr," the Brahman gives the impulse, "O God Savitr" reciting this each time, he takes up one part each out of the Anuvāka beginning with "Thou art the ray; for dwelling thee; do thou win the dwelling,"³ and (thus) gives the impulse. Giving impulse in this manner he gives the impulse with twelve (Stomabhāgas) at the Agniṣṭoma; thirteen at the Atyagniṣṭoma, fifteen at the Ukthya, sixteen at the Śoḍaśin, seventeen at the Vājapeya, twentynine at the Atirātra, all at the Aptoryāma. When they enter (the Sadas) in connection with the chanting of the Samdhi Stotra based on Rathantara Sāman, he says, "Thou art the wealthy, thou art the brilliant, thou art the gainer of good."³ He similarly gives impulse upto the Aptoryāma.

After this (there is the discussion) of the (Viṣṇu-) strides. One who is going to practise exorcism or one who has enemies or one who is in dispute should apply exorcistic devices and strides for a year with these strides: "Through god Agni, I win battles with the Gāyatrī metre, Trivṛt stoma, Rathantara Sāman; with Vaṣaṭ-utterance the thunderbolt I trample under foot my foes born before me; I depress them. I repel them in this residence in this earthly world (and also) one who hates us and whom we hate; I step over them with Viṣṇu-strides.—Through god Indra .. with Triṣṭubh metre, Pañcadaśa Stoma, Bṛhat Sāmanfoes born along with me—Through Viśve Devas Jagatī metre, Saptadaśa Stoma, Vāmadevyā Sāman foes born after me"⁴

Or he may adopt them in the Iṣṭis intended for exorcism. Or discarding the usual Viṣṇukrama formulas, he should stride with these formulas for a year. Next is spoken⁵ the stepping up (upon the Uttaravedi from east to west by the Adhvaryu and the Pratiprasthātr) in connection with offering of Śukra and Manthin draughts. Then (there is the discussion) of Atimokṣa formulas.⁶ After having made the

1. TS III.5.1

2. Relating to the chanting of Sāmans in a Soma-sacrifice

3. TS IV.4.1.1; III.5.2.1

4. TS III.5.3

5. TS III.5.3.2; cf. BaudhŚS VII.13

6. TS III.5.4

द्रवणम् । अथातो ऽतीमोक्षाणामेवं वैश्वकर्मणानि हुत्वा गार्हपत्य आज्यं
विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा गार्हपत्ये जुहोत्यन्वारब्धे यजमाने
॥ २० ॥

ये देवा यज्ञहनो पृथिव्यामध्यासते । अग्निर्मा तेभ्यो रक्षतु गच्छेम
सुकृतो वयः स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वा गार्हपत्य एव जुहोति
ये देवा यज्ञमुषः पृथिव्यामध्यासते । अग्निर्मा तेभ्यो रक्षतु गच्छेम सुकृतो
वयः स्वाहेति । अथाग्नीध्रमभिप्रैत्यागन्म मित्रावरुणा वरेण्या रात्रीणां
भागो युवयोर्यो अस्ति । नाकं गृह्णानाः सुकृतस्य लोके तृतीये पृष्ठे अधि
रोचने दिव इति । अथाग्नीध्रं हुत्वा स्रुचि चतुर्गृहीतं गृहीत्वाग्नीध्रे
जुहोत्यन्वारब्धे यजमाने ये देवा यज्ञहनो ऽन्तरिक्षे ऽध्यासते । वायुर्मा
तेभ्यो रक्षतु गच्छेम सुकृतो वयः स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वाग्नीध्र
एव जुहोति ये देवा यज्ञमुषो ऽन्तरिक्षे ऽध्यासते । वायुर्मा तेभ्यो रक्षतु
गच्छेम सुकृतो वयः स्वाहेति । अथाहवनीयमभिप्रैति यास्ते रात्रीः
सवितर्देवयानीरन्तरा द्यावापृथिवी वियन्ति । गृहैश्च सर्वैः प्रजया न्वग्रे
सुवो रुहाणास्तरता रजाःसीति । अथाहवनीयं हुत्वा स्रुचि चतुर्गृहीतं
गृहीत्वाहवनीये जुहोत्यन्वारब्धे यजमाने ये देवा यज्ञहनो दिव्यध्यासते ।
सूर्यो मा तेभ्यो रक्षतु गच्छेम सुकृतो वयः स्वाहेति । अपरं चतुर्गृहीतं
गृहीत्वाहवनीय एव जुहोति ये देवा यज्ञमुषो दिव्यध्यासते । सूर्यो मा तेभ्यो
रक्षतु गच्छेम सुकृतो वयः स्वाहेति । अथाहवनीयमुपतिष्ठते येनेन्द्राय
समभरः पयाःस्युत्तमेन हविषा जातवेदः । तेनाग्रे त्वमुत वर्धयेमः
सजातानाः श्रैष्ठ्य आधेह्योनमिति । यज्ञहनो वै देवा यज्ञमुषः सन्ति । त

Vaiśvakarmaṇa offerings,⁷ having melted clarified butter, having purified it and having taken four spoonfuls into the ladle, he makes the offering on the Gārhapatya while the sacrificer has contacted him.

XIV.21

With the verse, "The evil demons destroying the sacrifice, who are seated on earth, may Agni protect me from them, may we go to those who did good deeds, Svāhā."⁶ Having taken up another four spoonfuls, he makes the offering again on the Gārhapatya with the verse, "The evil demons stealing the sacrifice."⁶ He approaches the Āgnīdhra chamber with the verse, "We have come O Mitra and Varuṇa, noble ones, to the share of the nights which is yours, grasping the firmament, in the place of good deeds on the third ridge above the light of heaven."⁶ Having entered the Āgnīdhra chamber and having taken up four spoonfuls into the ladle, he makes an offering on the Āgnīdhriya fire while the sacrificer has contacted him, with the verse, "The evil demons destroying the sacrifice who sit in the midregion; may Vāyu guard me from them; may we go to them who did good deeds, svāhā."⁶ Having taken another four spoonfuls he makes an offering on the Āgnīdhriya fire itself with the verse, "The evil demons stealing the sacrifice..."⁶ He goes towards the Āhavanīya with the verse, "The nights of thine O Savitr, which go, traversed by gods, between heaven and earth, with them and all your houses and offspring, do you first mounting the light, traverse the regions."¹ Having reached the Āhavanīya and having taken four spoonfuls into the ladle, he makes an offering on the Āhavanīya fire, while the sacrificer has maintained his contact, with the verse, "The evil demons destroying the sacrifice who are seated in the heaven, may Sūrya protect me from them; may we go to them who have done good deeds, svāhā."¹ Having taken another four spoonfuls he makes an offering on the Āhavanīya itself with the verse, "The evil demons stealing the sacrifice who are seated in the heaven, may Sūrya protect me from them; may we go to them who have done good deeds, svāhā."¹

Then he prays to the Āhavanīya with the verse, "O Jātavedas Agni, do thou feed this (sacrificer) with that best oblation with which thou didst provide Indra with milk (mixed with Soma). Do thou place him in superiority among his kinsmen."¹ Demons are indeed the destroyers and stealers of sacrifice. They live in these worlds

7. TS III.2.8.1

1. TS III.5.4.2

एषु लोकेष्वासत आददाना विमथ्राना यो ददाति यो यजते तस्य । ये देवा यज्ञहनः पृथिव्यामध्यासते ये अन्तरिक्षे ये दिवीत्याह । इमानेव लोकास्तीर्त्वा सगृहः सपशुः सुवर्गं लोकमेतीति ब्राह्मणम् । अपि वा तिस्र एव गार्हपत्ये जुहोति तिस्र आग्नीध्रे तिस्र आहवनीये । अपि वा गार्हपत्याज्जपन्ननुद्रवेदाहवनीयात् । उक्तोदवसानीयेष्टिः । अत्रैतां तृतीयां प्रवृताहुतिं जुहोति सूर्यो मा देवो देवेभ्यः पातु वायुरन्तरिक्षाद्यजमानो ऽग्निर्मा पातु चक्षुषः स्वाहेति । अथाभिचरन्बभ्रुवे बभ्रुवत्सायै कार्ष्ण्यमयेन पात्रेण पयो जुहोति सक्ष शूष सवितर्विश्वचर्षण एतेभिः सोम नामभिर्विधेम ते तेभिः सोम नामभिर्विधेम ते स्वाहेति । साक्षादस्य हृदयं भित्त्वान्त्राणि परिकासयातै । स्तृणुते हैव तं भ्रातृव्यमथ येनास्यत्विजा स्पर्धा स्यात्तमाह मास्य चमसमनुप्रसृपतादभिमर्शनं करिष्यामीति । तस्यैतेनैव मन्त्रेण चमसं जुहुयात्तमूर्ध्वो ऽवाङ्वा राजातिपवते । उक्तं पालीवतस्य श्रयणम् । उक्तमादित्यग्रहस्योद्धननम् । उक्ता प्रायणीयस्य स्नुवाहुतिरुक्तोदयनीयस्य । उक्तं यूपस्योपस्थानम् ॥ २१ ॥ नवमः ॥

उक्तानि पालीयजूषि । एवमेवैताः स्नुचो यथैतद्ब्राह्मणमुक्तो दधि-
ग्रहः । अथ वै भवत्याज्यग्रहं गृह्णीयात्तेजस्कामस्येति । बर्हिषी

snatching from and struggling with one who gives away and who sacrifices. Those demons who destroying the sacrifice sit on the earth, in the midregion, in the heaven. So is it said. Having crossed over these worlds, he goes to the heaven together with his household and cattle." So says the Brāhmaṇa.² Alternatively, he offers three offerings on the Gārhapatya, three on the Āgnīdhra and three on the Āhavanīya. Or while murmuring (this verse) he should pass from the Gārhapatya up to the Āhavanīya. The Udavasāniyeṣṭi has been explained.³

He offers the third Pravṛta offering with the formula, "May god Sūrya guard me from gods, Vāyu from the midregion, may the sacrificing Agni guard me from (evil) sight, svāhā."⁴ One who practises exorcism offers milk of a brown cow with a brown calf through a ladle of *Gmelina arborea* with the formula, "O strong one, O impetuous one, O instigator, O thou belonging to all, O Soma, with these names we praise thee, with these names we praise thee, svāhā."⁵ Having strictly torn his (enemy's) heart, he throws around his entrails. He indeed strews that enemy.

With regard to that priest with whom one has a dispute, one should say, "Do thou not convey his goblet, I shall take hold of it." He offers his goblet with this very formula. He vomits or purges Soma. The mixing of the Pātnīvata cup (with ghee) is spoken of.⁶ The lifting up of the Āditya-cup is spoken of.⁵ The spoonful-offering at the Prāyaṇīṣṭi is spoken of.⁷ That at the Udayanīya-offering is spoken of.⁸ The praying to the sacrificial post is spoken of.⁹

XIV.22

Patnīyajus formulas have been recorded (in the next Anuvāka).¹ The ladles should be made of the wood of such trees as are mentioned (in the next Anuvāka).² The formulas pertaining to the Dadhigraha are recorded (in the next Anuvāka).³

2. TS III.5.4.3

3. cf. BaudhŚS VIII.22

4. TS III.5.5.1 BaudhŚS VII.9 prescribes Pravṛta-offerings to be offered by each one of the seven Hotṛs at the Savanīya animal-sacrifice. The formula in question is the third one prescribed for the Adhvaryu and the Pratiprasthātṛ.

5. TS III.5.5.1

6. cf. BaudhŚS VIII.14, TS III.5.5.1

7. TS III.5.5.3; BaudhŚS VI.10

8. TS III.5.5.3; BaudhŚS VIII.21

9. BaudhŚS IV; TS IV.5.5.3

1. TS III.5.6

2. TS III.5.7

3. TS III.5.8

अन्तर्धायाज्यग्रहं गृह्णाति । सोमग्रहं गृह्णीयाद्ब्रह्मवर्चसकामस्येति ।
 अःशूनुपसंगृह्य सोमग्रहं गृह्णाति । अथैतं महाव्रतीये ऽहिं प्राजापत्यमतिग्राह्यं
 गृह्णाति त्वे क्रतुमपिवृञ्जन्ति विश्व इत्यनुद्रुत्योपयामगृहीतो ऽसि प्रजापतये
 त्वा जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिः प्रजापतये त्वेति ।
 अथातः प्राणग्रहाणामेव ग्रहणम् । संतृप्तः राजानं पुञ्जीकृत्वा नवाःशून्प्राच
 आयातयत्ययं पुरो भुवस्तस्य प्राणो भौवायनो वसन्तः प्राणायनो गायत्री
 वासन्ती गायत्रियै गायत्रं गायत्रादुपाःशुरुपाःशोस्त्रिवृत् । त्रिवृतो रथंतरः

It is indeed said, "(The Adhvaryu) should take up the draught of clarified butter for a sacrificer desiring brilliance."⁴ Having held two darbha-blades inbetween, he should take up the draught of clarified butter. He should take up the Soma-draught for the sacrificer desiring Brahman-splendour."⁴ He takes up the Soma-draught holding Soma-shoots with his fingers. Having recited the verse, "All turn their minds towards thee since these (draughts) taken twice, thrice (etc.) guard thee. Do thou mix up the sweeter, thou sweet, with sweet; I have won the honey with honey,"⁵ he takes up the Atigrāhya draught for Prajāpati on the day of the Mahāvratasacrifice (in the Gavāmayana) with the formula, "Thou art taken with a support, I take thee dear to Prajāpati."⁵ Having wiped around, he keeps it down with the formula, "This is thy birth-place; for Prajāpati thee."⁵

Now the taking up of Prāṇa-draughts (at the Udayanīya sacrifice). Having collected together the satiated Soma, he extends nine shoots towards the east with the formula, "This in front is Prajāpati; Prāṇa born of Prajāpati; Vasanta born of Prāṇa, Gāyatrī born of Vasanta; Gāyatra (Sāman) born of Gāyatrī metre; Upāṁśu draught born of Gāyatra, born if Upāṁśu is Trivṛt (stoma); born of Trivṛt is Rathantara (Prṣṭha), from the Rathantara is born Vasiṣṭha Ṛṣi; (O brick) from thee taken by Prajāpati I take up Prāṇa for the progeny."⁶ Then he extends nine towards the south with the formula, "This Viśvakarman is towards the south; Manas born of Viśvakarman, Grīṣma born of Manas: Triṣṭubh metre born of Grīṣma; Aidaśāman born of Triṣṭubh; Antaryāma cup from the Aidaśāman; Pañcadaśa stoma from the Antaryāma cup; Bṛhat Prṣṭha from the Pañcadaśa stoma. Bharadvāja Ṛṣi from the Bṛhat Prṣṭha, with thee held by Prajāpati I take Manas for the progeny."⁶ He extends nine towards the west with the formula, "This all-extending is towards the west; eye born of all-extending; rains born of eye; Jagatī metre born of rains; Rkṣama sāman born of Jagatī; Śukra cup born of Rkṣama Sāman; Saptadaśa stoma from the Śukra, Vairūpa Prṣṭha from the Saptadaśa; Viśvāmitra Ṛṣi from the Vairūpa Prṣṭha. With thee taken by Prajāpati I take up the eye for the progeny."⁷ He extends nine towards the north with the formula, "This heaven is towards the north. The ear born of heaven; the autumn born of the ear; Anuṣṭubh born of the autumn; the Svāra sāman born of the Anuṣṭubh born of the autumn; the Svāra sāman born of the Anuṣṭubh the Manthin draught from the Svāra; the Ekaviṁśa stoma from the Manthin, the Vairāja Prṣṭha from the Ekaviṁśa; Jamadagni Ṛṣi from the Vairāja Prṣṭha. With thee taken by Prajāpati I take hold of the ear for the progeny."⁷ He

4. TS III.5.9

5. TS III.5.10.1

6. TS IV.3.2.1

7. TS IV.3.2.2

रथंतराद्वसिष्ठ ऋषिः प्रजापतिगृहीतया त्वया प्राणं गृह्णामि प्रजाभ्य इति।
 अयं दक्षिणा विश्वकर्मेति नव दक्षिणायातयत्ययं पश्चाद्विश्वव्यचा इति नव
 प्रतीच आयातयतीदमुत्तरात्सुवरिति नवोदीच आयातयति । इयमुपरि
 मतिरिति नवोपरिष्ठात् । प्रदक्षिणं पर्यायातयति । तानपानभृद्भिः प्रत्यूहति
 प्राची दिशां वसन्त ऋतूनामग्निर्देवता ब्रह्म द्रविणं त्रिवृत्स्तोमः स उ
 पञ्चदशवर्तनिस्त्र्यविर्वयः कृतमयानां पुरोवातो वातः सानग ऋषिरिति ।
 वाचयति पितरः पितामहाः परे ऽवर इति ये पुरस्ताद्भवन्ति । दक्षिणा
 दिशामिति ये दक्षिणतो भवन्ति । प्रतीची दिशामिति ये पश्चाद्भवन्ति ।

extends nine above with the formula, "This one above is thought; speech born of thought; Hemanta (winter) born of speech; Pañkti metre born of winter; Nidhanavat; Sāman from Pañkti; Āgrayaṇa vessel from Nidhanavat; Triṇava and Trayastrimśa stomas from Āgrayaṇa; Śākvara and Raivata Prṣṭhas from Triṇava and Trayastrimśa. Viśvakarman Ṛṣi from Śākvara and Raivata. With thee taken by Brhaspati I take speech for the progeny."⁸ He extends them around by the right. He suppresses them with the Apānabhṛt formulas, "East among the quarters, spring among the seasons, Agni among the gods, Brahman among the articles of wealth. Trivṛt among the Stomas; it turns towards the Pañcadaśa Stoma, eighteen-months old calf among the cattle, Kṛta among the Yugas, eastern wind among the winds, Sānaga among the Ṛṣis."⁹ He makes the sacrificer recite the formula, "Fathers and grandfathers, far and near, may they guard us, may they protect us, in this Brahman class, in this ruling class, in this yearning, in this priesthood, in this rite, in this invocation of god,"¹⁰ in regard to those (shoots) which are towards the east. He suppresses those which are towards the south with the formula, "South among the quarters, summer of the seasons, Indra of the gods, rulerhood of the articles of wealth, Pañcadaśa of the Stomas which turns towards the Saptadaśa, two-years old cow among the cattle, the Trita among the Yugas, southward wind among the winds, Sanātana among the Ṛṣis."⁹ He causes the sacrificer to recite the formula, "Fathers, grandfathers" in regard to those (shoots) which are towards the south. He suppresses those which are towards the west with the formula, "The west among the quarters, rainy season among the seasons, Viśve Devas among the gods, settlers as the article of wealth, Saptadaśa among the Stomas turning towards the Ekavimśa, three-years old cow among the cattle, Dvāpara among the Yugas, the westward wind among the winds, Ahabhūna among the Ṛṣis."¹⁰ (He makes the sacrificer recite the formula, "Fathers, grandfathers ...").¹⁰ He extends them towards the north with the formula, "The north among the quarters, autumn among the seasons, Mitra-Varuṇa among the gods, the serving class as the article of wealth. Ekavimśa among the stomas turning towards the Triṇava, the bull entering the fourth year among the cattle, Askanda (kali age) among the Yugas, northward wind among the winds, Pratna among the Ṛṣis."¹⁰ (He makes the sacrificer recite the formula, "Fathers, grandfathers")¹⁰ He extends them above with the formula, "The upward among the quarters, winter and cold seasons among the seasons, Brhaspati among the gods, splendour as the article of wealth, Triṇava among the Stomas turning towards the Trayastrimśa, four-years old bull among the cattle. Abhibhu (end of the Kali age) among the ages, all-round blowing wind as the wind and Suparṇa as the Ṛṣi."¹⁰ (He

8. TS IV.3.2.3

9. TS IV.3.3.1

10. TS IV.3.3.2

उदीची दिशामिति य उत्तरतो भवन्ति । ऊर्ध्वा दिशामिति य उपरिष्ठात् ।
प्रदक्षिणं पर्यायातिता भवन्ति । ते वा एते प्रायणीयोदयनीययोरेव
नियुक्ताः । दशमे ऽहःस्तदु रात्रिसत्रेषु । अप्यग्निष्टोम आमयाविन उपसृतो
वा गृहीयादगदो हैव भवति ॥ २२ ॥ दशमः ॥

अथ वै भवत्युभये वा एते प्रजापतेरध्यसृज्यन्तेति ब्राह्मणमेव युवः
सुराममश्विनेति सौत्रामण्यामेव भवति । अथ वै भवतीयं वा अग्निहोत्री ।
इयं वा एतस्य निषीदति यस्याग्निहोत्री निषीदति । तामुत्थापयेदिति । स
यस्याग्निहोत्री निषीदति तामुत्थापयत्युदस्थाद्देव्यदितिर्विश्वरूप्या-
युर्यज्ञपतावधात् । इन्द्राय कृण्वती भागं मित्राय वरुणाय चेति । अथ वै
भवत्यवर्तिं वा एषैतस्य पाप्मानं प्रतिख्याय निषीदति यस्याग्निहोत्र्युपसृष्टा
निषीदति तां दुग्ध्वा ब्राह्मणाय दद्याद्यस्यान्नं नाद्यादिति । स
यस्याग्निहोत्र्युपसृष्टा निषीदति तामेतदेव दुग्ध्वा ब्राह्मणाय ददाति । न
चास्यात ऊर्ध्वमन्नमत्ति । अथ वै भवति पृथिवीं वा एतस्य पयः प्रविशति
यस्याग्निहोत्रं दुह्यमानः स्कन्दति । तदभिमन्त्रयेतेति । स यस्याग्निहोत्रं
दुह्यमानः स्कन्दति तदभिमन्त्रयते । यदद्य दुग्धं पृथिवीमसक्त
यदोषधीरप्यसरद्यदापः । पयो गृहेषु पयो अघ्नियासु पयो वत्सेषु पयो
अस्तु तन्मयीत्याह । पय एवात्मन्गृहेषु पशुषु धत्ते । अप उप-
सृजत्यद्भिरेवैनदाजोतीति ब्राह्मणम् । अथ वै भवति यो वै यज्ञस्यार्तेनानार्तः
सः सृजत्युभे वै ते तर्ह्यार्च्छतः । आर्च्छति खलु वा एतदग्निहोत्रं यदुह्यमानः
स्कन्दति यदभिदुह्यादिति स यस्याग्निहोत्रं दुह्यमानः स्कन्दति नैनदभि-
दोग्धि । तदेव यादृक्कीदृक् च होतव्यम् । अथान्यां दुग्ध्वा पुनर्होतव्यम् ।

makes the sacrificer recite the formula, "Fathers, grandfathers".¹⁰ (The shoots) are turned around by the right.

These (shoots) are arranged in the Prāyaṇīya and Udayanīya (Atirātra) sacrifices. In the Rātrisattras they are arranged on the tenth day. One should arrange them even in the Agniṣṭoma performed by one suffering from a chronic illness or by one approaching (death). He thereby becomes diseaseless.

XIV.23

It is indeed said, "These twofold (Devas and Asuras) were born from Prajāpati." So the Brāhmaṇa¹ says, (The Anuvāka beginning with *yuvam surāmam aśvinā*)...² concerns the Sautrāmaṇī sacrifice. It is indeed said, "The Agnihotra-cow is indeed this (earth). This (earth) plunges down for him whose Agnihotra-cow sits down when her calf has approached her. One should make her stand."³ One causes the Agnihotra-cow to stand, when she has sat down when her calf has approached her, with the verse, "May Goddess Aditi, multi-coloured, providing share for Indra, Mitra and Varuṇa get up; may she grant (long) life to the sacrificer."³ It is indeed said, "The Agnihotra-cow which sits down when her calf has approached her sits down indicating the evil scarcity. Having milked her, one should give her away to a brāhmaṇa whose food he should not eat."⁴ One whose Agnihotra-cow sits down when her calf has approached her, milks her and gives her away to a brāhmaṇa. Hereafter he does not take food at his home. It is indeed said, "His milk goes to the earth whose Agnihotra-milk, being milked, spills out. One should recite a formula over it."⁵ One whose Agnihotra-milk, while being milked, spills out, recites over it the verse, "The milk which has fallen on the ground, which passed on to plants and water, may that milk be in our house, in our cows, in our calves and in me." So he says, "He holds the milk unto him, unto his house and cattle. He pours water. He acquires it through water." So says the Brāhmaṇa.⁵

It is indeed said, "Both the parts become injured for him who mixes the uninjured part of the sacrifice with the injured. The Agnihotra indeed becomes injured when, being milked, it spills out and one milks milk over the already milked one."⁶ If one's Agnihotra-milk, when being milked spills out, one does not milk over the remaining part." Whatever quantity has remained one should offer it. Then having milked another cow, he should again offer the Agnihotra. Through the non-

1. TBr I.4.1
2. TBr I.4.2
3. TBr I.4.3.1
4. TBr I.4.3.2
5. TBr I.4.3.3
6. TBr I.4.3.4

अनार्तेनैवार्तं यज्ञस्य निष्करोतीति ब्राह्मणम् । अथ वै भवति यद्युद्धृतस्य स्कन्देद्यत्ततो ऽहुत्वा पुनरेयाद्यज्ञं विच्छिन्द्यात् । यत्र स्कन्देत्तन्निषद्य पुनर्गृहीयादिति । स यत्रैव स्कन्दति तदेव स्थालीं निधायातिशिष्टमानीय पुनरभ्युनीय तदेव यादृक्कीदृक् च होतव्यम् । अथान्यां दुग्ध्वा पुनर्होतव्यम् । अनार्तेनैवार्तं यज्ञस्य निष्करोतीति ब्राह्मणम् । अथ वै भवति वि वा एतस्य यज्ञश्चिद्यते यस्याग्निहोत्रे ऽधिश्चिते श्वान्तरा धावति । रुद्रः खलु वा एष यदग्निर्यद्रामन्वत्यावर्तयेद्बुद्राय पशूनपिदध्यात् । अपशुर्यजमानः स्याद्यदपो ऽन्वतिषिञ्चेदनाद्यमग्रेरापो ऽनाद्यमाभ्यामपिदध्यात् । गार्हपत्याद्भस्मादायेदं विष्णुर्विचक्रम इति वैष्णव्यर्चाहवनीयाद् ध्वंसयन्नुद्भवति । स वैष्णव्यर्चाहवनीयाद् ध्वंसयन्नुद्भवति । यज्ञो वै विष्णुर्यज्ञेनैव यज्ञः संतनोतीति ब्राह्मणम् । अथ भस्मना शुनः पदमपिवपति शान्त्या इति ब्राह्मणम् ॥ २३ ॥

अथ वै भवति नि वा एतस्याहवनीयो गार्हपत्यं कामयते नि गार्हपत्य आहवनीयं यस्याग्निमनुद्धृतं सूर्यो ऽभिनिमोचति । दर्भेण हिरण्यं प्रबध्य पुरस्ताद्धरेदथाग्निमथाग्निहोत्रमिति । स यस्याग्निमनुद्धृतं सूर्यो ऽभिनिमोचति दर्भेण हिरण्यं प्रबध्य परिकर्मी पूर्वः प्रतिपद्यते ऽन्वब्राह्मण आर्षेय इध्मेनान्वगात्मनाग्निहोत्रेण । अथैतद्धिरण्यमाहवनीयस्यायतने सादयित्वापोद्धृत्य हिरण्यं प्रदक्षिणमावृत्येध्मं प्रतिष्ठापयति । अथ वै भवत्यग्निहोत्रमुपसाद्या तमितोरासीत । व्रतमेव हतमनुम्रियते । अन्तं वा एष आत्मनो गच्छति यस्ताम्यत्यन्तमेष यज्ञस्य गच्छति यस्याग्निमनुद्धृतं

injured part, he removes the injured part of the sacrifice." So says the Brāhmaṇa.⁶ It is indeed said, "If while (the Agnihotra-milk) spills out when carried forward, one comes back without making an offering out of it, he would violate the sacrifice. At the spot where it spills out, he should sit down and again take up (milk)."⁷ At the spot where the milk has spilt out, he should keep down the vessel, bring into it the remaining milk, fill in the ladle again and offer it as it is. He should milk another cow and again make the offering. "He (thereby) removes the injured part of the sacrifice with the non-injured one." So says the Brāhmaṇa.⁷

It is indeed said, "The sacrifice of one becomes violated at whose Agnihotra (milk) while it has been kept on fire, a dog traverses in between (the Gārhapatya and the Āhavanīya). Rudra indeed is this Agni. If one makes a cow pass across, one would dispose the cattle to Rudra. The sacrificer would thereby be void of cattle. If he sprinkles water across, that water cannot be the food of Agni; he would be deemed as giving uneatable to the two Agnis. (Therefore) having taken ashes from the Gārhapatya, he should pass up to the Āhavanīya while scattering those ashes with the verse addressed to Viṣṇu, namely, "Viṣṇu traversed this, he stepped three steps. In his step covered with ashes, the entire world is wrapped."⁸ "Viṣṇu indeed is sacrifice. He extends the sacrifice with sacrifice." So says the Brāhmaṇa.⁹ "He covers the dog's footprints with the ashes." So says the Brāhmaṇa.⁹

XIV.24

It is indeed said, "His Āhavanīya desires to denounce the Gārhapatya, the Gārhapatya desires to denounce the Āhavanīya, on whose fire still not carried forward the sun sets. Having tied a piece of gold with a darbha-blade, he should carry it ahead and then carry the Agnihotra."¹ One, on whose Agnihotra still not carried forward the sun sets, should tie a piece of gold with a darbha-blade. An assistant moves ahead; a brāhmaṇa having Ṛṣi-ancestors should follow him taking a faggot, and he himself should follow him with the Agnihotra. Having put down the piece of gold into the Āhavanīya fire-place, he lifts up the piece of gold, turns by the right and deposits the faggot. It is indeed said, "Having placed the Agnihotra, he should stand restraining his breath as long as he can. Thereby he as if dies following the violated vow. One who restrains his breath as if meets with an end of his life. One at whose Agnihora the sun sets while his (Āhavanīya) fire is not yet

7. TBr I.4.3.5

8. TBr I.4.13.1

9. TBr I.4.3.6

1. TBr I.4.4.1

सूर्यो ऽभिनिम्रोचति । पुनः समन्य जुहोति । अन्तेनैवान्तं यज्ञस्य निष्करोतीति ब्राह्मणम् । अथ वै भवति वरुणो वा एतस्य यज्ञं गृह्णाति यस्याग्रिमनुद्धृतः सूर्यो ऽभिनिम्रोचति । वारुणं चरुं निर्वपेत्तेनैव यज्ञं निष्क्रीणीत इति ब्राह्मणम् । अथ वै भवति नि वा एतस्याहवनीयो गार्हपत्यं कामयते नि गार्हपत्य आहवनीयं यस्याग्रिमनुद्धृतः सूर्यो ऽभ्युदेति । चतुर्गृहीतमाज्यं पुरस्ताद्धरेदथाग्रिमथाग्रिहोत्रमिति । स यस्याग्रिमनुद्धृतः सूर्यो ऽभ्युदेति चतुर्गृहीतेनाज्येन परिकर्मी पूर्वः प्रतिपद्यते ऽन्वगब्राह्मण आर्षेय इध्मेनान्वगात्मनाग्रिहोत्रेण । अथैतदाज्यमाहवनीयस्यायतने सादयित्वापोद्धत्याज्यमथेध्मं प्रतिष्ठापयति । अथ वै भवति पराची वा एतस्मै व्युच्छन्ती व्युच्छति यस्याग्रिमनुद्धृतः सूर्यो ऽभ्युदेति । उषाः केतुना जुषतां यज्ञं देवेभिरिन्वितम् । देवेभ्यो मधुमत्तमः स्वाहेति प्रत्यङ्निषद्याज्येन जुहुयात्प्रतीचीमेवास्मै विवासयतीति ब्राह्मणम् । अथ वै भवत्यग्रिहोत्रमुपसाद्या तमितोरासीत । व्रतमेव हतमनुम्रियते । अन्तं वा एष आत्मनो गच्छति यस्ताम्यति । अन्तमेष यज्ञस्य गच्छति यस्याग्रिमनुद्धृतः सूर्यो ऽभ्युदेति । पुनः समन्य जुहोति । अन्तेनैवान्तं यज्ञस्य निष्करोतीति ब्राह्मणम् । अथ वै भवति मित्रो वा एतस्य यज्ञं गृह्णाति यस्याग्रिमनुद्धृतः सूर्यो ऽभ्युदेति । मैत्रं चरुं निर्वपेत्तेनैव यज्ञं निष्क्रीणीत इति ब्राह्मणम् । अथ वै भवति यस्याहवनीये ऽनुद्वाते गार्हपत्य उद्वायेद्यदाहवनीयमनुद्वाप्य गार्हपत्यं मन्थेद्विच्छिन्ध्यात् । भ्रातृव्यमस्मै जनयेत् । यद्वै यज्ञस्य वास्तव्यं

carried forward, meets with the end of his sacrifice. Having again breathed in, he makes the offering. He compensates for the end of the sacrifice (as if) through his death." So says the Brāhmaṇa.²

It is indeed said, "Varuṇa attacks his sacrifice at whose Agnihotra-offering the sun sets while the (Āhavanīya) fire has not yet been carried forward. He should offer cooked rice to Varuṇa. Thereby he expiates for the sacrifice." So says the Brāhmaṇa.³ It is indeed said, "His Āhavanīya desires to denounce the Gārhapatya and the Gārhapatya desires to denounce the Āhavanīya, at whose Agnihotra-offering the sun rises while the (Āhavanīya) fire is not yet carried forward. He should carry ahead four spoonfuls of clarified butter, then the fire, then the Agnihotra."³ If at the Agnihotra-offering the sun rises while the (Āhavanīya) fire is not yet carried forward, an assistant walks ahead together with four spoonfuls of clarified butter; a brāhmaṇa having Ṛṣi-ancestors follows him taking the faggot, and he himself follows taking the Agnihotra. Having placed the clarified butter in the Āhavanīya fire-place and having taken it away, one lays down the faggot. It is indeed said, "The dawn dawns upon him so as not to return at whose Agnihotra the sun rises while the (Āhavanīya) fire is not yet carried forward. Having sat down to the rear, one should make the offering with the verse, "May the dawn enjoy through brightness the sacrifice adopted by the gods and the sweetest for the gods, svāhā." "Thereby (the dawn) shines so as to return for him." So says the Brāhmaṇa.⁴ It is indeed said, "Having placed the Agnihotra, he should stand restraining his breath as long as he can. Thereby he as if dies following the violated vow. One who restrains his breath (as if) meets with an end of his life. He meets with the end of the sacrifice at whose Agnihotra the sun rises while the (Āhavanīya) fire is not yet carried forward. Having inhaled he makes the offering. He thereby compensates for the end of sacrifice (as if) through his death." So the Brāhmaṇa says.⁵

It is indeed said, "Mitra seizes his sacrifice at whose sacrifice the sun rises while the (Āhavanīya) fire is not yet carried forth. He should offer cooked rice to Mitra. Thereby he compensates for the sacrifice." So says the Brāhmaṇa.⁵ It is indeed said, "The Gārhapatya possibly becomes extinguished while the Āhavanīya remains unextinguished. In such a case if one churns out the Gārhapatya without extinguishing the Āhavanīya, he would violate (his sacrifice). (That violated sacrifice) would create enmity for him. Whatever secular is done in respect of a sacrifice, Rudra follows it. If he finishes the rite with reference to the eastern (Āhavanīya)

2. TBr I.4.4.2

3. TBr I.4.4.3

4. TBr I.4.4.5

5. TBr I.4.4.6

क्रियते तदनु रुद्रो ऽवचरति । यत्पूर्वमन्ववस्येद्वास्तव्यमग्निमुपासीत । रुद्रो ऽस्य पशून्धातुकः स्यात् । आहवनीयमुद्वाप्य गार्हपत्यं मन्थेदिति । स आहवनीयमुद्वाप्य गार्हपत्यं मन्थतीतः प्रथमं जज्ञे अग्निः स्वाद्योनेरधि जातवेदाः । स गायत्रिया त्रिष्टुभा जगत्या देवेभ्यो हव्यं वहतु प्रजानन्निति । छन्दोभिरेवैनं स्वाद्योनेः प्रजनयतीति ब्राह्मणम् । अथ वै भवति गार्हपत्यं मन्थति । गार्हपत्यं वा अन्वाहिताग्नेः पशव उपतिष्ठन्ते । स यदुद्वायति तदनु पशवो ऽपक्रामन्तीति । अथैनमुपतिष्ठत इषे रय्यै रमस्व सहसे द्युम्रायोजे पत्यायेति । अथैनमुपसमिन्द्धे सारस्वतौ त्वोत्सौ समिन्धाताः सम्राडसि विराडसीति ॥ २४ ॥

अथ वै भवति वज्रो वै चक्रम् । वज्रो वा एतस्य यज्ञं विच्छिनत्ति यस्यानो वा रथो वान्तराग्री याति । आहवनीयमुद्वाप्य गार्हपत्यादुद्धरेदिति । स आहवनीयमुद्वाप्य गार्हपत्यादिध्वमुद्धरति यदग्ने पूर्वं प्रभृतं पदं हि ते सूर्यस्य रश्मीनन्वाततान । तत्र रयिष्ठामनुसंभरैतं सं नः सृज सुमत्या वाजवत्येति । पूर्वेणैवास्य यज्ञेन यज्ञमनुसंतनोतीति ब्राह्मणम् । अथैनमुपतिष्ठते त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः । त्वया यज्ञं वितन्वत इति । अग्निः सर्वा देवता देवताभिरेव यज्ञं संतनोतीति ब्राह्मणम् । अथाग्रये पथिकृते पुरोडाशमष्टाकपालं निर्वपति । अन्वाहार्यमासाद्यानड्वाहं ददाति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ वै भवति यस्य प्रातः सवने सोमो ऽतिरिच्यते माध्यंदिनं सवनं कामयमानो ऽभ्यतिरिच्यत इति । स प्रातःसवने सोमे ऽतिरिक्ते प्राडयन्नाह होतुश्चमसमनूत्रयध्वमुन्नेतः सर्वश एव राजानमुन्त्रय मातिरीरिच इति ।

fire, he would be deemed to have worshipped secular fire. Rudra would kill his cattle. So having extinguished the Āhavanīya, he should churn out the Gārhapatya.⁶ Having extinguished the Āhavanīya he churns out the Gārhapatya with the verse, "Jātavedas Agni is born here first from his birth-place. Knowing, may he carry oblation to gods with the assistance of Gāyatrī, Trīṣṭubh and Jagatī. He produces him from his womb with the assistance of the metres." So says the Brāhmaṇa.⁷ It is indeed said, "He churns out the Gārhapatya. Following the Gārhapatya the cattle reside with one who has set up the fires. If it becomes extinguished, following it the cattle leave him."⁷ He prays to him (the Gārhapatya) with the formula, "Do thou be cherished with food, wealth, might, brilliance, vigour and lordship."⁷ Then he adds fuel to it with the formula, "May the two springs of Sarasvatī flare thee; thou art sovereign ruler, thou art Virāj."⁸

XIV.25

It is indeed said, "The thunderbolt is indeed a wheel. The thunderbolt injures the sacrifice of one at whose fire-place a cart or a chariot passes between the two fires. Having extinguished the Āhavanīya, he should carry forward fire from the Gārhapatya."¹ Having extinguished the Āhavanīya he carries forward a firebrand from the Gārhapatya with the verse, "O Agni, thy former place which extended itself following the rays of the sun, on that place do thou furnish this (fire) equipped with wealth. Grant us good intention together with strength."¹ He joins his sacrifice with his former sacrifice." So says the Brāhmaṇa.¹ He then prays to him with the verse, "O Agni, thou art well known, an agreeable Hotṛ to be chosen by all. Men perform sacrifice by means of thee."² "Agni is all deities; through the deities he attains the continuity of the sacrifice." So says the Brāhmaṇa.¹ Then he pours out paddy for a cake on eight potsherds to Pathikṛt Agni. Having placed the Anvāhārya cooked rice (within the altar) the sacrificer gives away an ox. The Iṣṭi is concluded in the prescribed manner.

It is indeed said, "If the Soma-juice is left over after the morning pressing, it remains longing for the Midday-pressing."³ When the Soma is left over after the morning pressing, while moving forward he says, "Do you fill in the goblets following the Hotṛ's goblet; O Unnetṛ, fill up the entire Soma-juice, do not keep

6. TBr I.4.4.7

7. TBr I.4.4.8

8. TBr I.4.4.9

1. TBr I.4.4.10

2. TBr II.4.1.6; I.4.4.10

3. TBr I.4.5.1

होतृचमसमेव प्रथममुन्नयन्ति यथोपपादमितरान् । सर्वश एव राजानः
समुन्नीयोत्तरवेद्याः सःसादयन्ति । अथाप उपस्पृश्य बर्हिषी आदाय
वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते । तदेतद्वायत्रः साम
पञ्चदशं गौर्धयति मरुतामिति धयद्वतीषु कुर्वन्ति । होत्र एषोत्तमेति
प्राहुः । समानमत ऊर्ध्वम् । अथ वै भवति यस्य माध्यंदिने सवने सोमो
ऽतिरिच्यत आदित्यं तृतीयसवनं कामयमानो ऽभ्यतिरिच्यत इति । स
माध्यंदिने सवने सोमे ऽतिरिक्ते प्राडयन्नाह होतुश्चमसमनून्नयध्वमुन्नेतः
सर्वश एव राजानमुन्नय मातिरीरिच इति । होतृचमसमेव प्रथममुन्नयन्ति
यथोपपादमितरान् । सर्वश एव राजानः समुन्नीयोत्तरवेद्याः सःसादयन्ति ।
अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपा-
करोति । स्तुवते । तदेतद्गौरीवितः साम सप्तदशं बण्महाः असि
सूर्येत्येतासु कुर्वन्ति । होत्र एषोत्तमेति प्राहुः । समानमत ऊर्ध्वम् । अथ
वै भवति यस्य तृतीयसवने सोमो ऽतिरिच्येतोक्थ्यं कुर्वीत । यस्योक्थ्ये
ऽतिरिच्येतातिरात्रं कुर्वीत । यस्यातिरात्रे ऽतिरिच्यते तं वै दुष्प्रज्ञानमिति ।
अतिरात्रे ऽतिरिक्ते प्राडयन्नाह होतुश्चमसमनून्नयध्वमुन्नेतः सर्वश एव
राजानमुन्नय मातिरीरिच इति । होतृचमसमेव प्रथममुन्नयन्ति
यथोपपादमितरान् । सर्वश एव राजानः समुन्नीयोत्तरवेद्याः सःसादयन्ति ।
अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपा-
करोति । स्तुवते । तदेतद्बृहत्सामैकविंशं वैष्णवीषु शिपिविष्टवतीषु
कुर्वन्ति । होत्र एषोत्तमेति प्राहुः । समानमत ऊर्ध्वम् ॥ २५ ॥

इति नु छन्दोगबह्वेषु कामयमानेषु । ते चेन्न कामयेरन्नातःसवने
ऽतिरिक्ते याः स्थालीमलः राज्ञे ऽतिशिष्टाय मन्यते तस्या उपरिष्ठा-
दाग्रयणमानीयाधस्तादुपगृह्णाति । त्रिरभिविष्यन्दयति । सो ऽभिविष्यन्दमानः
सर्व आग्रयणः संपद्यते । तं त्रिरभिहिंकृत्य परिमृज्य सादयति । माध्यंदिने
सवने ऽतिरिक्ते तथैव याः स्थालीमलः राज्ञे ऽतिशिष्टाय मन्यते तस्या

back." The Hotr's goblet is filled in first and then the others at one's will. After having filled in the entire Soma, they place (the goblets) on the Uttaravedi. Having touched water, having taken two darbha-blades, restraining speech and having hastened to the west, he introduces the chanting of the Stotra. (The Udgāṭṛs) chant the Stotra. They chant this Gāyatrī Sāman in Pañcadaśa Stoma on the Dhayadvatī- verses beginning with *gaur dhayati marutām..* They say to the Hotr, "This is the last verse." The subsequent rite is similar. It is indeed said, "If the Soma-juice is left over after the Midday pressing, it remains longing for the Third pressing dedicated to the Ādityas.⁴ If the Soma is left over at the Midday pressing, while moving towards the east, he says, "Do you fill in (the goblets) following the Hotr's goblet; O Unnetṛ, do thou finish the entire Soma; do not keep back." The Hotr's goblet is filled in first, and then the others at will. Having filled up the entire Soma, they keep (the goblets) on the Uttaravedi. Having touched water, having taken two darbha-blades, restraining speech and having hastened to the west, he introduces the chanting of the Stotra. (The Udgāṭṛs) chant the Stotra. They chant the Gaurivita Sāman in seventeen Stomas based on the verses beginning with *baṇ mahān asi sūrya*. They say to the Hotr, "This is the last one." The subsequent procedure is similar.

It is indeed said, "If the Soma-juice is left over at the end of the third pressing, one should perform the Ukthya. If it is left over at the end of the Ukthya sacrifice, one should perform the Atirātra. If the Soma is left over at the end of the Atirātra, the contingency becomes difficult of solution. If Soma is left over at the end of the Atirātra, while moving towards the east he says, "Do you fill in (the goblets) following the Hotr's goblet; O Unnetṛ, do thou take up the entire Soma; do not keep back." The Hotr's goblet is filled up first, then the others at will. Having filled up the entire Soma, they place (the goblets) on the Uttaravedi. Having touched water, taking two darbha-blades, restraining speech and having hastened to the west, he introduces the Stotra. (The Udgāṭṛs) chant (the Stotra). They chant this Br̥hat Sāman in Ekaviṃśa Stoma based on the verses addressed to Śipivīṣṭa Viṣṇu. They say to the Hotr, "This is the last one." The subsequent procedure is similar.

XIV.26

This is if the priests belonging to the Sāmaveda and R̥gveda so desire. If they do not agree, in the contingency of Soma being left over at the morning pressing, he procures a vessel capable of accomodating the left over Soma, pours into it from above the Soma in the Āgrayaṇa vessel. He makes it flow down continuously for a long time. That entire Soma which flows down becomes the Āgrayaṇa draught. Having uttered *him* thrice over it, he clasnses (the vessel) around and places it on

उपरिष्ठादाग्रयणमानीयाधस्तादुपगृह्णाति । त्रिरभिविष्यन्दयति । सो ऽभिविष्यन्दमानः सर्व एवाग्रयणः संपद्यते । तं तथैव त्रिरभिहिंकृत्य परिमृज्य सादयति । तृतीयसवने ऽतिरिक्ते हरियोजनमेवात्राभिविष्यन्दयति । न हि पुनर्ग्रहणं विद्यते । अथातो ध्रुवस्यैव परिहीणस्य मीमांसा । ऐन्द्राग्निभ्यामेनमृभ्यां परिगृह्य जुहुयादिन्द्राग्नी वै देवानां पुनः पुनरभ्युपाकारं यजामह इत्येतदेकम् । अश्विनीभ्यामेनमृभ्यां परिगृह्य जुहुयात् । अश्विनौ वै देवानां भिषजौ ताभ्यामेवास्मै भेजषं करोतीत्येतदेकम् । वैष्णवीभ्यामेनमृभ्यां परिगृह्य जुहुयात् । यद्वै यज्ञस्यातिरिच्यते विष्णुं तच्छिपिविष्टमभ्यतिरिच्यत इत्येतदेकम् । अवभृथेनैः सहाभ्यवहरेत् । यथा मे ऽन्यानि सोमलिसानि पात्राण्येवं म एव भविष्यतीत्येतदेकम् । बर्हिषैनः सहाभ्युपोषेदेष वा अग्निर्वैश्वानरो यत्प्रदाव्यः । अग्रय एष वैश्वानराय गृह्यते । ध्रुव एवमग्नौ वैश्वानरे हुतो भविष्यतीत्येतदपरम् । अथ पुनर्दीक्षते । यज्ञो ह वै यज्ञस्य प्रायश्चित्तिः । इति न्वेकाहयाजिनः । अथ सत्रिणाम् । मार्जालीये परिष्यन्दं निष्यन्दनवन्तं कृत्वा तदेनं निनयन्ति । श्वो भूते हि ते सोष्यन्तो भवन्ति ॥ २६ ॥ एकादशः ॥

उक्तः सः सवः । अथ वै भवत्यार्तिं वा एते नियन्ति येषां दीक्षितानां प्रमीयते । तं यदववर्ज्युः क्रूरकृतामिवैषां लोकः स्यात् । आहर दहेति ब्रूयादिति । दीक्षितं चेदुपतपद्विन्देदाग्नीध्रीयशयनो ह भवति । तदस्मै भक्षानाहरन्ति यावदलं भक्षाय मन्यते । स यद्यु हागदो भवति पुनरैति । यद्यु वै प्रैति सर्वेभ्यो ऽग्निभ्यो ऽङ्गारान्निर्वर्त्यारण्योरग्नीन्समारोह्यान्तरेण चात्वालोत्करावुदङ्गुपनिर्हृत्य तेनैः दहेयुः । तं त्रिरात्रेण शीतीकृत्वा संचिनुयुस्ते तथाकृतेन षडहसःस्थां काङ्क्षेयुः । अथ सः स्थिते षडहे

the ground. If (the Soma is left over after the Midday pressing, he similarly takes up a vessel capable of accomodating the left over Soma, pours into it from above the Soma in the Āgrayaṇa vessel. He makes it flow down continuously for long. That entire Soma whixh flows down becomes the Āgrayaṇa draught. Having uttered *him* thrice over it, he cleanses the vessel around . If (the Soma) is left over after the third pressing, he causes the Hāriyojana cup to flow down. There is no further taking up of draughts.

Now the discussion about the Dhruva draught being lost. Having taken it with two verses addressed to Indra-Agni, he makes the offering with the intention that "We shall offer to Indra-Agni among the gods invoking again and again." This is one view. One should offer having taken it with two verses addressed to the Aśvins. Aśvins are the physicians of gods. Through them he provides remedy for him. This is one view. He should offer having taken it with two verses addressed to Viṣṇu. Whatever is left over of the sacrifice, it is meant for Śipiviṣṭa Viṣṇu. This is one view. One should dispose of it along with the Avabhṛtha thinking "Just as my other utensils besmeared with Soma are disposed, similarly this also will be disposed." This is one view. One should burn it along with the sacrificial grass. The conflagration is indeed Vaiśvānara Agni. It is taken for Vaiśvānara Agni. In this manner the Dhruva vessel will be deemed to have been offered into Vaiśvanara Agni. This is another view. Then the sacrificer again becomes initiated. Sacrifice is indeed the expiation for a sacrifice. This applies to one performing an Ekāha sacrifice. Now for the Sattrins. Having formed a current with a gush on the Mārjālīya mound, they pour it down there. Next day they do the pressing.

XIV.27

The Saṁsava has been explained (in the next Anuvāka).¹ It is indeed said, "Those initiated out of whom somebody becomes deceased meet with injury. If they disregard him, they would meet with the world of those who are evil-doers. One should say (to his descendant), "Do thou carry him and cremate."² If an initiated becomes ill, he is made to lie down in the Āgnīdhra-chamber. His Soma-portions are brought over to him as long as he is capable of consuming . If he becomes free from disease, he rejoins the Sattrā. If he dies, having drawn embers from all fires, having consigned (his) fires into kindling woods, having taken out (the dead body) towards the north inbetween the Cātvalā and the rubbish-heap, they should cremate him with that fire. Having allowed the pyre to be cooled down after three nights, they should collect (his bones). Through these rites they should await the

1. TBr I.4.6

2. TBr I.4.6.5

ऽस्थिकुम्भं याचति । तस्मिन्संचितमवधाय तं दक्षिणतो वेद्यै निधाय
 सर्पराज्ञिया ऋग्भि स्तुयुः । इयं वै सर्पतो राज्ञी । अस्या एवैनं परिददति ।
 व्यृद्धं तदित्याहुर्यत्स्तुतमननुशस्तमिति । होता प्रथमः प्राचीनावीती
 मार्जालीयं परीयाद्यामीरनुब्रुवन्सर्पराज्ञीनां कीर्तयेदिति । तेषां तथा
 परीतानामध्वर्युर्जघन्यः पर्येति । अथ यज्ञोपवीतं कृत्वा यथेतं त्रिः पुनः
 प्रतिपरियन्ति । तेषां तथा परीतानामध्वर्युः पूर्वः पर्येति । अथैनमादायन्तरेण
 चात्वालोत्करावशमानं चास्थिकुम्भं च निधायाद्भिरवोक्षत्यप नः
 शोशुचदधमिति । तस्मिन्मैत्रावरुणाग्रान्नहानृहन्ति । अथातिशिष्टं
 सत्रस्यासते । तस्यावभृथवेलायामस्थिकुम्भं निधायाद्भिरवोक्षति ।
 एतदवभृथ उ वैवैष भवति । अपि वा यो ऽस्य स्वो नेदिष्ठी स्यात्तस्य स्थाने
 तं दीक्षयेत् । संवत्सरे ऽस्थीनि याजयन्त्यथ वै भवति ॥ २७ ॥

असुर्यं वा एतस्माद्वर्णं कृत्वा पशवो वीर्यमपक्रामन्ति यस्य यूपो
 विरोहति त्वाष्ट्रं बहुरूपमालभेतेति । सत्रिणां चेद्यूपो विरोहेत्संप्रच्छिद्यास्य
 चषालः सवनीयस्य त्वाष्ट्रमुपालम्भ्यं कुर्युरपि वा त्वाष्ट्रं ब्रह्मौदनः
 श्रपयिवैताः शाखाः प्रवृश्चेयुः प्र वा तक्ष्णयुरपि वा त्वाष्ट्रीः स्रुवाहुतीर्हुत्वैताः
 शाखाः प्रवृश्चेयुः प्र वा तक्ष्णयुरपि वा त्वाष्ट्रे त्वष्ट्र इत्येव ब्रूयादिति । अथ
 वै भवत्यार्तिमेते नियन्ति येषां दीक्षितानामग्निरुद्वायति । यदाहवनीय
 उद्वायेद्यत्तं मन्थेद्विच्छिन्द्यात् । भ्रातृव्यमस्मै जनयेत् । यदाहवनीय

conclusion of the (ongoing) Ṣaḍaha. At the conclusion of the Ṣaḍaha (the Adhvaryu) asks for a pitcher for the bones. Having poured the gathered bones into it and having kept that pitcher to the south of the altar, the Udgātṛs should chant the stotra based on Sarparājñī Rks. "This (earth) is the queen of the crawling ones. They assign him to her. Defective is it, they say, which is the chanting not followed by the reciting of the Śāstra. The Hotṛ, suspending his sacred cord over the right shoulder and under the left arm, should go round the Mārjāliya mound first, reciting the verses addressed to Yama. He should then recite the Sarparājñī verses."³ The Adhvaryu goes around the last of all those similarly going around. Having suspended the sacred cord over the left shoulder, they go the other way round thrice. The Adhvaryu goes around first of all those similarly going the other way round.

Having taken it (=the pitcher of bones), having kept down a stone and the pitcher of bones between the Cātṡāla and the rubbish-heap, he sprinkles water (over them) with the verse, "O Agni, do thou burn away our evil; purify the wealth; burn away the evil; to Mṛtyu svāhā."⁴ In that (Soma-offering) they take up the draughts with that for Mitra-Varuṇa to be the first. Then they go through the remaining part of the Sattrā. At the time of its Avabhṛtha (the Adhvaryu) keeps down the pitcher of bones and sprinkles it with water. This becomes his (deceased Sattrin's) Avabhṛtha. Or otherwise one should initiate in his place his nearest relative. At the end of the year the bones are made to make the offering.

It is indeed said:

XIV.28

"Cattle and valour leave him after having transferred their form to the Asuras in whose sacrifice the sacrificial post shoots out. (Such a sacrificer) should offer a variegated animal to Tvaṣṭṛ."¹ If the sacrificial post of the Sattrins shoots out, one should cut off the Caṣāla on it, and offer the Savaniya animal to Tvaṣṭṛ. Or having cooked Brahmaudana for Tvaṣṭṛ, they should either cut off its twigs or fashion (the post). Or having offered spoonfuls to Tvaṣṭṛ, one should cut off the twigs or fashion (the post). Or he should simply say, "To Tvaṣṭṛ what belongs to Tvaṣṭṛ."

It is indeed said, "The initiated ones whose fire becomes extinguished meet with calamity. If the Āhavanīya becomes extinguished and if one churns it, it would violate (the sacrifice); it would create enemies for him. If the Āhavanīya becomes

3. TBr I.4.6.5-6

4. TĀ VI.10

1. TBr I.4.7.1

उद्वायेदाग्रीधीयादुद्धरेत् । यदाग्रीधीय उद्वायेद्गार्हपत्यादुद्धरेत् । यद्गार्हपत्य उद्वायेदत एव पुनर्मन्थेत् । अत्र वाव स निलयते । यत्र खलु वै निलीनमुत्तमं पश्यन्ति तदेनमिच्छन्ति । यस्माद्गारो रुद्वायेत्तस्यारणी कुर्यात् । कुमुकमपि कुर्यादिति । स यस्माद्गारो रुद्वायति तस्यारणी कृत्वा कुमुकशकलमन्ववधाय तान्येवावक्षणानि संनिधाय मन्थेदिति । स तान्येवावक्षणानि संनिधाय मन्थतीतः प्रथमं जज्ञे अग्निः स्वाद्योनेरधि जातवेदाः । स गायत्रिया त्रिष्टुभा जगत्या देवेभ्यो हव्यं वहतु प्रज्ञानन्निति । छन्दोभिरेवैनं स्वाद्योनेः प्रजनयति ब्राह्मणम् ॥ २८ ॥

अथ यद्याहवनीयगार्हपत्यावुद्वायेयातां गार्हपत्यं मथित्वाग्री-
धीयादाहवनीयमुद्धरेद्यद्याग्रीधीयगार्हपत्यावुद्वायेयातां गार्हपत्यं मथि-
त्वाग्रीधीयमुद्धरेत् । अथ यद्याग्रीधीयाहवनीयावुद्वायेयातां गार्हपत्या-
दाग्रीधीयमुद्धृत्य तत आहवनीयमुद्धरेत् । अथ यदि सर्व एवोद्वायेयुर्गार्हपत्यं
मथित्वाग्रीधीयमुद्धृत्य तत आहवनीयमुद्धरेदिति । अथ वै भवति
गार्हपत्यं मन्थति । गार्हपत्यो वा अग्रेर्योनिः । स्वादेवैनं योनेर्जनयति ।
नास्मै भ्रातृव्यं जनयतीति ब्राह्मणम् । अथ वै भवति यस्य सोम
उपदस्येत्सुवर्णं हिरण्यं द्वेधा विच्छिद्यर्जीषे ऽन्यदाधूनुयाज्जुह्यादन्यदिति ।
स यस्य सोम उपदस्यति तत्सुवर्णं हिरण्यं द्वेधा विच्छिद्यर्जीषे
ऽन्यदाधूनीति मुख्ये चमसे ऽन्यदवधाय जुहोति । सोममेवाभिषुणोति
सोमं जुहोतीति ब्राह्मणम् । अथ वै भवति सोमस्य वा अभिषूयमाणस्य
प्रिया तनूरुदक्रामत्तत्सुवर्णं हिरण्यमभवद्यत्सुवर्णं हिरण्यं कुर्वन्ति
प्रिययैवैनं तनुवा समर्धयन्तीति ब्राह्मणम् । अथ वै भवति यस्याक्रीतः

extinguished, one should carry forth fire from the Āgnīdhriya fire. If the Āgnīdhriya fire becomes extinguished, one should carry forth from the Gārhapatya. If the Gārhapatya becomes extinguished, one should churn out fire at its place. Herein it becomes merged. Where they perceive a precious thing disappearing, there only they try to find it. One should prepare kindling woods from that wood from which (the fire) becomes extinguished. One should prepare them even out of the Krumuka wood."² One should get prepared kindling woods out of that wood from which the fire becomes extinguished, put down a chip, collect together the burnt embers and churn out. Having put together the burnt embers, he churns out with the verse, "Jāavedas Agni is born here first from his birth-place. Knowing, may he carry oblation to gods with the assistance of Gāyatrī, Triṣṭubh and Jagatī." "He produces him from his womb with the assistance of the metres."³ So says the Brāhmaṇa.

XIV.29

If the Āhavanīya and the Gārhapatya become extinguished, having churned out the Gārhapatya, one should carry forth the Āhavanīya from the Āgnīdhriya. If the Āgnīdhriya and the Gārhapatya become extinguished, having churned out the Gārhapatya one should carry forth the Āgnīdhriya. If the Āgnīdhriya and the Āhavanīya become extinguished, having carried forth the Āgnīdhriya from the Gārhapatya, one should carry forth the Āhavanīya from that (Āgnīdhriya). If all the fires become extinguished, having churned out the Gārhapatya, and having carried forth the Āgnīdhriya, one should carry forth the Āhavanīya from that (Āgnīdhriya). It is indeed said, "He churns out the Gārhapatya. Gārhapatya is indeed the birth-place of Agni. He generates him from his womb. He does not create enemy for him." So says the Brāhmaṇa.¹

It is indeed said, "One whose Soma-juice is exhausted, should make two parts of a piece of gold, stir one part into the residue of Soma and offer another on the fire."² One whose Soma-juice becomes exhausted should make two parts of piece of gold, stir one part into the residue of Soma, and offer another having put it into the principal goblet. "He presses Soma and offers Soma," So says the Brāhmaṇa.² It is indeed said, "The beloved body of the Soma being pressed passed upwards. It became gold. In that they stir gold into it, they furnish it with a beloved body." So

2. TBr I.4.7.1-3

3. TBr I.4.4.8

1. TBr I.4.7.3-4

2. TBr I.4.7.4

सोममपहरेयुः क्रीणीयादेव । सैव ततः प्रायश्चित्तिरिति ब्राह्मणम् । अथ
 वै भवति यस्य क्रीतमपहरेयुरादाराः श्व फाल्गुनानि चाभिषुणुयादित्यादाराः
 क्षुद्रतृणानि फाल्गुनानि हैमवतानि । तेषामलाभे श्वेतकानां प्रतिनिधिः ।
 विज्ञायते तृतीयस्यामितो दिवि सोम आसीत्तं गायत्र्याहरत् । तस्य
 पर्णमच्छिद्यत । तत्पर्णो ऽभवत्तत्पर्णस्य पर्णत्वमिति । तस्मात्पर्णत्स-
 रूणामेवाभिषवः कार्य इति । शृतेन प्रातःसवने श्रीणीयादिति । शृतमेतद्भव-
 ति । दध्ना मध्यंदिन इति । दध्येतद्भवति । नीतमिश्रेण तृतीयसवन इति ।
 विमथितः सपिलकमुद्धृतं प्राङ्मवनीतभावादिति । एतदाचकक्षते ।
 ऽग्निष्टोमः सोमः स्याद्रथन्तरसामा । य एवर्त्विजो वृताः स्युस्त एनं
 याजयेयुरिति । त एवैनं याजयन्ति । एकां गां दक्षिणां दद्यादिति । एकां
 गामत्र दक्षिणां ददाति । यदिह दास्यन्भवति तदमुत्र ददाति पुनः सोमं
 क्रीणीयात् । यज्ञेनैव तद्यज्ञमिच्छति । सैव ततः प्रायश्चित्तिरिति ब्राह्मणम् ।
 अथ वै भवति सर्वाभ्यो वा एष देवताभ्यः सर्वेभ्यः कामेभ्यः सर्वेभ्य
 स्तोमेभ्यः सर्वेभ्यश्छन्दोभ्यः सर्वेभ्यः पृष्ठेभ्य आत्मानमागुरते यः सत्राया-
 गुरते । एतावान्खलु वै पुरुषो यावदस्य वित्तम् । सर्ववेदसेन यजेतेत्यतिरात्रं
 विश्वजितमुपयन्ति । अथात्र सर्ववेदसं ददाति । सर्वपृष्ठो ऽस्य सोमः
 स्यात् । सर्वाभ्य एव देवताभ्यः सर्वेभ्यः कामेभ्यः सर्वेभ्य स्तोमेभ्यः
 सर्वेभ्यश्छन्दोभ्यः सर्वेभ्यः पृष्ठेभ्य आत्मानं निष्क्रीणीत इति ब्राह्मणम्
 ॥ २९ ॥

पवमानः सुवर्जन इति सौत्रामण्यामेष भवति । ब्राह्मणमुत्तरम् । अथ
 वै भवति तस्माद्वैश्वदेवेन यजमानः संवत्सरीणाः स्वस्तिमाशास्त
 इत्याशासीत । तस्माद्वरुणप्रघासैर्यजमानः परिवत्सरीणाः स्वस्तिमाशास्त
 इत्याशासीत । तस्मात्साकमेधैर्यजमान इदावत्सरीणाः स्वस्तिमाशास्त

says the Brāhmaṇa.³ It is indeed said, "If Soma is stolen away while it is not yet formally purchased, one should purchase (another Soma). That is the expiation therefor." So says the Brāhmaṇa.⁴ It is indeed said, "If the purchased Soma is stolen away, one should press Ādāra and Phālguna plants,"⁴ Ādāra is inferior grass. The Phālguna plants grows on the Himalayas. If they are not available, white plants should be used as the substitute. It is indeed said, "Soma grew in the third world from here. Gāyatrī brought it. Its leaf fell down. It became the Parṇa tree (*Butea frondosa*). This is why Parṇa is so called. Therefore one should press the stalks of leaves of Parṇa. "One should mix up (the juice) with hot milk in the morning pressing."⁵ That becomes hot milk. "With curds at the Midday pressing."⁵ It becomes the curds. "With the curds not yet made into butter at the third pressing."⁵ It is said to be the curds which is churned and extracted together with exuberances before they reach the stage of butter. "The Soma-sacrifice should be the Agniṣtoma characterised by the Rathantara Prṣṭha. The kṛiṣṭas who have been chosen should perform his sacrifice."⁶ Those very priests cause him to offer the sacrifice. "(The sacrificer) should give away one cow as the Dakṣiṇā.⁶ He gives one cow as Dakṣiṇā in this sacrifice. The Dakṣiṇā which he had proposed for this sacrifice, he should give away in the next sacrifice. "He should again purchase Soma. Through the subsequent sacrifice he is deemed to have performed the (genuine) sacrifice. That is the expiation." So says the Brāhmaṇa.⁶

It is indeed said, "One who proclaims his intention to perform a Sattrā expresses his intention with regard to all deities, all desires, all Stomas, all metres, and all Prṣṭhas. A man is that much what is his wealth. (Therefore) one should perform a Soma-sacrifice involving his entire property as Dakṣiṇā."⁶ They perform the Viśvajit Atirātra. In this sacrifice one gives away all his belongings. "His Soma-sacrifice is characterised by all Prṣṭhas. Thereby he redeems himself from all deities, all desires, all Stomas, all metres and all Prṣṭhas." So says the Brāhmaṇa.⁶

XIV.30

(The Anuvāka¹ beginning with) *pavamānaḥ suvarjanaḥ* is employed in the Sautrāmaṇī sacrifice.² The next Anuvāka³ is its Brāhmaṇa. It is indeed said,

3. TBr I.4.7.4-5

4. TBr I.4.7.5

5. TBr I.4.7.6

6. TBr I.4.7.7

1. TBr I.4.8

2. BaudhŚS XVII.36

3. TBr I.4.9

इत्याशासीत । तस्माच्छुनासीरीयेण यजमानोऽनुवत्सरीणाः स्वस्तिमाशास्त
 इत्याशासीतेति । अथ वै भवत्यग्रेः कृत्तिकाः शुक्रं परस्ताज्यो-
 तिरवस्तादिति नक्षत्रेष्टकाभिर्विकल्पन्त इति ब्रुवते । अथ वै भवति
 यत्पुण्यं नक्षत्रं तद्वट्कुर्वीतोपव्युषमिति प्रातः कुर्वीत । संगवे कुर्वीत ।
 मध्यंदिने कुर्वीतापराह्णे कुर्वीत । सायं कुर्वीत । यावति तत्र सूर्यो गच्छेद्यत्र
 जघन्यं पश्येत्तावति कुर्वीत । यत्कारी स्यात्पुण्याह एव कुरुत इति ।
 ब्राह्मणमुत्तरे ब्राह्मणमुत्तरे ॥ ३० ॥ द्वादशः ॥

॥ इति चतुर्दशः प्रश्नः ॥

"Therefore one performing the Vaiśvadevaparvan (of the Cāturmāṣyas) should ask for a blessing as expressed in the formula, "He seeks blessing lasting for a year."⁴ "Therefore the sacrificer performing the Varuṇapreghāsaparvan seeks blessing expressed in the formula, 'He seeks blessing lasting for a Parivatsara.'⁵ "Therefore the sacrificer performing the Sākamedhaparvan seeks blessing expressed in the formula, 'He seeks blessing lasting for an Idāvatsara.'⁵ "Therefore the sacrificer performing the Śunāsīyaparvan seeks the blessing expressed in the formula, 'He seeks blessing lasting for an Anuvatsara.'⁶

It is inde said, "Kṛttikās belong to Agni; the bright beyond, the flame below."⁷—These formulas are optionally employed in connection with the piling up of Nakṣatra-bricks. It is indeed said, "That which is an auspicious constellation at the appearance of dawn, one should indeed adopt it."⁸ One may adopt the period in the morning, at the time when the cows are gathered together; at midday; in the afternoon; in the evening. "One may adopt that period at which he would perceive the sun to the east of the constellation. Whatever one performs (at that period) he is deemed to have performed it on an auspicious day."⁹ The next two Anuvākas⁹ are the Brāhmaṇa.

CHAPTER XIV ENDS.

4. TBr I.4.10.1
5. TBr I.4.10.2
6. TBr I.4.10.3
7. TBr I.5.1
8. TBr I.5.2.1
9. TBr I.5.2.3

अश्वमेधेन यक्ष्यमाणो भवति राजा विजिती सार्वभौमः । स एतद्दे-
 वयजनं जोषयत आश्विनं प्रागाश्विनं दक्षिणाश्विनं प्रत्यगाश्विनमुदक् ।
 छिन्दन्ति वृक्षान्प्र स्थलानि भिन्दन्ति प्रति निम्नान्पूरयन्ति किंशारूणि
 निरस्यन्ति । नदीनां तीर्थानि सर्वतःप्रस्रवणानि पल्वलानि कुर्वन्ति ।
 अथैतौ हृदौ मध्यतो देवयजनस्य जोषयते संस्त्राविणावनुपदासिनौ
 पुण्यनामानौ यद्येवं विन्दन्ति । यद्यु वा एवं न विन्दन्ति
 खात्वेनावभिवाह्याभिर्वाभिहार्याभिर्वाद्भिः पूरयन्ति । यथा त्वैव
 संस्त्राविणावनुपदासिनौ पुण्यनामानौ भवतस्तथा । तावपरेण मध्यतो
 देवयजनं जोषयते द्विस्तावद्यथाग्रेर्विधायाम् । तच्छालां कुर्वन्ति प्राचीनवःशां
 दिक्ष्वतीकाशां दक्षिणतो वर्षीयसीम् । तस्यै दक्षिणतो ऽश्वशालां कुर्वन्ति ।
 तदश्वत्थानां स्त्रीषाणामवाचीनाग्राणामश्वव्रजं कुर्वन्ति । अथास्यैते संभारा
 उपकृप्ता भवन्त्यश्वो रूपीयो यो ऽस्य सदश्वानां सत्तमस्तस्यान्ये
 ऽपरिमिता निरमणा निरष्टाः कृष्णश्च श्वा चतुरक्षो द्वौ दासावनुजायै च पुत्रो
 ऽन्वाधेयायै च जरत्पूर्वा चैषीकश्चाभ्यूहः सैध्रकं च मुसलं पौंश्चलेयश्च
 चत्वारि शतानि गोप्त्राणां शतं तल्प्यानां राजपुत्राणां शतमराज्ञामुग्राणां
 शतं सूतग्रामणीनां शतं क्षत्तसंग्रहीतृणां चत्वारो महान्त ऋत्विजः ।
 तानन्वितरे । तान्काले ऽपदातीन्समावहन्ति ॥ १ ॥

CHAPTER - XV
AŚVAMEDHA

XV.1

A king who has conquered all over and is a sovereign performs the Aśvamedha sacrifice. He chooses a sacrificial place which leaves towards the east, towards the south, towards the west and towards the north as much space as a horse would traverse in a day. (Within this area) trees are cut, upheavals are levelled, cavities are filled up and beards of corn are removed. Rivers are provided with steps and tanks with effusions on all sides. The sacrificer chooses two tanks which lie within the sacrificial place, which are flowing together, are non-drying and have auspicious names, if such ones are available. If they are not available, they should be dug up and should be filled with water flowing into them or being carried over so that they flow together, and become non-drying and should bear auspicious names. To their west and in the middle he chooses the sacrificial place two times bigger than that to be measured for a sacrificial place involved in piling up of the fire-altar. There a shed is prepared with its central beam pointing towards the east, with openings in the quarters and higher towards the south. To its south a shed for horses is constructed, Therein is prepared a stable for the horse out of the branches¹ of *Ficus religiosa* with their tips downwards.

The following materials are procured for him: a well-shaped horse which may be the best of his (= sacrificer's) good horses, its other companions which are worn out and emasculated, a black four-eyed dog, two attendants - a son of his paternal aunt and another of his maternal aunt, a cord for tying,² a broom made of reeds, a pestle of Sidhraka wood, the son of a harlot, four hundred guardians - a hundred princes worthy of coach, a hundred brave persons who are not of the ruling class, a hundred charioteers and village-chiefs, and a hundred attendants and accounts-officers, four chief priests and the others following them. They (all the priests) are brought over at the proper time (in a conveyance) not walking.

1. The meaning of the word *śāṣa* is not certain.
2. The word *jaratpūrvā* is obscure. The Karmāntasūtra (BaudhŚS XXVI. 10) explains, *upadhānarajjur evai'so'ktā bhavati*. ApŚS X.3.9 has employed the word *peśas* which is explained by Kapardisvāmin in his bhāṣya as *sauvarṇa*. Caland translates as a piece with embroidered things. VādhŚS XI. 1.41; 4.13 has the same word *jaratpūrvā*.

आ सुब्रह्मण्यायाः । चतुष्टयीरापो दिग्भ्यः संभृताश्चतुरःसाह-
 स्त्रान्निष्कान्सुवर्णरजतौ च रुक्मौ द्वे अन्ये हिरण्ये द्वौ वीणागाथिनौ ब्राह्मणं
 च राजन्यं च द्वे रशने मौञ्जीं च कुशमयीं चोभे त्रयोदशारत्न्यावेतेनोपकृप्तेन
 चित्रामायतीमुपरमति । अद्य चित्रयेत्यरण्योरग्रीन्समारोह्य शालामभिप्रैति
 ये ते पन्थानः सवितः पूर्व्यासो ऽरेणवो वितता अन्तरिक्षे । तेभिर्नो अद्य
 पथिभिः सुगेभी रक्षा च नो अधि च देव ब्रूहीति । उत्तरेण शालां परीत्य
 पूर्वया द्वारा शालां प्रपाद्य गार्हपत्यस्यायतने मथित्वाग्रीन्विहृत्य
 गार्हपत्यमुपतिष्ठते नमो ऽग्रये पृथिविक्षिते लोकस्पृते लोकमस्मै यजमानाय
 देहीति । नमो वायवेऽन्तरिक्षक्षिते लोकस्पृते लोकमस्मै यजमानाय
 देहीत्यन्वाहार्यपचनम् । नमः सूर्याय दिविक्षिते लोकस्पृते लोकमस्मै
 यजमानाय देहीत्याहवनीयम् । अथास्यैतत्पुरस्तादेव जघनेनाश्व-
 शालामेकापस्त्रावं विमितं कारितं भवति । तद्वथाग्निमुपसमाधाय मृत्यवे
 स्वाहा मृत्यवे स्वाहेति नवतिमाहुतीर्जुहोति प्रयासाय स्वाहेत्येकादश ।
 शतायुर्वै पुरुषः शतवीर्य आत्मैकशतो यावानेव पुरुषस्तस्मान्मृत्युमवयजत
 इति ब्राह्मणम् । अथ केशश्मश्रु वापयित्वा लोमानि संहृत्य नखानि
 निकृत्य दतो धाव्य स्नातावहते वाससी परिदधाते । उभौ मानुषेणा-
 लङ्कारेणालङ्कृतौ भवतो ऽहतवाससौ । अथाभ्यां व्रतोपायनीयं पाच-
 यति । तस्याशितौ भवतः सर्पिर्मिश्रस्य पयोमिश्रस्य । अथापराह्णे
 मुखयोर्हिरण्ये अन्वस्येते ॥ २ ॥

XV.2

Until the time for the Subrahmanyā chanting. Four kinds of waters procured from the various quarters; four thousand gold coins, a gold and a silver sheet, two pieces of gold, two lute-players- one brāhmaṇa and the other a rājanya, two cords- one of Muñja and the other of Kuśa grass, both thirteen aratnis long.

Having procured all thess, the sacrificer waits the appearance of the Citrā constellation. At the appearance of the Citrā constellation, having consigned the fires into the kindling woods, he moves towards the (Prāgvarṣa) shed with the verse, "O God Savitr, do thou guard us today with those easy paths of thine which are old, dustless and which are spread along the midregion. Do thou speak good about us."¹ Having gone around a long the north of the shed, having entered it by the eastern door, having churned out fire in the place of Gārhapatya fire and having spread out fires, he prays to the Gārhapatya with the formula, "Obeisance to Agni residing on the earth and gratifying the people. (O Agni) do thou grant a (good) place for the sacrificer." To the Anvāhāryapacana with the formula, "Obeisance to Vāyu residing in the midregion and gratifying the people. Do thou grant a (good) place for this sacrificer."¹ To the Āhavanīya with the formula, "Obeisance to Sūrya residing in the heaven and gratifying the people. Do thou grant a (good) place for this sacrificer."¹

A square hut with a single outlet is already got prepared for him to the rear of the shed for horses. Having kindled fire in an informal manner, the Adhvaryu offers ninety offerings with the formula, "To Mṛtyu svāhā"² (recited each time) and eleven with the formulas beginning with "To Prayāsa svāhā."³ "Man lives for a hundred years; he performs a hundred heroic deeds; his self is the hundred and first; so much is the man. Therefore one gets rid of death by offering a sacrifice." So says the Brāhmaṇa.⁴ Having got the hair and beard shaved,⁴ having got the hair on the body shaved,⁵ having pared the nails, having cleansed the teeth and having bathed, (the sacrificer and his wife) wear new garments. Both adorn themselves with decorations employed by human beings. The Adhvaryu causes the Vrata-food to be cooked for them. They consume it together with ghee and milk. In the afternoon they hang upon their faces gold ornaments.

1. TS VII.5.24.1

2. TBr III.9.15.1; TĀ VI.10.1

3. TBr III.9.11.2; TĀ III.20

4. TBr III.9.14; 15

5. This does not apply to the sacrificer's wife.

सुवर्णं यजमानो रजतं पत्नी रजतानि वा यदि बह्व्यो भवन्ति ।
 अथास्य वाचंयमस्य सायमग्निहोत्रं जुहोति । उपसंगच्छन्त एनमेते
 राजगृहाः सूतग्रामण्यः क्षत्तसंग्रहीतारः कारुविशा इति । तेभ्यः पष्ठौहीं
 वेहतं ददाति । तां ते पचमाना रमयन्तो जागरयन्त आसते । अथ
 प्रातराचाममाचामन्तौ हिरण्ये प्रोथतः । ते पौंश्चलेय आदत्ते ।
 अथादित्यमुद्यन्तमुपतिष्ठन्ते द्रष्ट्रे नम उपद्रष्ट्रे नमो ऽनुद्रष्ट्रे नमः ख्यात्रे नम
 उपख्यात्रे नमो ऽनुख्यात्रे नमः शृण्वते नम उपशृण्वते नमो ऽनुशृण्वते नमः
 सते नमो ऽसते नमो जाताय नमो जनिष्यमाणाय नमो भूताय नमो
 भविष्यते नम इति । अथ वैश्वदेवीं सांग्रहणीं निर्वपति । सा प्रसिद्धेष्टिः
 संतिष्ठते । यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थाता चतुष्टयीष्वप्सु
 ब्रह्मौदनं श्रपयित्वाभिघार्योदञ्चमुद्रासयति । अथैतां पार्त्रीं निर्णिज्योपस्तीर्य
 तस्यामेतं रजतं रुक्मं प्रक्षालितमवदधाति । तस्यामेनमसंग्रन्निवोद्धरति ।
 सर्पिरासेचनं कृत्वा प्रभूतमाज्यमानीय । अथोपरिष्ठात्सुवर्णं रुक्मं
 प्रक्षालितमवदधाति । अथैतान्महत ऋत्विज उत्तरतो ऽनुदिशमुपवेश्य
 ताननुपूर्वमाचमय्य तेभ्य एनं भूमिं स्पृशन्ननुच्छिन्दन्निवोपोहति ॥ ३ ॥

स आह ब्राह्मणाश्च राजानश्चानेन माश्वेन मेध्येन स्वस्ति
 समापयाताब्रह्मज्यताया इति । तं तथेतीतरे प्रत्याहुरनेन त्वामश्वेन मेध्येन
 स्वस्ति समापयिष्यामो ऽब्रह्मज्यताया इति । अब्रह्मज्यतामस्मै संजानते ।

XV.3

The sacrificer wears a gold ornament and the sacrificer's wife a silver one. She wears silver ornaments if there are many. The Adhvaryu offers the evening Agnihotra of the sacrificer who has restrained speech. Members of the royal family, chariot-eers and village-chiefs, attendants and accounts-officers, artisans and Vaiśyas approach (the sacrificer). He gives them a barren heifer. They cook it and keep on enjoying and keeping awake. The sacrificer and his wife while sipping water in the morning sprinkle water on two pieces of gold. The harlot's son picks them up. All pray to Āditya with the formula, "Obeisance to the beholder, obeisance to the looker on, obeisance to the surveyor, obeisance to the declarer, obeisance to one who relates, obeisance to the informant, obeisance to the listener, obeisance to the hearer, obeisance to the harkener, obeisance to the existing, obeisance to non-existing, obeisance to the born, obeisance to one to be born, obeisance to the past, obeisance to one going to become."¹ The Adhvaryu then performs the Sāṅgrahaṇīṣṭi. The Iṣṭi is concluded with the normal procedure.

While the Adhvaryu is busy with his function, the Pratiprasthātrī cooks Brahmaudana in the fourfold water, pours clarified butter over it and brings it down towards the north. He cleanses the pot, spreads clarified butter as base and puts into it the silver sheet which is cleansed. He scoops out the boiled rice into it so as not to heap it together. He makes a cavity into it for ghee, pours ample ghee into it, and places upon it a cleansed golden sheet. He makes the chief priests sit down towards the north in different directions, gives them water for sipping one by one and draws towards them the pot of rice sticking to the ground uninterruptedly.

XV.4

The sacrificer says, "O brāhmaṇas and royal persons, do you lead me to the accomplishment (of the sacrifice) through this horse to be offered so that I may not oppress brāhmaṇas." "Be it so" they respond. "We shall lead thee to the accomplishment (of the sacrifice) through this horse to be offered for the attainment of absence of oppression of brāhmaṇas." They thus promise the absence of oppression of brāhmaṇas. He then instructs them, "Having eaten up one morsel

1. KS XXVI.12, ĀpŚS XX.1.17, MānŚS IX.2.1.10

अथैनान्संशास्ति सकृत्सकृत्प्राश्याप्रत्यवमृशन्तो धारयाध्वा इति ।
 अथैतस्मिन्सर्पिरासेचने रशने संतर्प्य परिकर्मिणे प्रयच्छति । द्विरपरं प्राश्य
 प्रशंसन्ति राद्धस्ते ब्रह्मौदन इति । तेभ्यश्चतुरः साहस्राग्निष्कान्ददाति
 सुवर्णरजतौ च रुक्मौ । अत्र ये क्षत्रस्याभिषेक्तारस्ते ऽध्ययुमभिषिञ्चन्ति ।
 स आह ब्राह्मणाश्च राजानश्चाध्ययुरितौ द्वौ संवत्सरौ राजा भविष्यति तस्य
 शुश्रूषध्वं यो हास्य न शुश्रूषिष्यते सर्वस्वं तं ज्यास्यन्तीति । अथाध्ययुरितौ
 द्वौ संवत्सरौ राजा भवति । यजमान इतीतरमाचक्षते । स आह ब्रह्मन्त्रश्वं
 मेध्यं भन्त्स्यामि देवेभ्यः प्रजापतये तेन राध्यासमिति । बधानेतीतरः
 प्रत्याह देवेभ्यः प्रजापतये तेन राध्नुहीति ॥ ४ ॥ प्रथमः ॥

अथ रशनामादत्ते देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो
 हस्ताभ्यामादद इति । आदायाभिमन्त्रयत इमामगृभ्णन् रशनामृतस्येति ।
 तयाश्वमभिदधात्यभिधा असि भुवनमसि यन्तासि धर्तासि सो ऽग्निं
 वैश्वानरं सप्रथसं गच्छ स्वाहाकृतः पृथिव्यां यन्ता राड् यन्तासि यमनो
 धर्तासि धरुण इति । एवमेव द्वितीयां रशनामादत्ते । तयैवमेवाश्वमभिदधाति ।
 ते अश्वस्यानुपृष्ठमनुपृणक्ति । एतस्मिन्काले ऽनुजायै च पुत्रो ऽन्वाधेयायै
 च श्वबन्धाभ्यां श्वानमभिधत्तः । अथैष पौंश्चलेयो जरत्पूर्वया सव्यं जानु

each, do you hold on without touching the cooked rice." Having dipped two cords into the cavity filled with ghee, he hands them over to an attendant. Having eaten up the rice a second time they praise, "Thy Brahmaudana is well accomplished." He gives them four thousand gold coins and the golden and silver sheets.

At this stage the sprinklers of the royal sacrificer sprinkle the Adhvaryu. He (the royal sacrificer) says, "O brāhmaṇas and members of the ruling class, the Adhvaryu shall officiate as the king for these two years. Do you obey him. One who will not obey him will lose everything." The Adhvaryu functions as the king for these two years. They address the other one (i.e. the genuine royal sacrificer) as simply sacrificer. He says, "O Brahman, I shall fasten the horse to be offered to gods and Prajāpati. May I prosper thereby." "Do you fasten," So says the other (i.e. Brahman). "For gods and prajāpati, and prosper thereby."

XV.5

The Adhvaryu takes up the cord with the formula, "In the impulse of god Savitr with the arms of Aśvins and with the hands of Pūṣan I take thee." Having taken he recites over it the verse, "The old sages took up in their assemblies this cord of order exclaiming the advent in the Sāman of the order. With it the gods reached the Soma-pressing."¹ He fastens the horse with it with the formula, "Thou art being tied, thou art the world, thou art the controller, thou art the holder. Do thou go to Vaiśvānara Agni extensively at the Svāhā-utterance. (Thou art) controlling ruler in the world; thou art the controller, who is capable of controlling, holder capable of holding."² Similarly he takes the second cord. He similarly fastens the horse with it. He brings them along the back of the horse. At this time the son of the paternal aunt and the son of the maternal aunt fasten the dog with the cords of the horse. The harlot's son winds the cord round his left knee and stands by the side of the dog taking the pestle of Sidhraka wood. The Adhvaryu stands in the east together with the princes worthy of coach. The Brahman to the south together with a hundred cruel men of non-ruling class. The Hotṛ to the west together with a hundred charioteers and village-chiefs; the Udgātṛ towards the north together with a hundred attendants and accounts-officers. The horse and the dog are at the centre.

They go to the southern pond. The horse is made to enter into (the water) up to its breast with the three Anuvākas³: (i) "Heaven is thy back, earth the seat, trunk the midregion, sea the birth-place, the sun is thy eye, wind the vital breath, moon the ear, months and half-months the joints, seasons the limbs, year the greatness."⁴

1. TS VII.1.11.1; TBr III.8.3

2. TS VII.1.11.1

3. cf TBr III.9.4.8

4. TS V.7.25

वेष्टयित्वा सैध्रकेण मुसलेन श्वानमनूपतिष्ठते । अथाध्वर्युः पुरस्तात्प्रति-
 पद्यते सह शतेन तल्प्यानां राजपुत्राणाम् । ब्रह्मा दक्षिणतः सह
 शतेनाराजामुग्राणाम् । होता पश्चात्सह शतेन सूतग्रामणीनाम् । उद्रातोत्तरतः
 सह शतेन क्षत्तसंग्रहीतृणाम् । मध्ये ऽश्वः श्वा च । अथ दक्षिणं हृदम-
 भिप्रयान्ति । द्यौस्ते पृष्ठं क्रमैरत्यक्रमीद्वाज्याक्रान्वाजीति त्रिभिरनुवाकैरा-
 क्रोडादश्वमभिधावयन्ति । तमध्वर्युः पुरस्तात्प्रत्यङ्मुखस्तिष्ठन्प्रोक्षत्यनेना-
 श्वेन मेध्येनेष्ट्वायं राजा वृत्रं वध्यादिति । तस्यानु प्रोक्षणं शतं तल्प्या
 राजपुत्राः प्रोक्षन्ति । ब्रह्मा दक्षिणत उदङ्मुखस्तिष्ठन्प्रोक्षत्यनेनाश्वेन
 मेध्येनेष्ट्वायं राजाप्रतिधृष्योऽस्त्विति । तस्यानु प्रोक्षणं शतमराजान
 उग्राः प्रोक्षन्ति । होता पश्चात्प्राङ्मुखस्तिष्ठन् प्रोक्षत्यनेनाश्वेन
 मेध्येनेष्ट्वायं राजास्यै विशो बहुं वै बह्वश्वायै बह्वजाविकायै बहुव्रीहियवायै
 बहुमाषतिलायै बहुहिरण्यायै बहुहस्तिकायै बहुदासपुरुषायै रयिमत्यै
 पुष्टिमत्यै बहुरायस्पोषायै बहुसर्वधनायै राजास्त्विति । तस्यानु प्रोक्षणं
 शतं सूतग्रामण्यः प्रोक्षन्ति । उद्रातोत्तरतो दक्षिणामुखस्तिष्ठन्प्रोक्षत्यनेनाश्वेन
 मेध्येनेष्ट्वायं राजा सर्वमायुरेत्विति । तस्यानु प्रोक्षणं शतं क्षत्तसंग्रहीतारः
 प्रोक्षन्ति । दिग्भ्यो ऽश्वं समुक्षन्तीति ब्राह्मणम् । अथास्यैष पौंश्चलेयः
 सः शिष्टो भवति यदा त्वोपमीवाम्यथ शुनः प्रहरासीति । उपमीवत एष
 पौंश्चलेयः सैध्रकेण मुसलेन शुनः प्रहन्ति । तमत एवानुमन्त्रयते ॥५॥

(ii) "The horse agreeing with the *Viśve Devas* worthy of sacrifice has stepped beyond. (O horse) do thou lead us to the world of good-doers. May we rejoice in thy strength."⁵ (iii) "The steed has stepped upon the earth; the strong seat has made *Agni* his yoke-fellow; the steed has stepped upon the midregion; the strong steed has made *Vāyu* his yoke-fellow; the steed has stepped upon the heaven; the strong steed has made *Sūrya* his yoke-fellow. O horse, *Agni* is thy yoke-fellow; I contact thee; do thou lead me successfully. O horse, *Vāyu* is the yoke-fellow. I contact thee; do thou lead me successfully. O horse, *Āditya* is thy yoke-fellow; I contact thee, lead me successfully. Thou art the supporter of *Prāṇa*; do thou support my *Prāṇa*; thou art the supporter of *Vyāna*; do thou support my *Vyāna*; thou art the supporter of *Apāna*; do thou support my *Apāna*. Thou art the eye; grant me eye; thou art the ear; grant me ear; thou art life; grant me (long life)."⁶

Standing to the east and facing the west, the *Adhvaryu* sprinkles the horse with the formula, "May this king kill the enemy by sacrificing this horse worthy of sacrifice."⁶ Following his sprinkling the hundred princes worthy of coach sprinkle. Standing to the south and facing the north, the *Brahman* sprinkles with the formula, "May this king be unconquerable through this horse worthy of sacrifice."⁷ Following his sprinkling the hundred brave persons of non-ruling class. Standing to the west and facing the east, the *Hotṛ* sprinkles with the formula, "May this king be the king of these subjects possessing many cows, many horses, many goats and sheep, ample paddy and barley, ample beans and sesame, much gold, many elephants, many male servants, wealthy, prosperous, much abundance, ample wealth of all kinds."⁸ Following his sprinkling, the hundred charioteers and village-chiefs sprinkle. Standing to the north and facing the south, the *Udgātṛ* sprinkles with the formula, "May this king enjoy the entire span of life through this horse worthy of sacrifice."⁹ Following his sprinkling the hundred attendants and accounts-officers sprinkle. "They sprinkle the horse from all quarters," So says the *Brāhmaṇa*.¹⁰ The harlot's son is then instructed. "As soon as I hint thee, do thou strike at the dog." At the hint the harlot's son strikes at the dog with the pestle of *Sidhraka* wood. (The *Adhvaryu*) follows (the dog being struck).

5. TS V. 7.24

6. TS VII.5.19

7. TBr III.8.5.1

8. TBr III.8.5.3

9. TBr III.8.5.4

10. TBr III.8.5.1 reads *catvāra ṛtvijaḥ samukṣanti. ābhya evai'nam catasṛbhyo digbhyo'bhisamīrayanti.*

यो अर्वन्तं जिघांसति तमभ्यमीति वरुण इति । तमश्च-
स्याधस्पदमुपास्य दक्षिणापप्रावयति परो मर्तः परः श्वेति । अथास्य ब्रह्मा
हस्तं गृह्णाति ब्रह्मणो वा यजमानो ऽहं च त्वं च वृत्रहन्संबभूव सनिभ्य
आ । अरातीवा चिदद्रिवो ऽनु नौ शूर मंससतै भद्रा इन्द्रस्य रातय इति ।
अत्रैतमैषीकमभ्यूहं मौञ्जीभ्याः रज्जुभ्यामन्तयोरभिदधाति । तत्सह
वेतसशाखोपसंबद्धा भवति । तदेतेन शतं तल्प्या राजपुत्रा विविच्यन्ते ।
तेषामनु विवेकमितरे । द्वे अन्यतरमन्तः शते गृहीतो द्वे अन्यतरमन्तः शते ।
अथैनान्सः शास्त्यनेनैषीकेणाभ्यूहेनाभ्युदूहन्त इव पुरस्तात्प्रत्यञ्च-
मूर्मिणाश्चमभिधावयाता इति । अभिधाव्यमाने ऽध्वर्युर्यजमानं वाचयत्यभि
क्रत्वेन्द्र भूरध ज्मत्र ते विव्यड्महिमानः रजांसि । स्वेना हि वृत्रः शवसा
जघन्थ न शत्रुरन्तं विविदद्युधा त इति । अथैनः संवेष्ट्य दक्षिणापप्रावयति ।

XV.6

With the verse, "Varuṇa attacks him who attempts to kill the horse."¹ He pushes the dog below the legs of the horse and makes it flow away towards the south (with the latter part of the verse). "Man be away; the dog be away,"¹ The Brahman holds his (sacrificer's) hand or the sacrificer holds Brahman's hand with the verse, "O Vṛtra-killer, myself and you have been united for gains. O brave holder of the bolt, even the foe agrees with us. The gifts of Indra are good."¹ At this stage he ties the broom made of reeds with two cords of Muñja grass at the two ends. A twig of cane is fastened to it. By means of this the hundred princes worthy of coach are divided. Following their division other (hundreds) are also divided. Two hundreds hold one end; the other two hundreds the other end. He instructs them. "Do you cause the horse to be covered with a wave from east to west pulling him with the broom." While the horse is being covered with the wave, the Adhvaryu makes the sacrificer recite the verse, "Thou hast surpassed, O Indra, all with thy might on this earth; the worlds have not comprehended thy greatness. Thou hast slain Vṛtra with thy strength; no enemy has perpetrated thy end in battle."¹ Having wound the broom he causes it to flow away towards the south.

After having turned the horse by the right, he brings the horse to the shed with the verse, "O pronouncer, do thou carry back this horse to us by the same route by which the wind (horse) went towards the water the dear body of Indra."² The Adhvaryu follows him while reciting the former Stokīyās namely, "To Agni svāhā; to Soma svāhā; to Savitr svāhā; to Sarasvatī svāhā; to Pūṣan svāhā; to Bṛhaspati svāhā; to the rejoicing of water svāhā; to Vāyu svāhā; to Mītra svāhā; to Varuṇa svāhā; to all svāhā."³ He follows with this Anuvāka repeated again and again until the drops of water on the body of the horse cease. After having made the horse stand facing the east in front of the shed, the Adhvaryu, having reached there makes seven Sāvitra offerings with the formulas, "To Agni svāhā; to Vāyu svāhā; to Sūrya svāhā; thou art holy order; thou art holy order of the holy order; thou art truth; thou art truth of the truth; thou art the path of the holy order, shadow of the gods, the name of immortality; it is the truth that thou art Prajāpati; since in this horse there is fineness more than in gods, the divine subjects (i.e. Maruts) vie with the sun (=horse). Chousing the waters the wise one passes through like the active guardian, going around follows the cattle."⁴

1. TS VII.4.15.1
2. TS VII.4.20.1
3. TS VII.1.16; cf. TBr III.8.6
4. TS VII.1.20

अथैतमश्वं प्रदक्षिणमावर्त्य शालामानयति यद्वातो अपो अगमदिन्द्रस्य तनुवं प्रियाम् । एतः स्तोतरेतेन पथा पुनरश्वमावर्तयासि न इति । तमध्वर्युः पूर्वाभि स्तोकीयाभिरन्वैत्यग्रये स्वाहा सोमाय स्वाहेत्येतेनानुवाकेन पुनः पुनरभ्युपाकारं यावदस्य स्तोका उपरमन्ति । अथैतमश्वमग्रेण शालां प्राञ्चः स्थापयित्वा प्रपद्याश्वस्य सावित्राणि जुहोत्यग्रये स्वाहा वायवे स्वाहेति सप्त । अथ सावित्रमष्टाकपालं प्रातर्निर्वपति । आसाद्य पुरस्ताद्वागाञ्जुहोत्यग्रये स्वाहा स्वाहेन्द्राग्निभ्यामिति पञ्च । पुरस्तात्स्विष्ट-कृतस्त्रयोऽशीतिमश्वचरितान्युपजुहोतींकाराय स्वाहेंकृताय स्वाहेति । असमुदिते त्रयोदश प्रद्रावाञ्जुहोत्यायनाय स्वाहा प्रायणाय स्वाहेति । सा

Next morning the Adhvaryu pours out paddy for a cake on eight potsherds to Savitr. Having deposited it within the altar, he offers five pre-offerings with the formulas, "To Agni svāhā; to Indra-Agni svāhā; to Prajāpati svāhā; to Viśve Devas svāhā; to all deities svāhā."⁵ Before the Sviṣṭakṛt offering he offers eightythree "horse movements" with the formulas, "To *īm*-utterance svāhā; to the uttered *īm* svāhā; to the neighing one svāhā; to the neighing down one svāhā; to the snorting one svāhā; to one snorting forth svāhā; to the smell svāhā; to the smelt one svāhā; to expiration svāhā; to cross-breathing svāhā; to inspiration svāhā; to one being bound svāhā; to the bound one svāhā to one being untied svāhā; to one tied svāhā; to one about to run svāhā; to one having run svāhā; to one about to run svāhā; to one who has rested svāhā; to one who is about to rest svāhā, to the resting one svāhā; to one who has rested svāhā; to one who is about to sit svāhā; to one sitting svāhā; to one seated svāhā; to one about to seat seta, to one seated svāhā to one having seated svāhā; to one about to settle down svāhā; to one about to settle down svāhā; to one settled down svāhā; to one about to lie down svāhā; to one lying down svāhā; to one laid down svāhā; to one about to close the eyes svāhā; to one closing the eyes svāhā; to one who has closed down the eyes svāhā; to one about to sleep svāhā; to one sleeping svāhā; to one who has slept svāhā; to one about to be awake svāhā; to one being awake svāhā; to one awakened svāhā; to one about to keep awake svāhā; to one keeping awake svāhā; to one kept awake svāhā; to one desiring to listen svāhā; to one listening svāhā; to one who has listened svāhā; to one about to witness svāhā; to one witnessing svāhā; to one witnessed svāhā; to one about to go forth svāhā; to one going forth svāhā; to one going up svāhā; to one about to roll out svāhā; to one rolling out svāhā; to one rolled out svāhā to one about to get up svāhā; to one getting up svāhā; to one got up svāhā, to one about to shake svāhā; to one shaking svāhā; to one shaken up svāhā; to one about to step up svāhā; to one stepping up svāhā; to one stepped up svāhā; to one about to rush out svāhā; to one rushing out svāhā; to one rushed out svāhā; to one about to scratch svāhā; to one scratching svāhā; to one scratched svāhā; to one about to rub svāhā, to one rubbing svāhā; to one rubbed svāhā; svāhā to what he eats; svāhā to what he drinks; svāhā to what he urinates; svāhā to what he excretes; to semen virile svāhā; to offspring svāhā; to procreation svāhā; to all svāhā."⁶ Before the conversation with the Āgnīdhra prior to the Śamyuvāka, he offers thirteen Pradrāva offerings respectively with the formulas, "To the going svāhā; to the advancing svāhā; to the running svāhā; to the run up svāhā; to the *śu*-utterance svāhā; to the *śu*-uttered svāhā; to the running svāhā; to the running

5. TS VII.1.12.1

6. TS VII.1.19

प्रसिद्धेष्टिः संतिष्ठते । अथैतमश्वं प्रदक्षिणमावर्त्य पूर्वया द्वारा शालां
प्रपाद्यान्तर्वेदि प्राञ्चं स्थापयित्वाह ॥ ६ ॥

यद्वा इदमाहुः पदेपदे ह वा अश्वस्य मेध्यस्याध्वर्युर्जुहोतीहैव वयं
तद्वोष्यामो यथानः पदेपदे हुतं भविष्यतीति । तस्य पत्सु धृतीर्जुहोत्यक्षण्या
वा पर्यारिणीर्वेह धृतिः स्वाहेह विधृतिः स्वाहेह रन्तिः स्वाहेह रमतिः
स्वाहेति । अथैनं प्राञ्चमुत्क्रामय्य प्रोक्षति प्रजापतये त्वेति पुरस्तादिन्द्राग्निभ्यां
त्वेति दक्षिणतो वायवे त्वेति पश्चाद्विश्वेभ्यस्त्वा देवेभ्य इत्युत्तरतो
देवेभ्यस्त्वेत्यधस्तात्सर्वेभ्यस्त्वा देवेभ्य इत्युपरिष्ठात् । अथैनमतिप्रोक्षेण
प्रोक्षति कृष्यै त्वा क्षेमाय त्वा रय्यै त्वा पोषाय त्वा पृथिव्यै त्वान्तरिक्षाय
त्वा दिवे त्वा सते त्वासते त्वाद्ध्यस्त्वौषधीभ्यस्त्वा विश्वेभ्यस्त्वा भूतेभ्य
इति । अथास्य रूपाणि जुहोत्यञ्ज्येताय स्वाहाञ्जिसक्थाय स्वाहा कृष्णाय
स्वाहा श्वेताय स्वाहेत्येताभ्यामनुवाकाभ्याम् । अथास्योपोत्था-
याश्वनामभिर्दक्षिणं कर्णमाजपति विभूर्मात्रा प्रभूः पित्राश्चो ऽसि हयो
ऽस्यत्यो ऽसि नरो ऽस्यर्वासि सप्तिरसि वाज्यसि वृषासि नृमणा असि

forward svāhā; to one springing forward svāhā; to one springing away svāhā; to one advancing svāhā; to one fast advancing svāhā; to all svāhā."⁷

The Iṣṭi comes to a close in the prescribed manner. After having turned the horse by the right, having made it enter the shed by the eastern door and having made it stand facing the east within the altar, he says :

XV.7

"Then they say, the Adhvaryu makes offerings on each of the legs of the horse to be sacrificed, here (on the legs) we shall offer so that it will be offered for us at every step." He offers Dhṛti-offerings on its legs transversely or going around respectively with the formulas, "Here stability svāhā; here keeping apart svāhā; here joy svāhā; here delight svāhā."¹ Having made it step to the east, he sprinkles it—"For Prajāpati thee" in front, "For Indra-Agni thee" towards the south, "for Vāyu thee" towards the west; "for Viśve Devas thee" towards the north; "for gods thee" below; "for all gods" above. He sprinkles it with an extra formula, "For cultivation thee; for welfare thee; for wealth thee; for prosperity thee, for earth thee; for midregion thee; for heaven thee; for existing thee; for non-existing thee; for waters thee; for plants thee; for all beings thee."²

He then offers the forms of the horse with the two Anuvākas :-(i) "To the glossy variegated one svāhā; to the glossy-thighed one svāhā; to the white-footed one svāhā; to the white humped one svāhā; to one with white openings svāhā; to the white-backed one svāhā; to the white-shouldered one svāhā; to the flower-eared one svāhā; to the white-lipped one svāhā; to the white-browed one svāhā; to one with white buttocks svāhā; to the white shining one svāhā; to the glossy svāhā; to the marked one svāhā; to the black-kneed svāhā; to the black-speckled one svāhā; to the red-speckled one svāhā; to the ruddy-speckled one svāhā; to such one svāhā; to of what kind svāhā; to of such kind svāhā; to the similar one svāhā; to the dissimilar one svāhā; to the very similar one svāhā; to the form svāhā; to all svāhā"³ (ii) "To the black one svāhā; to the white one svāhā; to the tawny one svāhā; to the spotted one svāhā; to the ruddy one svāhā; to the yellow one svāhā; to the brown one svāhā; to the ichnomon (-coloured one) svāhā; to the ruddy one svāhā; to the purple one svāhā; to the black one svāhā; to the dark blue one svāhā; to the dark black one svāhā; to the fair-shaped one svāhā; to one of like form svāhā; to one of different form svāhā; to one of a similar form svāhā; to one of matching form svāhā; to the tawny one

7. TS VII.1.13

1. TS VII.1.12

2. Formula not traced.

3. TS VII.3.17

ययुर्नामासीति । अथैनमुपतिष्ठत आदित्यानां पत्वान्विहीति । अथैनं
 रशनाभ्यामुत्सृजति भूरसि भुवे त्वा भव्याय त्वा भविष्यते त्वा विश्वेभ्यस्त्वा
 भूतेभ्य इति । अथैनं देवताभ्यः परिददाति देवा आशापाला एतं देवेभ्यो
 ऽश्वं मेधाय प्रोक्षितं गोपायतेति । अत्रास्मा एतानपरिमितान्निरमणान्नि-
 रष्टानुपावसृजन्ति । अत्रैनमेतानि चत्वारि शतानि गोपृणामनुयुञ्जते
 प्रास्तकवचा विततवरूथा यथा युद्धाय तथा । तेभ्यः पक्काशनं प्रसौति
 ॥ ७ ॥

स आह ब्राह्मणाश्च राजानश्च यस्येमे पक्काशनमुपावहरिष्यन्ते मयाप्रसूता
 मोपवादिष्टेति । स आह ब्राह्मणाश्च राजानश्च बहिर्देवयजनाद्वाहनं
 व्युदचध्वं यस्यायं वडबाभिः सःसृज्यते सर्वस्वं तं ज्यास्यन्तीति । ते
 बहिर्देवयजनाद्वाहनं व्युदचन्ते । अथैश्वैव साण्डैश्चरन्त्यश्वतरैश्च । न
 वडबाभिर्नाश्वतरीभिः । अथैतौ वीणागाथिनावतिप्रगृहीतः । अथैष
 ब्राह्मणो वीणागाथी गायतीत्यददा इत्ययजथा इत्यपचथा इत्येवं मिश्रास्तिस्रो
 गाथाः कामचारो ऽश्वस्य । स्नानाच्चैवैनं गोपायन्ति वाहनाच्च । अथ
 यद्यश्वमुपतपद्विन्दत्याग्रेयो ऽष्टाकपालः सौम्यश्चरुः सावित्रो ऽष्टाकपालः
 पौष्णश्चरुः रौद्रश्चरुरिति । अथ यदि नागच्छत्यग्रेये वैश्वानराय द्वादशकपालो
 मृगाखर इति । अथ यदि वडबाभिः सःसृज्यते ऽग्रेये ऽहोमुचे
 ऽष्टाकपालः सौर्यं पयो वायव्य आज्यभागः । यद्यभिवाति रौद्रः । यदि
 स्नावः पौष्णः । यद्यप्सु वारुणः । यदि काणः सौर्यः । एतासामार्तीनां यां

svāhā; to the pale red one svāhā; to the speckled one svāhā; to the speckled-thighed one svāhā; to all svāhā."⁴

Approaching it, he murmurs in the right ear of the horse the horse-names; "Thou art plentiful through thy mother; powerful through thy father; thou art a horse; thou art a steed; thou art a runner; thou art a male; thou art a speedy one; thou art a servant; thou art a strong one; thou art a stallion; thou art kind to men; thou art Yayu by name."⁵ Then he prays to him with the formula, "Do thou pass on along the route of the Ādityas."⁵ He then releases it from the two cords with the formula, "Thou art Bhūh; for the past thee; for the passing thee; for the going to be thee; for all beings thee."⁵ He gives it over to the deities with the formula, "O Gods, guardians of the quarters, do you guard for gods this horse sprinkled for the sacrifice."⁵ With this horse are released many horses which are aged and emasculated. Four hundred guardians equipped with armours and warlike preparations, as if they had prepared themselves for battle are sent after him. He gives directions with regard to the cooked food to be served to them.

XV.8

He says, "O brāhmaṇas and royal persons, do you not speak ill of him without my permission from whom they will fetch the cooked food." Again he says, "O brāhmaṇas and royal persons, do you lead the wagon of chariot outside the Devayajana. One with whose mares this (horse) copulates will lose all his belongings. They disperse the wagon outside the Devayajana. The horse roams in company with young horses and mules, not with mares and female mules. The two lute-players grasp each other beyond. The brāhmaṇa lute-player sings three Gāthās mixed as "You gave away this; you performed such and such sacrifice; you cooked so much food."

The horse roams at will. It is guarded against bath and the wagon of chariot. If the horse falls ill, one should perform an Iṣṭi with a cake on eight potsherds to Agni, cooked rice to Soma, a cake on eight potsherds to Savitr, cooked rice to Pūṣan, and cooked rice to Rudra. If it does not come back there should be a cake on twelve potsherds to Vaiśvānara Agni in the den of a wild animal. If it is mixed with mares, there should be cake on eight potsherds to Arīhomuc Agni, milk to Sūrya and clarified butter to Vāyu. If wind blows over,¹ there should be (cooked rice) to Rudra. If there is morbid flow,² there should be (cooked rice) to Pūṣan. If (it falls)

4. TS VII.3.18

5. TS VII.1.12

1. ĀpŚS XX.7.11 mentions the contingency 'if the great god (Rudra) attacks.'

2. Instead of *śrāva* ĀpŚS XX.7.10 reads *lonā*.

कां च न्येति । सकृत्त्वेव प्रायश्चित्तिः । अथ यो ऽस्य सदश्चानां
सत्तमस्तमुत्सृजति । अथातो रशनाभ्यामेव प्रतिपद्यते । समानं कर्मा
परिदानात् ॥ ८ ॥ द्वितीयः ॥

उत्सृज्याश्वं वैश्वदेवान्यशूनालभन्ते । तेषां पशुपुरोडाशाननुवर्तन्ते
वैश्वदेवहवींषि । वैश्वदेवहवींषि वैवैषां पशुपुरोडाशा भवन्ति ।
ताननुवर्तते मध्यमा सावित्री । प्रसिद्धाः पशवः संतिष्ठन्ते । अथापराह्णे
सवित्र आसवित्रे पुरोडाशं द्वादशकपालं निर्वपति । सा प्रसिद्धेष्टिः
संतिष्ठते । अथ पौर्णमासवैमृधाभ्यामिष्ट्वा प्रसिद्धं निवर्तयते । अथैतौ
वौणागाथिनावतिप्रगृहीतः । अथैष राजन्यो वीणागाथी गायतीत्यजिना
इत्ययुध्यथा इत्यमुं संग्राममहन्नित्येवं मिश्रास्तिस्रो गाथाः । प्रातरग्निहोत्रे
हुते ब्राह्मणो वीणागाथी गायति सायमग्निहोत्रे हुते राजन्यः । तावेवमेव
संवत्सरं गायतः । अथ सावित्रमष्टाकपालं प्रातर्निर्वपति । आसाद्य
पुरस्ताद्वागाञ्जुहोत्यसमुदिते धृतीश्च जुहोति प्रद्रावांश्च जुहोति । सा
प्रसिद्धेष्टिः संतिष्ठते । अथ मध्यंदिने सवित्रे प्रसवित्रे पुरोडाशमेकादशकपालं
निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथापराह्णे सवित्र आसवित्रे
द्वादशकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ श्वो भूते
सावित्रीभिरेव प्रतिपद्यते । स एवमेव सावित्रीभिरहरहर्यजमानश्चतुरो मास
एति काममिष्ट्या कामं पशुबन्धेन कामं यवाग्रयणेन । अथ चतुर्षु मासेषु
पर्यवेतेषु सावित्रेष्ट्येष्ट्वा वरुणप्रघासान्यशूनालभन्ते ॥ ९ ॥

in water, there should be (cooked rice) to Varuṇa. If it becomes blind in one eye,³ there should be (cooked rice) to Sūrya. Whatever of these miseries it meets with, the expiation should be once only. The sacrificer sends out that horse which is the best one. Hereafter the Adhvaryu commences the further procedure with the two cords (relating to the fastening of the horse). The procedure up to the giving over (of the horse to deities) is similar.⁴

XV.9

After the horse is sent off, animals are offered to Viśve Devas. The offering of the Paśupuroḍāśas pertaining to them is followed by the Vaiśvedeva oblations,¹ Or Vaiśvedeva-oblations themselves become the Paśupuroḍāśas of the animals. The middle Iṣṭi for Savitr follows them. The animal-offerings come to a close in the prescribed manner. In the afternoon the Adhvaryu offers a cake on twelve potsherds to Āsavitr Savitr. That Iṣṭi is concluded in the prescribed manner. After having performed the full-moon and the Vaimṛdha sacrifices, the sacrificer gets his hair cut in the prescribed manner. The two lute-players grasp each other beyond. The lute-payer of the ruling class sings three mixed Gāthās, "Thus did you conquer; thus did you fight; thus did you win the battle." The brāhmaṇa lute-player sings after the morning Agnihotra has been offered; the one of the ruling class after the evening Agnihotra has been offered. In this way they continue to sing throughout the year.

In the morning the Adhvaryu offers a cake on twelve potsherds to Savitr. Having placed the oblation (within the altar) the Adhvaryu offers the pre-offerings. Before the conversation with the Āgnīdhra prior to the Śamyuvāka, he offers Dhṛti and Pradrāva offerings.¹ The Iṣṭi comes to a close in the prescribed manner. At midday he offers a cake on eleven potsherds to Prasavitr Savitr. The Iṣṭi is concluded in the prescribed manner. In the afternoon he offers a cake on twelve potsherds to Āsavitr Savitr. The Iṣṭi comes to a close in the prescribed manner. Next day he starts the procedure with offerings to Savitr. In this manner the sacrificer passes four months with Sāvitra offerings, may be by Iṣṭis or animal-sacrifices or Āgrayana of barley. At the expiry of four months he performs an Iṣṭi to Savitr and offers animals pertaining to the Varuṇapraghāsaparvan.

3. *andha* according to ĀpŚS X.7.18

4. cf. BaudhŚS XV.6-7

1. cf. BaudhŚS V.1

तेषां पशुपुरोडाशाननुवर्तन्ते वरुणप्रघासहवींषि । वरुणप्रघासहवींषि वैवैषां पशुपुरोडाशा भवन्ति । ताननुवर्तते मध्यमा सावित्री । प्रसिद्धाः पशवः संतिष्ठन्ते । अथापराह्णे सवित्र आसवित्रे पुरोडाशं द्वादशकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ पौर्णमासवैमृधाभ्यामिष्ट्वा प्रसिद्धं निर्वर्तयते । अथ श्वो भूते सावित्रीभिरेव प्रतिपद्यते । स एवमेव सावित्रीभिरहरहर्यजमानो ऽपरांश्चतुरो मास एति काममिष्ट्या कामं पशुबन्धेन कामं श्यामाकाग्रयणेन । अथ चतुर्षु मासेषु पर्यवेतेषु पौर्णमास्या उपवसथ आनीकवतं पशुमालभते । तस्य पशुपुरोडाशमनुवर्तत आनीकवतः हविः । आनीकवतो वैवास्य पशुपुरोडाशो भवति । तमनुवर्तते प्रथमा सावित्री । प्रसिद्धः पशुः संतिष्ठते । अथ मध्यंदिने सांतपनं पशुमालभते । तस्य पशुपुरोडाशमनुवर्तते सांतपनः हविः । सांतपनो वैवास्य पशुपुरोडाशो भवति । तमनुवर्तते मध्यमा सावित्री । प्रसिद्धः पशुः संतिष्ठते । अथापराह्णे सवित्र आसवित्रे पुरोडाशं द्वादशकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ सायं गृहमेधीयेन चरति । अथापररात्रे पूर्णदर्व्येण चरति । अथ प्रातः क्रैडिनं पशुमालभते । तस्य पशुपुरोडाशमनुवर्तते क्रैडिनः हविः । क्रैडिनो वैवास्य पशुपुरोडाशो भवति । तमनुवर्तते प्रथमा सावित्री । प्रसिद्धः पशुः संतिष्ठते । अथ मध्यंदिने साकमेधान्पशूनालभन्ते ॥ १० ॥

तेषां पशुपुरोडाशाननुवर्तन्ते महाहवींषि । महाहवींषि वैवैषां पशुपुरोडाशा भवन्ति । ताननुवर्तते मध्यमा सावित्री । प्रसिद्धाः पशवः संतिष्ठन्ते । अथापराह्णे पितृयज्ञेन चरति । पितृयज्ञेन चरित्वा त्रैयम्बकैश्चरति । त्रैयम्बकैश्चरित्वादित्यं पशुमालभते । तस्य पशुपुरोडाशमनुवर्तत आदित्यः हविः । आदित्यो वैवास्य पशुपुरोडाशो भवति । तमनुवर्तत उत्तमा

XV.10

The Varuṇapraghāsa oblations¹ follow the Paśupuroḍāśas pertaining to them. Or the Varuṇapraghāsa oblations take the place of the Paśupuroḍāśas. The midday Iṣṭi for Savitr follows them. The animal-sacrifices come to a close in the prescribed manner. In the afternoon he offers a cake on twelve potsherds to Āsavitr Savitr. The Iṣṭi comes to a close in the prescribed manner. Having performed the Full-moon and the Vaimṛdha sacrifices, he gets his hair trimmed in the prescribed manner. Next day he begins with the Sāvitra sacrifices. In this way offering Sāvitra oblations every day, the sacrificer passes four months, may be by offering Iṣṭis or animal-sacrifices or Āgrayaṇa sacrifice of Śyāmāka.

At the expiry of four months he offers an animal to Anīkavant Agni on the Upavasatha day of the Full-moon sacrifice. The oblation to Anīkavant Agni² follows its Paśupuroḍāśa offerings. Or the oblation for Anīkavant Agni takes the place of the Paśupuroḍāśa. The first Iṣṭi for Savitr follows it. The animal-sacrifice is concluded in the prescribed manner. At midday he offers an animal to Sāmtapana Maruts. The oblation to Sāmtapana Maruts³ follows the Paśupuroḍāśa offering. Or the oblation to Sāmtapana Maruts takes the place of its Paśupuroḍāśa. The midday Iṣṭi for Savitr follows it. The animal-sacrifice is concluded in the prescribed manner. In the afternoon he offers a cake on twelve potsherds to Āsavitr Savitr. The Iṣṭi is concluded in the prescribed manner. In the evening he performs an Iṣṭi for Gr̥hamedhīya Maruts.² In the latter part of the night he makes the Pūrṇadarvya offering.² In the morning he offers an animal to Krīḍin Maruts. The oblation for Krīḍin Maruts² follows its Paśupuroḍāśa. Or the oblation to Krīḍin Maruts takes the place of the Paśupuroḍāśa. The first Iṣṭi for Savitr follows it. The animal-sacrifice comes to a close in the prescribed manner. At midday the animals pertaining to the Sākamedhaparvan² are offered.

XV.11

The Mahāhavis oblations follow their Paśupuroḍāśas. Or the Mahāhavis oblations take the place of their Paśupuroḍāśas. The middle Iṣṭi for Savitr follows them. The animal-offerings are concluded in the prescribed manner. In the afternoon he performs the Pitṛyajña.¹ After having performed the Pitṛyajña he makes the Tryambaka offerings.² After having gone through the Tryambaka

1. cf. BaudhŚS V.5

2. cf. BaudhŚS V.10

1. cf. BaudhŚS V.11

2. cf. BaudhŚS V.16

सावित्री । प्रसिद्धः पशुः संतिष्ठते । अथ पौर्णमासवैमृधाभ्यामिष्ट्वा प्रसिद्धं निवर्तयते । अथ श्वो भूते सावित्रीभिरेव प्रतिपद्यते । स एवमेव सावित्रीभिरहरहर्यजमानो ऽर्धचतुर्थान्मास एति काममिष्ट्या कामं पशुबन्धेन कामं ब्रीह्याग्रयणेन । अथामावास्याया उपवसथीये ऽहन्सावित्र्येष्ट्येष्ट्याग्रिकानि सावित्राणि हुत्वोखाः संभृत्य पशुशीर्षाणि च वायव्यं पशुमालभते । तस्य प्राजापत्यस्तूपर उपालम्भ्यो भवति । तयोः प्रसिद्धं वपाभ्यां चरित्वा पशुपुरोडाशौ निर्वपति । तावनुवर्तते मध्यमा सावित्री । प्रसिद्धौ पशू संतिष्ठेते । अथापराह्णे सवित्र आसवित्रे पुरोडाशं द्वादशकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ श्वो भूते सावित्रीभिरेव प्रतिपद्यते । स एवमेव सावित्रीभिरहरहर्यजमान एतमर्धमासमेति काममिष्ट्या कामं पशुबन्धेन । अथ चतुर्षु मासेषु पर्यवेतेषु सावित्र्येष्ट्येष्ट्वा ॥ ११ ॥

शुनासीरीयान्यशूनालभन्ते । तेषां पशुपुरोडाशाननुवर्तन्ते शुनासीरीयहवींषि । शुनासीरीयहवींषि वैवैषां पशुपुरोडाशा भवन्ति । ताननुवर्तते मध्यमा सावित्री । प्रसिद्धाः पशवः संतिष्ठन्ते । अथापराह्णे सवित्र आसवित्रे पुरोडाशं द्वादशकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ पौर्णमासवैमृधाभ्यामिष्ट्वा यजमानायतन उपविश्य त्रेण्या शलल्या लोहितायसस्य च क्षुरेण शीर्षन्नि च वर्तयते परि च वपते पुरस्तादेवाग्रे ऽथ दक्षिणतो ऽथ पश्चादथोत्तरतो ऽथोपरिष्टात् । संतिष्ठन्ते चातुर्मास्याः पशवः संतिष्ठन्ते सावित्र्यः ॥ १२ ॥ तृतीयः ॥

अथाश्वशालायामश्वं निग्रथन्ति । अथैनं तीर्थादानीय पवयित्वा त्रिहविषमग्निदीक्षणीयामिष्टिं निर्वपति । तस्यै तावन्त्युत्सीदन्ति यावन्ति

offerings he offers an animal to Āditya. The oblation to Āditya follows its Paśupuroḍāśa. Or the oblation to Āditya takes the place of the Paśupuroḍāśa. The Iṣṭi for Savitr follows it. The animal-offering is concluded in the prescribed manner. After having performed the Full-moon and the Vaimṛdha sacrifices, the sacrificer gets his hair trimmed. Next day he commences the ritual with the oblations to Savitr. In this way offering the oblations to Savitr every day, the sacrificer passes on three and a half months, may be by Iṣṭis or animal-sacrifices or the Āgrayaṇa sacrifice of paddy.

On the Upavasatha day of the New-moon sacrifice, having performed the Iṣṭi for Savitr, having offered oblation to Savitr as prescribed for the fire-altar, the Adhvaryu prepares the cauldrons, procures the heads of animals and offers an animal to Vāyu. A hornless goat is also to be offered to Prajāpati. Having offered their omenta in the prescribed manner, he offers the two Paśupuroḍāśas. The middle Iṣṭi for Savitr follows them. The animal-offerings are concluded in the prescribed manner. In the afternoon he offers a cake on twelve potsherds to Āsavitṛ Savitr. The Iṣṭi comes to a close in the prescribed manner. Next day he commences with the offerings to Savitr. In a similar manner offering oblations to Savitr every day, the sacrificer passes on the half month, may be Iṣṭis, of animal-sacrifices. After four months are passed over, having performed an Iṣṭi for Savitr.

XV.12

The animals prescribed for the Śunāsīriyaparvan are offered. The Śunāsīriya oblations¹ follow their Paśupuroḍāśas. Or the Śunāsīriya oblations take the place of their Paśupuroḍāśas. The middle Iṣṭi for Savitr follows them. The animal-offerings are concluded in the prescribed manner. In the afternoon the Adhvaryu offers a cake on twelve potsherds to Āsavitṛ Savitr. The Iṣṭi is concluded in the prescribed manner. Having performed the Full-moon and the Vaimṛda sacrifices and having sat down in his seat, the sacrificer gets his hair on his head trimmed by means of three-stripped quill of a porcupine and a razor of bronze, and shave around—first in front, then towards the south, then towards the west, then towards the north and then on the top. The Cāturmāsya animal-sacrifices and the Iṣṭis to Savitr are thus concluded.

XV.13

The Horse is fastened in the horse-shed. Having brought it back from the pond and having purified, the Adhvaryu performs the Agnidīkṣaṇīyā Iṣṭi of three

1. cf. BaudhŚS V.18

दीक्षणीयायाः । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्ङाद्रुत्य पत्नीः संयाज्य
 प्राडेत्य ध्रुवामाप्याय्य त्रीणि पूर्वाणि वैश्वदेवानि जुहोति स्वाहाधिमाधीताय
 स्वाहेति । अथ सप्त प्राणाहुतीर्जुहोति प्राणाय स्वाहा व्यानाय स्वाहेति ।
 एकविंशिनीं दीक्षां जुहोति पृथिव्यै स्वाहान्तरिक्षाय स्वाहेति ।
 पञ्चाध्वरदीक्षाहुतीर्जुहोति षडग्निदीक्षा एकामृतुदीक्षां भुवो देवानां कर्मणेति ।
 सप्ताहान्येतयेष्ट्या यजत इति । स त्रीणित्रीण्येव पूर्वाणि वैश्वदेवानि
 जुहोत्युत्तरामुत्तरामृतुदीक्षाम् । द्वे अन्तत ऋतुदीक्षे जुहोति महीम् षु
 सुत्रामाणमिति । एतदेवाहर्दीक्षते । संवत्सरमुख्यं बिभर्ति ।
 द्वादशोपसदः । अत्रैनमेता यथाम्रातं विशः पर्यवस्यन्ति । नेदीय एनमेते
 कर्मकृत उपसंगच्छन्ते तक्षाणश्च रथकृतश्च मयस्कृतश्च कुलालाश्च द्वयाः
 कर्माणा नखकृतः सप्तमे । अथैतास्तक्ष्णः सञ्शास्ति ॥ १३ ॥

oblations.¹ At it those rites are left out which are left out at the Dikṣaṇīyeṣṭi.² Having turned by the right, having hastened to the west, having offered the Patnīsaṁyājas, having gone to the east and having swollen the Dhruvā ladle, the Adhvaryu offers the three prior Vaiśvadeva offerings with the formulas, "Svāhā (I offer) to the meditated upon, to the mind svāhā; (I offer) to the meditated upon, to the mind svāhā; (I offer) to mind to Prajāpati svāhā."³ He then offers seven Prāṇa-offerings with the formulas "To Prāṇa svāhā; to Vyāna svāhā"⁴ He offers twentyone Dikṣā-offerings with the formulas "To earth svāhā; to the midregion svāhā; to the heaven svāhā; to Agni svāhā; to Soma svāhā; to Candramas svāhā; to the day svāhā; to the night svāhā; to the straight one svāhā; to the good one svāhā; to good stability svāhā; to the hunger svāhā; to satisfaction svāhā; to the disease svāhā; to the winter svāhā; to the cold svāhā; to the hot svāhā; to the forest svāhā; to the Svarga svāhā; to the world svāhā; to all svāhā."⁵

He offers five offerings at the initiation for a Soma-sacrifice,⁶ six at the initiation for the piling up of the fire-altar⁷ and one Ṛtudikṣā with the formula, "Thou hast come into being by the toil the work of gods. Thou art the way to the holy order. I yoke thee as deity with the gods Vasus and the Gāyatra metre. I initiate thee with the spring oblation."⁸ The sacrificer continues to perform this Iṣṭi for seven days. (Each time) he offers only three Vaiśvadeva oblations and one Ṛtudikṣā in the successive order.⁹ Finally he offers two Ṛtudikṣās with the verses *mahīm ū su....*¹⁰ and *sutrāmāṇam....*¹⁰ The sacrificer gets initiated on the very day (of the last Dikṣaṇīyeṣṭi). He maintains the fire in the cauldron for a year. There should be twelve Upasad days. The settlers assemble around him as mentioned. The artisans come close to him—carpenters, chariot-makers, leather-workers, potters, two types of smiths (for iron and gold) and receptacle-makers¹¹ the seventh (group). He instructs the carpenter :

1. cf. BaudhŚS X.12
2. cf. BaudhŚS VI.3
3. TS VII.3.15
4. TS VII.4.21
5. TS VII.1.17
6. cf. BaudhŚS VI.4
7. cf. BaudhŚS X.13
8. TS VII.1.18.1
9. TS VII.1.18.1-2
10. TS VII.1.18.2; I.5.11.5
11. *nakhakṛtāḥ* ?

एकशतं बैल्वानि दार्वाचितानि छिन्दत तानि प्रवकलानि कृत्वावचायं
 चिनुतैकविंशतिं यूपान्छिन्दतैकविंशत्यरत्नीन् राज्जुदालमग्निष्ठं
 पौतुद्रवावुपस्थावानौ षट् बैल्वान् षट् खादिरान् षट् पालाशान्पालाशमुपशयं
 पालाशं पालीवतं पालाशं विशालयूपमेकतयानि दारुमयाणि पात्राणि
 कुरुत षट्त्रिंशतः सुवान्दीर्घदण्डान् षट्त्रिंशतमनुवेषान्दीर्घ-
 दण्डांश्चत्वारि वाष्टौ वेन्द्राणसानि चतुश्चक्राणि बृहच्चक्राणि यथा समानि
 यूपग्रैः स्युरपरिमितान्यारोहणमहानसानि कुरुतैकं वैतसं कटं कुरुताश्च-
 स्योपस्तरणायेति । अथैतान् रथकृतः सःशास्ति स्वरथं कुरुतापरि-
 मितान् रथान्कुरुतेति । अथैतान्मयस्कृतः सःशास्त्यपरिमितं चर्मण्यं
 कुरुतेति । अथैनान्कुलालान्सःशास्ति यथैकविंशतिविधायाग्रय
 एवमिष्टकाः कुरुत तिस्रो महतीः कुम्भीः कुरुत यथाश्वं तूपरं
 गोमृगमित्येतान्साङ्गाञ्छ्रपयेयुःपरिमिता स्थालीः कुरुतेति ॥ १४ ॥

अथैतान्कालायस्कृतः सःशास्ति सायकं कुरुत सिक्त्रिमं कल्पोदकं
 कृष्णं कृष्णात्सरुः सुवर्णः सुवर्णत्सरुं चतुरः कालायसान्लोहाय-
 सत्सरुःश्चतुरो लोहायसान्कालायसत्सरुष्वष्टत्रिंशतः सुवर्णात्रजतत्सरुन्
 षट्त्रिंशतः रजतान्सुवर्णत्सरुःस्त्रीणि च शतानि त्रयस्त्रिंशतं च
 सौवर्णानां सूचीनां त्रीणि च शतानि त्रयस्त्रिंशतं च राजतानां त्रीणि च
 शतानि त्रयस्त्रिंशतं च सीसानामेकं कालायसस्य कमण्डलुं कुरुताश्चतेज्यै
 श्रपणायेति । अथैतान्सुवर्णकृतः सःशास्ति परःशतः शतपलान्निष्कान्कुरुत
 सुवर्णरजते महिम्नोः पात्रे कुरुतैकतयानि सौवर्णानि पात्राणि कुरुत
 यावत्यः पत्नयस्तावतः सौवर्णानुपशयान्कुरुत रजतग्रन्थीन् राजतान्वा
 सुवर्णग्रन्थीन्यावत्यः पत्नयस्तावन्ति सौवर्णानि कुम्बकुरीराणि कुरुत
 रजतशङ्खानि राजतानि वा सुवर्णशङ्खानि यावत्यः पत्नयस्तावतः सौवर्णान्क-

XV.14

"Do you cut off one hundred and one heaps of the wood of *Aegle marmelos*; having removed their bark¹ arrange separate heaps.² Cut off twentyone sacrificial posts each twentyone aratnis high,—one standing near the (Āhavanīya) fire of the wood of *Cordia myxa*, two by its sides of the wood of *Pinas deodara*, six of *Aegle marmelos*, six of *Acasia catechu*, six of *Butea Frondosa*, one lying down of *Butea Frondosa*, the Pātnīvata of *Butea frondosa*; a big sacrificial post of *Butea Frondosa*; prepare wooden implements of each category : thirtysix spoons with long hands, thirtysix fire-stirring sticks with long hands, four or eight big carts (?) with four big wheels each so that they may be at the same height as the tips of the sacrificial posts, prepare a large number of carriages and wagons; prepare a mat of cane for the bed of the horse." He instructs the chariot-makers, "Do you prepare the special chariot as also the other ones." He instructs the leather-makers, "Do you prepare a large quantity of leather goods." He instructs the potters "Do you prepare as many bricks as may be adequate for piling up a fire-altar measuring an area of twentyone Puruṣas, three big jars, and numerous vessels adequate for (cooking the organs of) the horse, hornless goat and Gayal together with the subordinate animals."

XV.15

He instructs the smiths, "Do you prepare a tempered arrow with three tips,¹ a black one with black hand, a gold one with golden hand, four iron-arrows with bronze hands, four bronze arrows with iron hands, thirtysix golden arrows with silver hands, thirtysix silver arrows with golden hands, three hundred and thirtythree gold needles, three hundred and thirtythree silver needles, three hundred and thirtythree of lead, a water-pot of iron for cooking the blood of the horse. He instructs the goldsmiths, "Do you prepare gold coins numbering more than a hundred and weighing a hundred Palas each, a gold and a silver Mahiman cups, prepare golden pots of a single variety, prepare as many subsidiary pots as the royal sacrificer's queens with silver knots or silver subsidiary pots with golden knots, as

1. *Pravakalāni* is of unknown meaning according to Caland. *Vakala* (TBr III.7.4) means a bark.
2. The text reads *acāyam cinuta*. *acāyam* is uncertain according to Caland, It may be *avacāyam* which finds support in the recorded variants. The word also occurs in BaudhŚS XV.19.
1. Caland reads *sittimaṅkalpodakam*. He is not sure about this reading which is found in one manuscript. He has recorded two variants. VādhŚS XI.8.24 reads *sāyakaḥ siktrimah*. I am inclined to adopt this reading. I have given its probalbe meaning of which I am not sure. There is no paralllel to *kalpodaka* in the VādhŚS.

मण्डलून्कुरुत रजतरास्त्रान् राजतान्वा सुवर्णरास्त्रानेकः सौवर्णं विधवनं
 कुरुत त्रीणि सौवर्णानि धवित्राणि कुरुत रजतदण्डानि राजतानि वा
 सुवर्णदण्डानि सहस्रः सौवर्णान्काचान्कुरुत सहस्रः राजतान्सहस्रः
 सामुद्रान्हिरण्मयं कशिपु हिरण्मयं पड्बीशः हिरण्मयं संदानमिति
 ॥ १५ ॥

अथैतान्नखकृतः सःशास्त्यपरिमितान्यष्टमानि कुरुतेति । अथा-
 स्यैतान्यन्यान्युपकृप्तानि भवन्ति शतं घृतचर्माणि शतं मधुचर्माणि शतं
 तण्डुलचर्माणि शतं पृथुकचर्माणि शतं लाजाचर्माणि शतं करम्भचर्माणि
 शतं धानाचर्माणि शतः सक्तुचर्माणि शतं मसूस्यचर्माणि शतं
 प्रियङ्गुतण्डुलचर्माणीति । अथास्यैत एकविंशतिः प्रतिप्रस्थातारः
 सःशिष्टा भवन्त्यात्मना द्वाविंशः । ते जनपदेभ्यः पशून्समचन्ति
 तथारूपान्यथारूपांस्ते विदुः । ग्रामेणु ग्राम्यान् रक्षन्त्यरण्य आरण्यान्
 गिरिषु गैरयान्नदीषु नादेयान्पञ्जरेषु वयांसि कुम्भीषु सरीसृपानिति
 ॥ १६ ॥ चतुर्थः ॥

प्रसिद्धः संनिवापः । अथ प्रायणीयेन चरति । प्रायणीयेन चरित्वा
 पदेन चरति । पदेन चरित्वार्षभे चर्मन्सहस्रेण राजानं क्रीत्वोह्यातिथ्यं
 निर्वपति । आतिथ्येन प्रचर्याथान्वहं प्रवर्ग्योपसद्भ्यां प्रचरति । द्वादशाह
 एवैष । एकविंशतिविधो ऽग्निर्निष्ठीयते । तस्यैकविंशतिच्छदिः सदो

many golden headdresses as the royal sacrificer's queens with silver pins or silver ones with golden pins; prepare as many golden water-pots as the royal sacrificer's queens, with silver girdles or silver ones with golden girdles, prepare a golden wind-blower, three golden fans with silver handles or silver fans with golden handles, a thousand golden garlands, a thousand silver ones, a thousand sea-born ones, a golden bed, a golden fetter for the leg of the horse and golden halter."

XV.16

He instructs the receptacle-makers, "Do you prepare numerous food-containers." Various receptacles are procured for him; a hundred leather-bags for ghee, a hundred leather-bags for honey, a hundred leather-bags for rice, a hundred leather-bags for flattened rice, a hundred leather-bags of parched grains, a hundred leather-bags for flour of parched barley mixed with curds, a hundred leather-bags for parched barley, a hundred leather-bags for flour of parched barley, a hundred leather-bags for *masūṣya* (a kind of barley) and hundred leather-bags for the seeds of *Panicum Italicum*. "Then he instructs twentyone Pratiprasthātṛs with himself as the twentysecond. They collect together animals from the rural areas of such kinds as they were aware of. They preserve the domestic animals in villages, the forest-animals in the forest, the mountaneous ones in the mountains, the aquatic ones in the rivers, birds in cages, the serpentine in pitchers.

XV.17

The pouring down (of the two fires together) is as prescribed.¹ (The Adhvaryu) then performs the Prāyaṇīyeṣṭi.² After having performed the Prāyaṇīyeṣṭi, he goes through the rite of (the earth under) the foot-print (of the Soma-purchasing cow).³ Having gone through the rite of the foot-print and having purchased Soma with a thousand (cows) on a bull's hide, he performs the Ātithyeṣṭi.⁴ After having performed the Ātithyeṣṭi, he performs the Pravargya and Upasad rites every day. The fire-altar of the area of twentyone square Puruṣas as in the Dvādaśāha sacrifice is piled up.⁵ For this (sacrifice) the Sadas is of twentyone roofs. He then carries forth the Āhavanīya. Having carried forth the Āhavanīya he erects the Sadas and the Havirdhāna sheds. Having erected the Sadas and the Havirdhāna sheds he carries

1. cf. BaudhŚS X.21
2. cf. BaudhŚS VI.10
3. cf. BaudhŚS VI.13
4. cf. BaudhŚS VI.17
5. cf. BaudhŚS XVI.2; XXIII.9

भवति । अथाहवनीयं प्रणयति । आहवनीयं प्रणीय सदोहविधाने
 संमिनोति । सदोहविधाने संमित्याग्रीषोमौ प्रणयति । अग्रीषोमौ प्रणीय
 यूपस्यावृता यूपमुच्छ्रयति । स्वर्वन्तः राज्जुदालमग्निष्ठमुत्सृज्याग्रीषोमीयं
 पशुमुपाकरोति । तस्य प्रसिद्धं वपया चरित्वा वसतीवरीर्गृह्णात्यथ पशुपुरोडाशं
 निर्वपति । तमनुवर्तन्ते ऽष्टौ देवसुवाः हवीः ष्यग्रये गृहपतय इत्येतान्यग्रये
 गायत्रायेत्येषा च दशहविरिष्टिः । तस्या एता याज्यापुरोनुवाक्या भवन्ति
 समिदिशामाशया नः सुवर्विदिति । इडान्ताः पशुपुरोडाशाः संतिष्ठन्ते ।
 पत्नीसंयाजान्तः पशुर्हृदयशूलान्त इत्येके । अथ वसतीवरीः परिहृत्य
 पयांसि विशिष्योपवसन्ति । अथातो महारात्र एव बुध्यन्ते । समानं कर्मा
 परिधीनां परिधानात् । परिधिष्वनुवर्तयति कस्त्वा युनक्ति स त्वा
 युनक्तिवति षण्मध्यमे षड् दक्षिणार्धे पञ्चोत्तरार्धे । अथ राजानमुपावहृत्य
 प्रातरनुवाकमुपाकरोति । परिहिते प्रातरनुवाके ऽपो ऽच्छैति । अद्भिरुदैति ।
 अग्निष्ठोमं क्रतुमुपैति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं
 कर्मा पवमानात् । पवमानः स्रप्स्यन्याचति बर्हिश्च शतपलं च ।
 अथाहोद्रातर्बर्हिश्च ते शतपलं चाश्वो म उद्रायत्विति । ते अश्वस्य वालधिः
 समन्वारभन्ते ऽग्निस्ते वाजिन्युङ्ङनु त्वारभे स्वस्ति मा संपारय वायुस्ते
 वाजिन्युङ्ङनु त्वारभे स्वस्ति मा संपारयादित्यस्ते वाजिन्युङ्ङनु त्वारभे
 स्वस्ति मा संपारयेति । अथोदञ्चो अभि पवमानः सर्पन्ति । उत्तरत एष
 वडबाव्रज उच्छ्रय्या परिश्रितो भवति । तं विवृण्वन्ति । अभ्यश्वं वडबाः

forth fire and Soma. Having carried forth fire and Soma, he erects the sacrificial post with the procedure therefor. Having furnished the sacrificial post of the wood of *Cordia myxa* (*Rajjudāla*) standing in front of the Āhavanīya fire with the wooden chip, he dedicates the animal to Agni-Soma. Having offered its omentum in the prescribed manner, he takes up the Vasatīvarī waters. He offers the Paśupuroḍāśa. It is followed by eight Devasū offerings beginning with that for Gr̥hapati Agni and the Iṣṭi of ten oblations beginning with that to Gāyatra Agni.⁶ The puronuvākyaś and yājyāś for this Iṣṭi are those beginning with *samid diśām āśayā naḥ suvaroid*⁷ The Paśupuroḍāśa rites are concluded with the Idā. The procedure of the animal-sacrifice ends with the Patnīsamāyāja offerings. According to some teachers it ends with disposal of the heart-spike. Having carried the Vasatīvarī waters around and having given instructions in respect of the various milks, they wait.

They get up in the latter part of night. The procedure up to the laying of the enclosing sticks is similar.⁸ In regard to the laying of the enclosing sticks he adds the formulas, "Who yokes thee let him yoke thee; may Viṣṇu yoke thee for the flourish of this sacrifice, for the fulfilment of such and such desire of mine, for long life thee. for Prāṇa thee. for Apāna thee. for Vyāna thee. for prosperity thee. for wealth thee." These six formulas for the middle (enclosing stick). (The same) six formulas for the southern one. The next five formulas: " for riches thee. for favour thee. for thriving thee. for wide publicity thee. for relief thee"⁹ for the northern one. Having brought down king Soma (from the cart) he initiates the Prātaranuvāka. At the conclusion of the Prātaranuvāka he approaches the waters. He comes up with waters. He offers with the Kratukaraṇa formula employed in Agniṣṭoma.¹⁰ The pressing of Soma takes place as prescribed.¹¹ The Soma-draughts are taken as prescribed. The procedure up to the Bahiṣpavamāna is similar.¹² While moving out for the Bahiṣpavamāna he asks for sacrificial grass and a piece of gold weighing a hundred Palas. He says to the Udgātṛ, "This sacrificial grass and the hundred Palas gold is thine. Let the horse chant for me." The priests concerned touch together the horse's tail with the formulas, "O horse, Agni is thy Yoke, I touch thee, lead me safely; O horse, Vāyu is thy yoke; I touch thee, lead me safely; O horse, Āditya is thy yoke, I touch thee, lead me safely."¹² They crawl towards the north for the Bahiṣpavamāna. The stable for mares enclosed with mats is

6. TS VII.5.14
7. TS IV.4.12
8. cf. BaudhŚS VII.1
9. TS VII.5.13
10. cf. BaudhŚS VII.4
11. cf. BaudhŚS VII.7
12. TS VII.5.19.1

क्रन्दन्त्यभ्यश्वो बडवाः क्रन्दति । सो ऽश्वस्योद्गीथः । तत्पुण्या वाचः
संप्रवदन्ति ॥ १७ ॥

उदगासीद्वा अयमश्वो मेध्य आयुरुदगासीत्सुभूतमुदगासीद्ब्रह्मवर्चस-
मुदगासीदिदमुदगासीदिदमुदगासीदिति पुण्या वाचः संप्रवदन्ति । उत्सृजन्ति
वडवाः । अश्वशालायामश्वं निग्रथन्ति । अत्रास्मा आमुकुष्मिकमन्नमुप-
किरन्ति । अथाहोद्गातर्धेनुशतं च ते शतपलं च त्वं म उद्गायेति । तस्य
चतसृषु बहिष्पवमानः । अष्टास्वष्टास्वाज्यानि । द्वादशो माध्यंदिनः
पवमानः । षोडशानि पृष्ठानि । सविंश आर्भवः पवमानश्चतुर्विं-
शमग्निष्टोमसाम । तं चतुष्टोम इत्याचक्षते । समानं कर्माश्विनाद्गहात् ।
आश्विनं ग्रहं गृहीत्वैकादश रशना आदाय यूपमभ्यैति । स्वर्वन्तः
राज्जुदालमग्निष्ठमुत्सृज्यैकादशिनान्यशूनुपाकरोति । तेषां प्रसिद्धं

constructed towards the north. It is opened. The mares neigh at the horse. The horse neighs at the mares. That is the chant of the horse. Auspicious sounds are made.

XV.18

They utter these auspicious words: "This horse to be sacrificed has sung (long) life; has sung well-being; has sung Brahman-splendour; it has sung this."¹ The mares are let loose. The horse is fastened in the shed. For it food² is scattered. Then he says, "O Udgātṛ, (I shall give) thee a hundred cows and a golden piece weighing a hundred Palas; do thou chant for me (the Bahiṣpavamāna)." His Bahiṣpavamāna stotra is based on four verses; Ājyastotras on eight verses each. The Mādhyamdina Pavamāna is chanted on twelve verses. The Prṣṭhastotras comprise sixteen stomas each. The Ārbhavapavamāna Stotra is chanted on twenty verses. The Agniṣṭoma Stotra comprises twentyfour Stomas. The sacrifice is called Catuṣṭoma. The procedure upto the taking of the draught for the Aśvins is similar.³ Having taken up the draught for the Aśvins he takes up eleven cords and approaches the sacrificial post. Having furnished with a wooden chip the sacrificial post of *Cordia myxa* (*Rajjudāla*) wood standing in front of the Āhavanīya fire, he dedicates the animals pertaining to the Ekādaśinī. Having offered their omenta in the prescribed manner, they proceed for the morning pressing. It is concluded straightway.

They proceed for the midday pressing. The pressing of Soma takes place in the prescribed manner.⁴ The draughts are taken in the prescribed manner.⁵ The procedure upto the offerings related to the giving away of Dakṣiṇās is similar.⁶ Having offered the offerings pertaining to the Dakṣiṇās, he offers eight Saṁvarga offerings respectively with the verses, "May the sacrifice which was kept in front by the Ṛṣis come to me from yonder.—May the fault in the sacrifice be transferred to him who hates us after making his body godless and manless. Distorted and inert, may it rest in him who hates us—O sacrifice, enter into me with that lustre which belongs to the sacrifice. O sacrifice, I invoke the brāhmaṇas, priests and gods by means of the brilliance of thee the sacrifice.—O Sava sacrifice, I summon cooked (food) through the offering. I gather for thee good deed, offspring and cattle.—I

1. TBr III.8.22.3; ĀpŚS XX.13.8

2. The text reads *āmukṣmīkam annam*. The variant in all other Mss is *ākukamaṇḍinam*. VādhŚS XI.12.14 : *Kuṣṭīkam anneno'pakiranti*. ĀpŚS XX.7.8 *yavasam āharanti*. The Baudh. word is obscure.

3. cf. BaudhŚS VII.8

4. cf. BaudhŚS VIII.1

5. cf. BaudhŚS VIII.1-2

6. cf. BaudhŚS VIII.5

वपाभिश्चरित्वा प्रसर्पन्ति प्रातःसवनाय । तदृजुधा संतिष्ठते । प्रसर्पन्ति
 माध्यंदिनाय सवनाय । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं
 कर्मा दाक्षिणेभ्यः । दाक्षिणानि हुत्वाष्टौ संवर्गाहुतीर्जुहोत्यर्वाङ् यज्ञः
 संक्रामत्विति । तृतीयं दक्षिणानां ददाति । वैश्वकर्मणानि हुत्वा नव
 पर्याप्तीर्जुहोति भूतं भव्यं भविष्यदिति । नात्राग्न्यभिषेकः । अहीनसंततिं
 करोति । ऋजुधा माध्यंदिनः सवनः संतिष्ठते । प्रसर्पन्ति तृतीयसवनाय ।
 प्रसिद्धमादित्यग्रहेण चरित्वाग्रयणं गृह्णाति । समानं कर्मा पवमानात् ।
 पवमानेन चरित्वा स्वे धामन्यशुभिश्चरति । तेषां नाना मनोता नाना देवता
 नाना प्रत्यभिमर्शना नाना वसाहोमाः समानो वनस्पतिः समानः
 स्विष्टकृत्प्रैषवान्समानीडा समान्यो दिशः । नाना दिश इत्येके । समानं

accomplish for the calls, Sāmidhenī verses, the Āghāra-libations, Ājyabhāga offerings, the call, and the response. I gather the Prayājas, Anuyājas, Sviṣṭakṛt-offering, Idā, the blessing and the heaven.—O Sava sacrifice, I summon thee, accompanied by the deities Agni Indra, Soma, Sarasvatī and Viṣṇu, by means of the puronuvākyaś and yājyaś. I adopt for the offering attended by the Vaṣaṭ-utterance.—O Sava sacrifice, I accomplish the Stotra, Śastra, Pratigara, Soma-draught, Idā, the blessings and heaven. I offer the Patnīsaṁyājas for thee. I adopt Samiṣṭayajus offering for thee.—O Sava Sacrifice, I adopt for thee cattle, pressing, cakes, the rites of Soma-offering, sacrifice, deities including Indra, with Agni as their head and together with Soma.”⁷

The sacrificer gives away one third of the Dakṣiṇāś. After having offered the Vaiśvākarmaṇa offerings, the Adhvaryu offers nine Paryāpti offerings with the formulas, “(Svāhā to) the past, the present and the future, Vaṣaṭ-utterance, Svāhā and obeisance.—The Ṛk, Sāman, Yajus, Vaṣaṭ, Svāhā and obeisance.—Gāyatrī, Triṣṭubh, Jagatī, Vaṣaṭ and obeisance.—Earth, midregion, heaven, Vaṣaṭ, Svāhā and obeisance.—Agni, Vāyu, Sūrya, Vaṣaṭ, Svāhā and obeisance.—Praṇa, Vyāna, Apāna, Vaṣaṭ, Svāhā and obeisance. - Food, tilling, showers, Vaṣaṭ, svāhā and obeisance. - Father, son, grandson, Vaṣaṭ svāhā and obeisance - Bhūḥ, Bhuvah, Suvah, Vaṣaṭ svāhā and obeisance.”⁸ Here the sprinkling of the sacrificer to be done at the piling up of the fire-altar⁹ does not take place. He accomplishes the continuity of the Ahīna sacrifice.¹⁰ The midday pressing comes to a close straightaway.

They move in for the third pressing. After having offered the Āditya-draught in the prescribed manner, the Adhvaryu takes up the Āgrayaṇa draught.¹¹ The procedure upto the Bahiṣpavamāna Stotra is similar.¹² After having gone through the procedure pertaining to the Bahiṣpavamāna stotra, the Adhvaryu goes through the rite of the Savanīya animals. In respect of them, Manotā hymn should be recited by the Hotṛ separately for each animal; the deities should be mentioned separately; the formulas for touching the cooked organs should be recited separately; offerings of the oily part of flesh should be made separately; the offering to Vanaspati should be common; the Sviṣṭakṛt offering together with the call should be common; the Idā-invocation should be common; the offerings to the quarters should be common; they should be separate according to some teachers.¹³ The procedure upto

7. TS. VII.3.11

8. TS. VII.3.12

9. cf. BaudhŚS X.57

10. cf. BaudhŚS XXVI.12

11. cf. BaudhŚS VII.6

12. cf. BaudhŚS VII.7

13. cf. BaudhŚS IV.9

कर्मा पत्नीसंयाजेभ्यः । उपकाश एवैषो ऽग्निष्टोमश्चतुष्टोमः संतिष्ठते
पत्नीसंयाजान्तः ॥ १८ ॥ पञ्चमः ॥

अथास्यैतानि शतमौक्षाणि चर्माण्युपस्तीर्णानि भवन्त्युत्तराः
श्रोणिमुत्तरेण पक्षसंहितानि । अथैतेषां घृतचर्मणां विंशतिं वा चतुर्विंशतिं
वापोद्धृत्याथेतैरन्नानि संप्रयुवन्ति । अथैतेषां दार्वाचितानां विंशतिं वा
चतुर्विंशतिं वा मध्ये ऽग्नेरवचायं चित्वाथेताराणि संछिद्यसंछिद्यैव
संप्रकिरन्ति । तदेतां चतुरश्रां देवपुरमध्यात्ममायातयत्यपि वा
पक्षपुच्छानभिनिरूहति यथा समावती यूपग्रैः स्यात् । अथैनां समुच्छ्रित्य
परिश्रयन्ति । तस्योदीचीं द्वारं कुर्वन्ति । तदेतानीन्द्राणसान्युपवर्तयन्ति
चत्वार्यनुदिशमवान्तरदिशास्वितराणि यद्यष्टौ भवन्ति । तेषां चत्वारश्चत्वार
एकैकमधिरोहन्ति दशान्ये रात्रिकर्मिणः । अथैभ्य स्थालीभिराज्या-
न्यभिहरन्त्यष्टमैरन्नानि । अथाध्वर्युरादत्ते सुवं च दीर्घदण्डं दर्वि च
दीर्घदण्डाम् । आददत एकविंशतिः प्रतिप्रस्थातारो दशान्ये रात्रि-
कर्मिणः । अथाध्वर्युः सुवेणाज्यस्योपहत्य त्रीणि पूर्वाणि वैश्वदेवानि
जुहोति स्वाहाधिमाधीताय स्वाहेति सुवैरेवाज्यानां जुहति दत्वते स्वाहेति
दवैरन्नानामदन्तकाय स्वाहेति । त एवमेवैतमनुवाकम् । यदैतस्यानुवाकस्य
पारं यन्त्यथैतेनानुवाकेन व्यवदधाति ॥ १९ ॥

the Patnīsamīyāja offerings should be similar. The Agniṣṭoma characterised by four Stomas comes to a close ending with the Patnīsamīyājas when the quarters have become visible.

XV.19

Now a hundred hides of oxen are spread over to the north of the northern buttock with their sides attached. Twenty or twentyfour leather-bags full of ghee are kept back and food is mixed with (the ghee from) the other (bags). He piles up in separate groups twenty or twentyfour heaps of wood in the middle of the fire-altar, and scatters the others cutting the woods into pieces. He erects a square shed on the body of the fire-altar, or extends it up to wings and tail so that it may be as high as the tips of the sacrificial posts. They raise it and cover on all sides. A door is left towards the north. Four big carts are set in four quarters; if there are eight, the remaining four in four intermediate quarters. Four persons step in on each of the big carts. Ten other persons functioning at night also step in.

Ghee is brought to them in vessels, and food in "eighth" (pots).¹ The Adhvaryu takes up a spoon with a long hand and a ladle with a long hand. Twentyone Pratiprasthātṛs and ten others who will be functioning at night take up those. The Adhvaryu having dipped the spoon into the ghee offers three prior Vaiśvadeva offerings. (The Pratiprasthātṛs) offer clarified butter with spoons respectively with the formulas, "(I adopt) the meditation, svāhā to the meditated upon. (I adopt) the meditated, upon, svāhā to the mind. - (I adopt) mind, to Prajāpati svāhā; to Ka svāhā; to Katama svāhā; to Aditi svāhā; to the great Aditi svāhā; to gladdening Aditi svāhā; to Sarasvatī svāhā; to the great Sarasvatī svāhā; to the purifying Sarasvatī svāhā; to Pūṣan svāhā; to Pūṣan protector of travellers svāhā; to Pūṣan supporter of men svāhā; to Tvaṣṭṛ svāhā; to spermatie Tvaṣṭṛ svāhā; to Tvaṣṭṛ of many forms svāhā; to Viṣṇu svāhā; to Viṣṇu Nibhūyapa svāhā; to Viṣṇu Nibhūyapa svāhā; to all svāhā;"² With the formula "To one having teeth svāhā."³ they offer food by means of ladle;⁴ with "the toothless one svāhā" (clarified butter).³ (They offer clarified butter) with this Anuvāka² (as said above). When they reach the end of this Anuvāka, they offer alternately with this Anuvāka.³

1. *Prastha* the largest measure of quantity. *Kudava* was one fourth of it. *Aṣṭama* was probably the eighth part of *Prastha*, one half of *Kudava*. The word *aṣṭama* is used also in VādhŚS XI.13.15.
2. TS VII.3.15
3. TS VII.5.12
4. The text has the word m. *darva*. The word is found also in VādhŚS XI.13.19.

पूर्वां स्तोकीया अथैतमनुवाकम् । दिश्या अथैतमनुवाकमुत्तरा
स्तोकीया अथैतमनुवाकमेकविंशिनीं दीक्षामथैतमनुवाकमृतुदीक्षा
अथैतमनुवाकमश्वस्य सावित्राण्यथैतमनुवाकम् । त एवमेवैताननुवा-
कानेतेनैवानुवाकेन । यदैतेषामनुवाकानां पारं यन्त्यथैताननुवा-
कानुपसंक्रामन्ति वैश्वदेवानि चाश्वाङ्गानि च द्वावश्वरूपाणामोषधीनां च
वनस्पतीनां च द्वावपाः संधानानां चाभिधानानां च संप्लवस्यैकः । उक्तः
खारीहोमः । त एवमेवैताननुवाकानेतेनैवानुवाकेन । यदैतेषामनुवाकानां
पारं यन्त्यथैताननुवाकानभिनिवर्तन्ते ॥ २० ॥

एकस्मै स्वाहा द्वाभ्याः स्वाहेति । त एवमेवैताननुवाकानेतेनैवानुवाकेन
पुनःपुनरभ्युपाकारं जुह्वति । अथ वसतीवरीणां परिहरणकाले ऽधिद्रवन्ति ।
परिहृतासु वसतीवरीष्वाहूतायाः सुब्रह्मण्यायां पुनरेवाधिद्रवन्ति । त
एवमेवैताननुवाकानेतेनैवानुवाकेन पुनःपुनरभ्युपाकारं जुह्वतः समाप्नुवन्ति ।
तानि वा एतान्यश्वस्य सर्वायुषाणीत्याचक्षते ॥ २१ ॥

समाप्तय इति हैक आहुः । एतैर्हि सर्वाः रात्रिं जुह्वति । अथ
प्रातरनुवाकमुपाकरिष्यन्ताववद्रवतो ऽध्वर्युश्च प्रतिप्रस्थाता च द्वावन्या-

XV.20

Former Stokīyā,³ then this Anuvāka;² Diśyās, then this Anuvāka,² latter Stokīyā,⁶ then this Anuvāka² Ekavimśinī Dīkṣā,⁷ then this Anuvāka; R̥tudikṣā,⁸ then this Anuvāka;² Aśvasya sāvitṛāṇi,⁹ then this Anuvāka,² In this way they place asunder these Anuvākas with this Anuvāka. When they come to an end of those Anuvākas they subjoin these Anuvākas; Vaiśvadeva offerings,² horse's limbs,¹⁰ two of forms of the horse,¹¹ two of plants and trees,¹² two of the containers of water¹³ and designation of waters,¹⁴ one of flowing together (of the dog).¹⁵ The Khārīhoma has already been mentioned.³ In a similar manner (they place asunder) these Anuvākas with this Anuvāka.² When they pass over these Anuvākas,¹⁶ they subjoin these Anuvākas:

XV.21

"To one svāhā, to two svāhā" etc.¹ They make offerings with (the formulas from) these Anuvākas intervened again and again with this Anuvāka.² At the time of moving around of the Vasatīvarī waters, they get on. After the Vasatīvarī waters have been moved around and after the Subrahmaṇyā has been invoked, they again get on. They come to the conclusion of the offerings with these Anuvākas intervened with this Anuvāka. All these are said to be granting full life to the horse.

XV.22

(They aim) at the (horse's) end. So say some teachers. They make the offerings throughout the night. The Adhvaryu and the Pratīprasthātṛ come down when they are about to initiate the Prātaranuvāka. Two other priests functioning

5. TS VII.1.14
6. TS VII.1.16
7. TS VII.1.17; cf. BaudhŚS XV.13
8. TS VII.1.18
9. TS VII.1.20
10. TS VII.3.16
11. TS VII.3.17, 18
12. TS VII.3.19, 20
13. TS VII.4.13
14. TS VII.4.14
15. TS VII.4.15
16. VādhŚS XI.9 may be compared with the prescriptions in BaudhŚS XV.20
1. TS VII.2.11-20

वधिद्रवतो रात्रिकर्मिणौ । अथ राजानमुपावहत्य प्रातरनुवाकमुपाकरोति ।
 परिहिते प्रातरनुवाके ऽपो ऽच्छैति । अद्भिरुदैति । उक्थ्यं क्रतुमुपैति ।
 समानं कर्मोपांशोः । उपांशुः होष्यन्निन्द्राणसमधिद्रुत्य चतस्रः
 सुवाहुतीर्जुहोत्युषसे स्वाहा व्युष्यै स्वाहोदेष्यते स्वाहोद्यते स्वाहेति ।
 प्रसिद्धो ऽभिषवः । समानं कर्मान्तर्यामात् । अन्तर्यामः होष्यन्निन्द्राण-
 समधिद्रुत्य चतस्रः सुवाहुतीर्जुहोत्युदिताय स्वाहा सुवर्गाय स्वाहा
 लोकाय स्वाहा सर्वस्मै स्वाहेति । अत्रैतदुदित आदित्य उपरमन्ति
 रात्रिकर्मिणः । व्यवच्छिन्दन्ति परिश्रयणानि । निवर्तयन्तीन्द्राणसानि ।
 प्रसिद्धं सुवर्णमयैर्ग्रहा गृह्यन्ते । समानं कर्माग्रयणाद्गृहात् । आग्रयणं
 गृहीत्वा सुवर्णरजताभ्यां द्वौ महिमानौ ग्रहौ गृह्णाति यः प्राणतो य आत्मदा
 इति । अथोक्थ्यं गृह्णाति । समानं कर्माश्विनाद्गृहात् । आश्विनं ग्रहं गृहीत्वा
 चतुर्विंशतिः रशना आदाय यूपानभ्यायन्ति चतस्रश्चतस्र इतरे परि-
 कर्मिणः । स्वर्वन्तः राज्जुदालमग्रिष्ठमुत्सृज्य तस्मादक्षिणमेव पूर्वं
 पौतुद्रवमुपस्थावानमुच्छ्रयति ॥ २२ ॥

अथोत्तरम् । त्रीन्दक्षिणतो बैल्वाःस्त्रीनुत्तरतस्त्रीन्दक्षिणतः
 खादिराःस्त्रीनुत्तरतस्त्रीन्दक्षिणतः पालाशाःस्त्रीनुत्तरतः । अत्रैतं
 पालाशमुपशयं दक्षिणतो न्यस्यति तूष्णीम् । स्वर्वन्तान्यूपानुत्सृज्या-

at night climb up. Having taken down king Soma, the Adhvaryu initiates the Prātaranuvāka. At the enclosing of the Prātaranuvāka he approaches the waters. He comes back with waters. He goes through the *Kratu* rite related to the Ukthya sacrifice.¹ The procedure upto the offering of the Upāmśu-cup is similar. When about to offer the Upāmśu-cup, he gets into the big cart and offers four spoonfuls with the formulas, "To Uṣas svāhā; to the dawn svāhā; to the sun about to rise svāhā; to the rising sun svāhā."² The pressing of Soma is as prescribed. The procedure upto the offering of the Upāmśu-cup is similar. When about to offer the Antaryāma-cup, he ascends the big cart and offers four spoonfuls with the formulas, "To the risen sun svāhā; to the heaven svāhā; to the world svāhā; to all svāhā."²

At the sunrise those functioning at night stop (the offering). The enclosures are taken away. The big carts return. Soma-draughts are taken up as prescribed, in golden cups. The procedure upto the taking of Āgrayāṇa draught is similar. Having taken up the Āgrayāṇa draught, he takes up two Mahiman draughts respectively in gold and silver cups with the verses, "Who through his greatness is the sole ruler of the world which breathes and wrinkles, who governs the bipeds and quadrupeds, who is the god whom we shall worship with oblation. Thou art taken with a support; I take thee dear to Prajāpati. Heaven is thy greatness, stars thy form, sun thy brilliance; to his greatness, to Prajāpati I offer thee svāhā. - Who is the giver of body, who is the giver of strength, whose order all (beings) and gods obey, whose shadow is immortality, whose shadow is death, who is that god whom we shall worship with oblation ? Thou art taken with a support; I take thee dear to Prajāpati. The earth is thy greatness, trees and plants thy form, fire thy brilliance. To his greatness, to Prajāpati I offer thee, svāhā."³ Then he takes up the Ukthya draught. The procedure up to the taking of the draught for the Aśvins is similar. Having taken up the draught for the Aśvins and having taken up the twentyfour cords, they go towards the sacrificial posts, each assistant taking four. Having furnished with a chip the sacrificial post of *Cordia myxa* (*Rajjudāla*) wood standing near the fire, he first raises the southern one of the two sacrificial posts of *Pinus deodara*.

XV.23

Then the northern one. Three sacrificial posts of *Aegle marmelos* towards the south, three towards the north, three sacrificial posts of *Acacia catechu* towards the south, three towards the north, three sacrificial posts of *Butea frondosa* towards the

1. cf. BaudhŚS VII.4
2. TS VII.2.20
3. TS VII.5.16

थाध्वर्युरग्निष्ठ उपाकरोत्यश्वं तूपरं गोमृगमित्येताः स्त्रीन्प्राजापत्यान् । अथ पर्यङ्गानुपाकरोत्याग्नेन्द्रं कृष्णललाममैन्द्रापौष्णं पौष्णमाग्नेयौ कृष्णाग्रीवौ त्वाष्ट्रौ लोमशसक्थौ शितिपृष्ठौ बार्हस्पत्यौ धात्रे पृषोदरः सौर्यं बलक्षं पेट्वमिति । अथाध्वर्युरग्निष्ठ एवोपाकरोत्यग्नये ऽनीकवते रोहिताञ्जिरनड्वा-
नित्येकादश । अथाध्वर्युरग्निष्ठ एवोपाकरोति सोमाय स्वराज्ञे ऽनोवाहा-
वनड्वाहाविति द्वन्द्विनः । अथाध्वर्युरग्निष्ठ एवोपाकरोतीन्द्राय राज्ञे सूकर
इत्येकादशारण्यान् । सैषाग्निष्ठे पशुषष्टिर्भवति । अथ रोहितो धूम्रो रोहित इति
दशाष्टादशिनो ऽनुवाकास्तेषां पूर्वा एव नवतो दक्षिणेषु यूपेषूपस्थापयन्त्युत्तरा
नवत उत्तरेषु । आग्नेन्द्रा दक्षिणेषां मुख्या भवन्त्यैन्द्रासूरा उत्तरेषाम् । अथ
मयुः प्राजापत्य इति दश दशिनो ऽनुवाकास्तेषां पूर्वा एव पञ्चती दक्षिणेषु
यूपेषूपस्थापयन्त्युत्तराः पञ्चत उत्तरेषु । सोमापौष्णा दक्षिणेषां मुख्या
भवन्त्यैन्द्रापौष्णा उत्तरेषाम् । अथैतस्मिन्नुपशये मनसैव यं द्वेष्टि तमुपा-
करोति । यद्यु वै न द्वेष्ट्याखुस्ते पशुरित्यनुदिशति । एतस्मिन्काल
आहवनीये स्नुवाहुतिं जुहोत्यपाकृताय स्वाहेति ॥ २३ ॥ षष्ठः ॥

अथैतमश्वमग्नेण यूपान्स्वरथे युनक्ति युञ्जन्ति ब्रध्नमरुषं चरन्तं परि
तस्थुष इति । अथास्य पृष्ठं मर्मज्यते रोचन्ते रोचना दिवीति । एवमेवोत्तरं

south, three towards the north. He lays down silently towards the south the sacrificial post of *Butea frondosa* which remains lying down. Having furnished the sacrificial posts with wooden chips, the Adhvaryu dedicates to Prajāpati the three animals—the horse, a hornless goat and a gāyal at the sacrificial post standing near the Āhavanīya fire. Then he dedicates the animals over and above (the horse)—a goat with a black spot to Agni-Indra, another to Indra-Pūṣan and still another to Pūṣan, two goats with black neck to Agni, two goats with hairy thighs to Tvaṣṭr, two goats with white back to Bṛhaspati, a goat with spotted belly to Dhātṛ and a white ram to Sūrya. The Adhvaryu dedicates eleven animals beginning with an ox with red mark⁴ to Anīkavant Agni at the sacrificial post near the Āhavanīya fire. He dedicates to self-ruler Soma animals in pairs beginning with two oxen drawing a cart at the sacrificial post near the fire.⁵ He dedicates eleven wild animals beginning with the wild hog to Indra the ruler at the sacrificial post near the fire itself.⁶ This amounts to sixty animals at the sacrificial post near the fire.

There are ten Anuvākas⁷ each one mentioning eighteen animals beginning with “Red, dark red.” The first ninety are fastened to the southern sacrificial posts and the latter ninety to the northern ones : The animals dedicated to Agni-Indra are the foremost among those of the southern side, those dedicated to Indra-Sūrya among those of the northern side. There are ten anuvākas⁸ each one recording ten animals beginning with “The Ape for Prajāpati.” The first fifty are fastened to the southern sacrificial posts and the latter fifty to the northern ones. The animals to Soma-Pūṣan are the foremost among those on the southern side and those dedicated to Indra-Pūṣan among those on the northern side. He dedicates with reference to the lying post one whom he mentally hates. If he does not hate anybody he mentions “the rat is thy animal.” At this juncture he offers a spoonful on the Āhavanīya with the formula, “to the dedicated one svāhā.”

XV.24

The Adhvaryu yokes the horse to its chariot standing in front of the sacrificial post with the verse, “They yoke the tawny (sun) the ruddy (fire) the moving (wind) and (the worlds) standing around in the sky.”¹ He cleanses its back with “the bright

4. TS V.5.24

5. TS V.6.21

6. TS V.5.11

7. TS V.6.11-20

8. TS V.5.12-21

1. TS VII.4.20.1

योग्यं युनक्ति । तस्यैवमेवोत्तरतः प्रष्टिमुपनियुनक्ति । तयोः पृष्ठं मर्मज्यते
युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे । शोणा धृष्णू नृवाहसेति । अथ केतुं
कृण्वन्नकेतव इति ध्वजं प्रतिमुञ्चति । अथ यजमानं वर्मसंनहनीयाभिः
संनहति जीमूतस्येव भवति प्रतीकमिति चतुर्दशभिर्यथारूपम् । अथ
रथमुपतिष्ठते वनस्पते वीड्वङ्गौ हि भूया इति तिसृभिरनुच्छन्दसम् । अथ
दुन्दुभिमुपश्वासयत्युपश्वासय पृथिवीमुत द्यामिति तिसृभिरनुच्छन्दसम् ।
अथ दक्षिणः हृदमभिप्रयाति द्यौस्ते पृष्ठं क्रमैरत्यक्रमीद्वाज्याक्रान्वाजीति
त्रिभिरनुवाकैः । आ क्रोडेभ्यो ऽश्वानभिधावयन्ति । अथैतः रथं प्रदक्षिण-
मावर्त्य शालामानयति यद्वातो अपो अगमदिन्द्रस्य तनुवं प्रियाम् । एतः
स्तोतरेतेन पथा पुनरश्वमावर्तयासि न इति । तानध्वर्युरुत्तराभि

(stars) shine in the sky."¹ Similarly he yokes the horse on the northern side. Similarly he yokes the third horse to its north. He cleanses the backs of the two with the verse, "They yoke on the two sides the two beautiful horses, red, carrying men and strong."¹ He unfurls the banner with the verse, "Making a banner for one having none, form for the formless, O man, thou wert born with the dawns."¹

The Adhvaryu equips the sacrificer with the warlike appliances by appropriately reciting fourteen relevant verses:² "When (the hero), wearing an armour enters into the battle, his face appears like a cloud. Do thou (O sacrificer) be victorious with thy body not wounded; may the greatness of the armour protect thee.—We shall win cattle and contest with the bow; we shall win hard battles with the bow; the bow violates the intention of the enemy; may we win all quarters with the bow.—This cord stretched on the bow and leading to success in the battle, again and again reaches the ear as if telling something. Embracing the dear companion, it makes a fondling sound like a woman.—May the two ends of the bow acting like a woman in an assembly, hold (the arrow) in their lap like the mother her child. In unison and acting together, may they pierce the enemies.—The quiver, guardian of many (arrows), son of the plentiful whistles when he goes to the battle. Fastened on the back, it wins all bands and armies when directed.—The good charioteer standing in the chariot drives the horses wherever he desires. (O priests) do you sing the praise of reins which control (the horses) according to his mind.—The horses having strong hoofs and driving the chariot, treading the foes with their toes, kill the enemies unhesitatingly."³—Our Piṭṛs are with pleasant seats, granting strength, giving support to one in trouble, mighty, of deep thought, having varied armies, rich in arrows. Inviolable, having good heroes, widely assailing the hosts (of foes).—Our Piṭṛs are brāhmaṇas worthy of Soma. May the unequalled heaven and earth be auspicious to us. May Pūṣan guard us promoting the holy order. Do thou guard; let no foe overpower us.—(The arrow) wears a feather; its teeth is like that of a deer; fastened with (cords of) cow's sinews it strikes when issued. May the arrows grant us safety where men meet together and go asunder.—O arrow, spare us; let our body be (hard like) stone. May Soma speak highly about us; may Aditi grant us welfare.—(The whip) smites on their backs again and again; it strikes at their thighs; O whip, do thou stimulate the alert horses in battles.—(The hand-guard) tolerating the hitting of the bow-string goes around his arm like a serpent with its coils. Let the hand-guard, knowing all ways and manly, guard the man on all sides."⁴

2. VādhŚS XI.16.1-12 and ĀpŚS XX.16. 4-12 prescribe the equipment in details.

3. The next verse, *rathavāhanam havir asya* is to be excluded in order to suit the number fourteen; it is out of context.

4. TS IV.6.6

स्तोकीयाभिरन्वैत्यग्रये स्वाहा सोमाय स्वाहेत्येतेनानुवाकेन पुनः
 पुनरभ्युपाकारं यावदेषां स्तोका उपरमन्ति । अथैतमश्वमग्रेण यूपान्
 स्वरथात्प्रमुच्य सौवर्णेन संदानेन संदित्याध्वर्योरावसथं द्वियोगं वर्तयन्ति ।
 अथ महिषी वावाता परिवृक्तीत्येता अस्मै गन्धान्गणान्मणीं-
 श्चादायाभ्यायन्त्यश्वम् । तस्य यत्प्राक् क्रोडात्तन्महिष्यभ्यनक्ति
 वसवस्त्वाञ्जन्तु गायत्रेण छन्दसेति पौतुद्रवेण प्रतिहितानां जायाभिः सह ।
 अथ यत्प्रतीचीनं क्रोडादा नाभेस्तद्वावाताभ्यनक्ति रुद्रास्त्वाञ्जन्तु त्रैष्टुभेन
 छन्दसेति ॥ २४ ॥

He prays to the chariot with the three verses recited serially, "(O chariot mane of) wood, do thou be of strong limbs, our companion, efficacious, great hero. Thou art fastened with (the cords of cow's (sinews)); be strong: May the one riding you win the (persons) to be conquered.—(O sacrificer) do thou offer oblation to the chariot—the vigour derived from heaven and earth, the strength collected from trees, the uigour of waters, surrounded by the cow's (sinews), the thunderbolt of Indra, O god chariot, do thou thunderbolt of Indra the face of Maruts, the embryo of Mitra, the navel of Varuṇa, enjoying this our offer of oblation, accept our oblations."⁴ He causes the drum to breathe with three verses recited serially, "Do thou O drum, cause the heaven and earth to breathe. Let the varied world know thee in many places. Do thou together with Indra and other gods drive away the foes far away. - O drum, do thou make noise, grant unto us strength and vigour. Warding off the evils, do thou thunder. Drive away misfortune from here. Thou art Indra's fist. Be firm. - O Indra, drive away those (armies of the foes). Bring back these (our armies) safely. The drum beats as a signal. Our men equipped with steeds march. O Indra, may our charioteers win."⁴ He goes towards the southern pond with the three Anuvākas, "Heaven is thy back ..."⁵ "The horse agreeing with Viśve Devas..."⁶ and "The steed has stepped up the earth...."⁷ The horses are made to enter the pond upto the chest.

Having turned the chariot by the right, he brings it towards the shed with the verse, "O priest, do thou turn the horse again for us along that path by which the wind went to the waters the dear body of Indra."⁸ The Adhvaryu follows them (the horses) with the latter Stokīya formulas, "To Agni svāhā; to Soma svāhā..."⁹ He follows with this Anuvāka repeated again and again until the drops of water on their backs cease. The horse is released from the chariot in front of the sacrificial posts, is fastened with a golden fetter, and the chariot with two horses yoked is directed towards the Adhvaryu's residence. The principal queen, the beloved queen and the despised queen approach the horse taking up fragrant substances and beads. The principal queen besmears with the ointment of *Pinus deodara* the horse's front part of the body beginning with the breast together with the wives of the deputies with the formula, "May the Vasus beamear thee with the Gāyatrī metre"¹⁰ The beloved queen besmears the rear body beginnig with the breast and down to the navel with the formula, "May the Rudras besmear thee with the Triṣṭubh metre,"¹⁰

5. TS V.7.25; cf. BaudhŚS XV.5

6. TS V.7.24; cf. BaudhŚS XV.5

7. TS VII.5.19; cf. BaudhŚS XV.5

8. TS VII.4.20.1

9. TS VII.1.16

10. TBr III.9.4.6

गौल्गुलवेनाराज्ञां जायाभिः सह । अथ यत्प्रतीचीनं नाभेरा
 पुच्छात्तत्परिवृक्त्यभ्यनक्त्यादित्यास्त्वाञ्जन्तु जागतेन छन्दसेति मौस्तेन
 सूतग्रामणीनां च क्षत्तसंग्रहीतृणां च जायाभिः सह । तस्य ये प्राचीनं वहसः
 केशास्तेषु महिषी सहस्रं सौवर्णान्काचानावयति भूरिति प्रतिहितानां
 जायाभिः सह । अथ ये प्रतीचीनं वहसः केशास्तेषु वावाता सहस्रं
 राजतान्काचानावयति भुव इत्यराज्ञां जायाभिः सह । अथैषा परिवृक्ती
 वालेषु सहस्रं सामुद्रान्काचानावयति सुवरिति सूतग्रामणीनां च
 क्षत्तसंग्रहीतृणां च जायाभिः सह । यथेतं पत्नयो यन्ति । अथ महिषी
 वावाता परिवृक्ती माहानसी दासीत्येता अस्मै मधुमिश्रान्ताजानुपकिरन्ति
 ॥ २५ ॥

लाजीज्छाचीन्यशो ममां यव्यायै गव्याया एतदेवा अन्नमतैतदन्नमद्धि
 प्रजापत इति । यस्यै हान्नमत्ति तस्यै हार्धुका प्रजा भवतीति विज्ञायते ।
 अथैतमश्वं संदानात्प्रमुच्य निर्मन्थ्यस्यावृता निर्मन्थ्येन प्रचरति
 प्रहत्याभिहुत्य । अथाध्वर्युरग्निष्ठे नियुनक्त्यश्वं तूपरं गोमृगमिति । अथास्य
 पर्यङ्ग्यान्नियुनक्त्याग्नेन्द्रं कृष्णललाममैन्द्रापौष्णं पौष्णमित्येताः
 स्त्रीन्ललाटे । आग्नेयौ कृष्णग्रीवौ ग्रीवासु । त्वाष्ट्रौ लोमशसक्थौ
 सक्थ्योः । शितिपृष्ठौ बार्हस्पत्यौ पृष्ठे । धात्रे पृषोदरमुदरे । सौर्य बलक्षं पेट्वं
 पुच्छ इति । अथाध्वर्युरग्निष्ठ एव नियुनक्त्यग्नये ऽनीकवते रोहि-
 ताञ्जिरनड्वानिति । अथाध्वर्युरग्निष्ठ एव नियुनक्ति सोमाय स्वराज्ञे
 ऽनोवाहावनड्वाहाविति । अथाध्वर्युरग्निष्ठ एव नियुनक्तीन्द्राय राज्ञे सूकर

XV.25

With the ointment of Guggulu together with the wives of those who are not kings. The despised queen besmears the hindermost part of the body beginning with the navel down to the tail with the formula, "May the Ādityas besmear thee with the Jagatī metre"¹⁰ with the ointment of Mustā together with the wives of charioteers and village-chiefs and attendants and accounts-officers. The principal queen sews a thousand gold-beads on the hair of the horse lying to the east of the neck with *bhūh* together with the wives of the deputies. The beloved queen sews a thousand silver beads on the hair to the rear of the neck with *bhuvah* together with the wives of those who are not kings. The despised queen sews a thousand beads derived from the sea with *suvah* together with the wives of charioteers, village-chiefs, attendants and accounts-officers. The wives return by the route by which they came. The principal queen, the beloved queen and the despised queen and maid from the kitchen scatter for it (the horse) parched grains mixed with honey.

XV.26

With the formula, "(O horse) thou that hast parched barley, grains, my glory; do you O gods consume this food comprising articles prepared out of cow's milk and barley; O Prajāpati, do thou consume this food." "That queen whose food (the horse) eats begets prospering progeny." so is it said.¹ Having released the horse from the fetter, the Adhvaryu goes through the rite of churning in the manner of churning. Having put (the churned out fire into the Āhavanīya) and having made an offering on it, he fastens the horse, the hornless goat and the gayal to the sacrificial post near the fire. Then he fastens the animals over and above its limbs-a goat with a black spot to Agni-Indra, a goat to Indra-Pūṣan and another to Pūṣan over the forehead, two goats with black neck over the neck, two goats hairy thighs to Tvaṣṭṛ over the thighs, two goats with white back to Bṛhaspati over the back, a goat with spots on the belly to Dhātṛ over belly, and a white ram to Sūrya over the tail.

Then the Adhvaryu fastens to the sacrificial post near the fire (eleven animals beginning with) an ox marked with red to Anīkavant Agni etc.² The Adhvaryu fastens to the sacrificial post near the fire itself (animals in pairs) two oxen yoked to a cart to Soma the self ruler etc.² The Adhvaryu fastens to the sacrificial post near the fire itself (eleven forest-animals) a hog to Indra the ruler etc. He continues the fastening of all forest-animals and also of those domestic animal which he is going

1. cf. TBr III.9.4.8; VādhŚS XI.16.39-40

2. cf. BaudhŚS XV.23

इति । सर्वानेवारण्यान्नियोजनेनैवानुवर्तयते याश्च ग्राम्याणां पशूना-
मुत्स्रक्ष्यन्भवत्यारण्याश्च । अथ दक्षिणान्प्रतिप्रस्थातारो नियुञ्जन्ति ।
अथोत्तरान् । अथैतमश्वं नित्येन प्रोक्षेण प्रोक्ष्यातिप्रोक्षेण प्रोक्षन्ति जज्ञि
बीजमिति । नित्येनैवेतरान्पशून् । अथ दक्षिणान्प्रतिप्रस्थातारः प्रोक्षन्ति ।
अथोत्तरान् । अथैतमश्वमग्रेण यूपान्प्रोक्षणीरवघ्रापयति ॥ २६ ॥

अग्निः पशुरासीत्तेनायजन्त स एतं लोकमजयद्यस्मिन्नग्निः स ते
लोकस्तं जेष्यस्यथावजिघ्र । वायुः पशुरासीदादित्यः पशुरासीदिति । यदि
नावजिघ्रति पुनरेवावघ्रापयत्यग्निः पशुरासीत्तेनायजन्त स एतं
लोकमजयद्यस्मिन्नग्निः स ते लोकस्तस्मात्त्वान्तरेष्यामि यदि नावजिघ्रसि ।
वायुः पशुरासीदादित्यः पशुरासीदिति । यदि नावजिघ्रति पुनरेवा-
वघ्रापयत्यग्निः पशुरासीत्तेनायजन्त स एतं लोकमजयद्यस्मिन्नग्निः स ते
लोकस्तं जेष्यसि यद्यवजिघ्रसि । वायुः पशुरासीदादित्यः पशुरासीदिति ।
ईश्वरो ऽवघ्रातोरिति । एतस्मिन्काल आहवनीये स्तुवाहुतिं जुहोत्यालब्धाय
स्वाहेति ॥ २७ ॥ सप्तमः ॥

अथेध्मात्समिधमाददान आहाग्रये समिध्यमानायानुब्रूहीति ।
अभ्यादधातीधमम् । परि समिधः शिनष्टि । वेदेनोपवाजयति । अनूक्तासु
सामिधेनीषु स्तुवेणाधारमाधारयति । संमृष्टे स्तुग्भ्यामुत्तरम् । अथासःस्पर्श-
यन्स्तुचावुदङ्दत्याक्रम्य जुह्वाश्वं तूपरं गोमृगमित्येतान्समनक्ति । अथ

to release and also (other) forest-animals. The Pratiprasthātṛ fastens the animals first towards the south then towards the north. Having sprinkled the horse with the usual formkes for sprinkling,³ the Adhvaryu sprinkles it with the Atiprokṣa formula, "May the seed grow, the cloud rain, the crops grow, the plants bear good fruit, this (earth) be suitable for treading upon, the fire be easy of approach, the midregion be easy to see through, the wind be easily blowing, the heaven be easy of access, the sun be shining gently, day and night be as before, the fortnights of fifteen days, months of thirty days, seasons in due order and the year peaceful."⁴ He sprinkles the other animals with the usual formula. The Pratiprasthātṛs sprinkle first the animals on the southern side and then those on the northern side. The Adhvaryu causes the horse to smell the sprinkling waters in front of the sacrificial posts.

XV.27

With the formulas, "Agni was the animal, they offered him, he won that world in which Agni existed. That is thy world (O horse). Thou wilt win it; therefore do thou smell.—Vāyu was the animal—Āditya was the animal...."¹ If it does not smell, he should make it smell with the formula, "Agni was the animal..... I shall deprive thee of it if thou wilt not smell.—Vāyu was the animal.....—Āditya was the the anima"¹ If it does not smell, he makes it smell with the formula, "Agni was the animal.... Thou wilt win it if thou smelllest.—Vāyu was the animal.....—Āditya was the animal..."¹ He thus becomes capable of smelling. At this juncture the Adhvaryu offers a spoonful on the Āhavanīya with the formula, "To the immolated one svāhā."²

XV.28

Taking a fire-stick from the faggot the Adhvaryu says (to the Hotṛ), "Do you recite verses for the fire being enkindled." He puts the faggot (one by one) and keeps back a fire-stick. He fans with the Veda. After the Sāmidhenī verses have been recited one by one, he offers the Āghāra-libation by means of the spoon. After (the fire and ladles) have been cleansed, he offers the latter (Āghāra) by means of the two ladles. Without allowing the two ladles to touch each other and having crossed towards the north, he besmear the horse, the hornless goat and the gayal by means

3. *devasya tvā savituh prasave* etc.

4. TSVII.5.20. VādhŚS XI.17.20 prescribes these formulas similarly. TBr III.8.18.5; ĀpŚS XX.12.8 employ these, among others, towards offering the oblations.

1. TS V.7.26

2. TS V.7.20.1

पर्यङ्ग्यान् । अथेतान् । अथ दक्षिणानथोत्तरान् । अथ यथायतनं स्तुचौ सादयित्वा प्रवरं प्रवृणीते । प्रसिद्धमृत्विजो वृणीते । सीदति होता । प्रसवमाकाङ्क्षति । प्रसूतः स्तुचावादायात्याक्रम्याश्राव्याह समिद्भ्यः प्रेष्येति । समिद्धो अञ्जन्कृदरं मतीनामित्येता अश्वस्याप्रियो भवन्ति । वषट्कृते जुहोति प्रेष्य प्रेष्येति चतुर्थाष्टमयोः समानयमानो ऽष्टमे सर्वं समानयते । परि स्वाहाकृतीभ्यः सस्त्रावः शिनष्टि । दश प्रयाजा- निष्टोदङ्दत्याक्रम्य सुवर्णं च सायकं च याचति । तौ जुह्वामक्त्वा ताभ्यामश्वं तूपरं गौमृगमित्येतान्समनक्ति । कालायसैः पर्यङ्ग्यान्लोहाय- सैरितरान्सुवर्णैर्दक्षिणान् रजतैरुत्तरान् । अथ यथायतनं स्तुचौ सादयित्वाह पर्यग्नये क्रियमाणायानुब्रूहीति । नित्ये पर्यग्निकरणे ऽनुवर्तयति मेषस्त्वा पचतैरवतु लोहितग्रीवश्छागैः शल्मलिरिति । पर्यग्निकृतानामेतेषां पशूनामुत्सृजन्त्यवी द्वे धेनू भौमी दिग्भ्यो वडबे द्वे धेनू भौमी वैराजी पुरुषी द्वे धेनू भौमी इन्द्राय राज्ञे सूकर इति सर्वानेवात्रारण्यान् । अथ पर्यग्निकृतैः पशुभिरुदञ्चः प्रतिपद्यन्ते । तेषामैन्द्रासूरा उत्तरार्ध्या भवन्ति । अश्व उपचारतः । अश्वमेवाध्वर्युर्वपाश्रपणीभ्यामन्वारभते । पृथगितरान्परिकर्मिण उदञ्चो नयन्त्यनुपूर्वमव्यतिषजन्तः । अथ याचति बर्हिश्च शतपलं च कृत्तिं चाधीवासं च कशिपु तार्प्यं चेति । उत्तरत एतद्बहुलं सस्तीर्णं भव-

of the ladle; then the animals over and above the horse's limbs; then other animals on the southern and northern sides. Having put down the two ladles in their places, he chooses the Pravaras. He chooses the priests in the prescribed manner.³ The Hotṛ sits down; awaits the call. When called upon, having taken up the two ladles, having crossed and having caused to announce, he says (to the Maitrāvaruṇa), "Do you give a call to the Hotṛ to recite the yājyā for Samidhs." The Prayāja-yājyās for the horse are those beginning with "Enkindled, manifesting the lot of prayers...." He makes the offering at the Vaṣaṭ-utterance. Collecting the clarified butter at the fourth and the eighth offering at the call "Do you call, Do you call," he collects the entire remaining quantity at the eighth Prayāja-offering. He retains drops of clarified butter in the ladle for the offering to Svāhākṛtis. Having offered ten Prayājas and having crossed towards the north, he asks for a piece of gold and an arrow. Having besmeared them into the ladle, he besmears with them the horse, the hornless goat and the gayal. He besmears the animals over and above the horse's limbs with the arrows of iron, other animals with those of bronze, those towards the south with those of gold and those towards the north with those of silver.

Having placed the ladles in their respective places, he says (to the Hotṛ), "Do you recite verses for the horse around whom fire-brand is being carried." (To the Apāvyā offerings⁵ accompanying) the regular carrying round of fire he joins the formulas, "May the sheep guard thee together with other sheep to be cooked, a goat with red neck together with other goats, the Śālmali tree (*Salmalia malabarica*) together with its offshoots, the *Butea frondosa* together with prayer, the Plakṣa tree (*Ficus infectoria*) together with offering, Nyagrodha (*Ficus Indica*) together with goblets (made out of it), Udumbara (*Ficus glomerata*) together with the food, Gāyatrī together with the other metres, Trivṛt with other Stomas."⁶ Out of the animals around which fire was carried, the following animals are let loose, namely, two sheep, two milch-cows dedicated to the earth, two mares dedicated to the quarters, two milch-cows dedicated to the earth, two she-goats functioning as male ones dedicated to Virāj, two milch-cows dedicated to earth, a wild hog to king Indra and all wild animals. With the animals around which fire has been carried, they go to the north. The animals which are dedicated to Indra-Sūrya are the northernmost. Now (the priority) in procedure. The Adhvaryu keeps contact with the horse by means of the two forks used for omentum-baking. The assistants lead towards the north the other animals separately and one by one without bringing them in contact with each other.

3. cf. BaudhŚS VII.9

4. TS V.1.11

5. cf. BaudhŚS IV.6

6. TS VII.4.12

ति । तदश्वाय निहन्यमानायापोपास्यति बर्हिश्च शतपलं च कृत्तिं चाधीवासं
च कशिपु चेत्येतत्पञ्चतयम् । तार्प्येण संज्ञप्यमानं यामेन साम्रा
प्रस्तोतानूपतिष्ठते । पृथगितरेभ्यस्तत इतरान्प्राचो वोदीचो वा निघ्नन्त्यकृण्वतो
मायून्संज्ञपयतेत्युक्तवैतेनैव यथेतमेत्य पृषदाज्यावकाश आसते । अथैतौ
ब्रह्मोद्यं वदतो होता च ब्रह्मा चान्तरेण यूपं चाहवनीयं च । दक्षिणतो ब्रह्मा
भवति । उत्तरतो होता । होता ब्रह्माणं पृच्छति ॥ २८ ॥

किं स्विदासीत्पूर्वचितिः किं स्विदासीद्बृहद्वयः । किं
स्विदासीत्पिशंगिला किं स्विदासीत्पिलिप्पिलेति । तमितरः प्रत्याह
द्यौरासीत्पूर्वचित्तिरश्च आसीद्बृहद्वयः । रात्रिरासीत्पिशंगिलाविरा-
सीत्पिलिप्पिलेति । तमितरः पृच्छति कः स्विदेकाकी चरति क उ
स्विज्जायते पुनः । किं स्विद्धिमस्य भेषजं किं स्विदावपनं महदिति ।
तमितरः प्रत्याह सूर्य एकाकी चरति चन्द्रमा जायते पुनः । अग्निर्हिमस्य
भेषजं भूमिरावपनं महदिति । तमितरः पृच्छति पृच्छामि त्वा परमन्तं
पृथिव्याः पृच्छामि त्वा भुवनस्य नाभिम् । पृच्छामि त्वा वृष्णो अश्वस्य
रेतः पृच्छामि वाचः परमं व्योमेति । तमितरः प्रत्याह वेदिमाहुः परमन्तं
पृथिव्या यज्ञमाहुर्भुवनस्य नाभिम् । सोममाहुर्वृष्णो अश्वस्य रेतो ब्रह्मैव
वाचः परमं व्योमेति । संज्ञप्तान्प्राहुः । जुहोति संज्ञप्ताहुतिं यत्पशवो
मायूनकृषतेति । अथ सप्त प्राणाहुतीर्जुहोति प्राणाय स्वाहा व्यानाय

Then he asks for sacrificial grass, a gold coin weighing a hundred Palas, a hide, an upper garment, a mat and a piece of linen. Ample (grass) is spread towards the north. He casts down upon it five things, namely, sacrificial grass, the gold coin weighing a hundred Palas, the hide, the upper garment and the mat. The Prastotr stands by chanting the Yāma Sāman while the horse separated from the other animals is being immolated by means of the piece of linen. Other animals are immolated towards the east or the north. The Adhvaryu says, "Do you kill (the animals) without allowing them to make a sound. Returning by the same route by which they had gone, they sit down around the clotted clarified butter. The Hotṛ and the Brahman pronounce the philosophical riddle sitting inbetween the sacrificial post and the Āhavanīya. The Brahman sits to the south, the Hotṛ to the north. The Hotṛ asks the Brahman:

XV. 29

"What was the first conception ? What was the great food ? What was the tawny one? What was the smooth one ?" The other replies: "The heaven was the first conception. The horse was the great food. The night was the twany one. The sheep was the smooth one." The other asks him: "Who moves alone ? Who is born again? What is the rmedy for cold ? What is the great thing for placing upon ?" The latter replies, "The sun moves alone; the moon is born again; fire is the remedy for the cold; earth is the great thing for placing upon." The other asks: "I ask thee about the extreme end of the earth; I ask thee about the navel of the creation; I ask thee about the seed of the strong steed; I ask thee about the highest realm of speech." The latter replies: "The altar is said to be the extreme end of the earth; the sacrifice is said to be the navel of the creation; Soma is said to be the seed of the strong steed; Brahman is the highest realm of the speech."¹

The intimation is given when the animals are killed. The Adhvaryu makes an offering pertaining to the killing with the verse, "May Agni relieve me of that sin which arose from the fact that animals made sound at the killing or struck at the bosom with their feet."² He offers seven Prāṇa-oblations with "To Prāṇa svāhā; to Vyāna svāhā" etc.³ He then offers thirtysix Aśvastomīya offerings with the verses, "When being born first thou didst neigh"⁴ etc., "May not Mitra, Varuṇa,

1. TS VII.4.18
2. TS III.1.4.3 with a small change
3. TS VII.4.21
4. TS IV.6.7 (thirteen verses)

स्वाहेति । षट्त्रिंशतमश्वस्तोमीयाञ्जुहोति यदक्रन्दः प्रथमं जायमानो मा
 नो मित्रो वरुणो अर्यमा ये वाजिनं परिपश्यन्ति पक्रमुत स्मास्य
 द्रवतस्तुरण्यत इति । अथाभ्यायन्ति शमितार उपेतनेति । पाशेभ्यः
 पशून्प्रमुच्यमानाननुमन्त्रयते ऽदितिः पाशान्प्रमुमोक्त्वेतानिति ।
 पृथग्विशाखाभिरुपसज्येमां दिशं निरस्यन्त्यरातीयन्तमधरं कृणोमि यं
 द्विष्मस्तस्मिन्प्रतिमुञ्चामि पाशानिति । अथैताः पत्नयः सौवर्णे-
 रुदकमण्डलुभिरुदायन्ति । ता अश्वस्यानुपृष्ठं प्राणानाप्याययन्त्यो
 यन्त्यनुपूर्वमितरेषां पशूनाम् । अथैषा महिषी प्रास्य केशान्वासः परिधाय
 सौवर्णेन विधवनेन विधुवाना त्रिरपसलैरश्वं पर्येत्यवन्ती स्थावन्तीस्त्वावन्तु
 प्रियं त्वा प्रियाणां वर्षिष्ठमाप्यानां निधीनां त्वा निधिपतिः हवामहे वसो
 ममेति । त्रिः परीत्योत्तरतस्तिष्ठति प्रतिहितानां जायाभिः सह । एवं वावाता
 राज्ञां जायाभिः सह । एवं परिवृक्ती सूतग्रामणीनां च क्षत्तसंग्रहीतृणां
 जायाभिः सह । यथेतं पत्नयो यन्ति । अथैतमश्वः सर्वैरलङ्कारैरलङ्कृत्य
 परिश्रयन्ति । तस्योदीचीं द्वारं कुर्वन्ति । अथैतां महिषीः सर्वैरलङ्कारैरलङ्कृत्य
 तां निहुवानां गर्हमाणामध्वर्युरुदानयत्यम्बे अम्बाल्यम्बिके न मा नयति
 कश्चन । ससस्त्यश्वक इति । साश्वमुत्तरत उपसंविश्य शिरस्तो वास उपधत्ते
 तावध्वर्युस्तार्प्येण संप्रोर्णोति सुभगे काम्पीलवासिनि सुवर्गे लोके
 संप्रोर्ण्वाथामिति । अथैषा महिष्युपस्थे शेफमाधत्त आहमजानि गर्भधमा

Aryaman (overtake us)" etc.,⁵ "Those who gaze at the cooked whey ..." etc.,⁶ and "Of this fast running (horse)."⁷

They arrive at (the *Śāmitra*-shed) with the verse, "O immolators, do you come...."⁸ He follows the animals being released from the bonds with the verse, "May Aditi untie these bonds"⁸ Having suspended (the bonds) separately with single forks, he throws them towards this (south-west) direction with the mantra, "I put down him who envies me; I suspend the bonds over him whom we hate."⁹ The queens come up taking golden water-pots. They proceed along the horses' back swelling the vital breaths (of the horse) and serially of other animals. The senior queen, having loosened her hair, wearing a garment, fanning the horse with a golden fan, goes around the horse by the left with the formula, "You are the guardians; let the guardians guard thee, dear among the dears, best among the things to be desired, lord of treasures; we invoke thee, my radiant one."¹⁰ Having gone round three times, she stands to the north together with the wives of the representatives. Similarly the beloved queen with wives of non-rulers. Similarly the despised queen together with the wives of the charioteers, village-chiefs, attendants and accounts-officers. The queens go back by the route by which they had come. The horse is decorated with all decorations and is covered on all sides. A door is left to the shed towards the north.

The Adhvaryu escorts the senior queen fully decorated, making amends, being reproached (and addresses the three queens) "O Ambā, O Ambālī O Ambikā" (The senior queen says) "No person leads me. The poor horse is sleeping."¹¹ Having lain down by the side of the horse towards the north, she draws a piece of cloth over her head. The Adhvaryu covers both of them with the piece of linen with the formula, "O fair one, clad in a fair garment, do you two be covered together in the heaven."¹¹ The senior queen lays the horse's penis on her lap with the formula, "I have clasped the impregnatory; do thou clasp me for impregnation. Let us together spread out our four legs."¹¹ The Adhvaryu follows her with the

5. TS IV.6.6.8 (eleven verses)

6. TS IV.6.9 (eleven verses)

7. TS I.7.8.3 (one verse). These four groups of verses make up the number thirtysix. *ĀpŚŚ* XX. 21.11-12 and *Sāyaṇa* on TBr III.9.12.1 have prescribed the verse *kramair atyakramād vāñi...* (TS V.7.24.1) as the thirtysixth. *VādhŚŚ* XI.21.23-24 asks the Adhvaryu to repeat the last verse of TS IV.6.9 to arrive at the number thirtysix.

8. TS III.1.4.3 cf. *BaudhŚŚ* IV.6

9. TS III.1.4.4 cf. *BaudhŚŚ* IV.6; suitably modified.

10. TS VII.4.12.1

11. TS VII.4.19.1-3 these mantras are differently employed by other *Sūtrakāras*. A.B. Keith (*The Veda of the Black Yajus*, Part II, Delhi 1987) has not translated some of these formulas.

त्वमजासि गर्भधम् । तौ सह चतुरः पदः संप्रसारयावहा इति ।
तामध्वर्युरनुमन्त्रयते वृषा वा२ रेतोधा रेतो दधात्विति प्रतिपद्य य आसां
कृष्णे लक्ष्मणि सर्दिगृदिं परावधीदित्यातः । अथैषा पत्नी गर्हते॥ २९ ॥

अम्बे अम्बाल्यम्बिके न मा यभति कश्चन । ससस्त्यश्वक इति । तां
यजमानो ऽभिमेथत्यूर्ध्वामेनामुच्छ्रयतादिति । सा तथैव गर्हते । तां
वावाताभिमेथति यद्धरिणी यवमत्तीति । सा तथैव गर्हते । तां परिवृक्त्य-
भिमेथतीयं यका शकुन्तिकेति । सा तथैव गर्हते । ता२ सर्वे गणा
अभिमेथन्ते माता च ते पिता च त इति । नात्र गर्हते । मुहूर्तमश्व-
मुपसंविश्योपोत्थाय वासः परिधायाद्भिर्मार्जयत आपो हि ष्ठा मयोभुव
इति तिसृभिरनुच्छन्दसं दधिक्राव्णो अकारिषमिति चतुर्थीम् । सर्व एव
सुरभिमतीमृचं जपन्ति ये यज्ञे ऽपूतं वदन्ति । नयन्ति पत्नीम् ।
व्यवच्छिन्दन्ति परिश्रयणम् । अश्वस्यालङ्करणमध्वर्योरावसथ२ हरन्ति ।
अथैतस्मिञ्छल्मलिशर्च आशुपिष्टानि संयुत्य तैरनुलोममश्वं प्रलिम्पन्ति ।
अथ महिषी वावाता परिवृक्तीत्येता अस्मै गणान्सूचीश्चादायाभ्या-

formulas, "Let the impregnator out of you deposit the seed. O horse, do thou press thy region of male organ upon the thighs (of the queen) and insert into the queen's genitals thy penis which is the means of enjoyment of women, which dashes into their womb, and which, when entered into the genitals pleases them, and which attacks the central part of genitals within the black spot."¹¹ The seniot queen censures the horse.

XV.30

"O my mother, pet mother, loving mother, none does sexual intercourse with me. The poor horse is sleeping."¹¹ The sacrificer insults her by saying, "Do you raise her up, just as one (keeps erect) a bundle of bamboos on a hill-top. Let her central part relish, just as one winnowing (grains) relishes in cool breeze."¹¹ She (the seior queen) censures similarly. The beloved queen insults her by saying, "When the female deer eats grains she does not care for a fat animal. When a Sūdra woman has an Ārya paramour, she does not care for wealth for the purpose of support."¹¹ She (the senior queen) censures (the horse) similarly. The despised queen insults her by saying, "This female bird follows (the male companion) making a sound. The woman eager for conception absorbs the seed inserted in the womb."¹¹ She (the seniot queen) censures (the horse) similarly. All present insult her (the senior queen) by saying, "Thy mother and father ascend the wooden bed. Thy father inserted his penis into the mother's genitals, saying "I attack thee."¹¹ (The senior queen) does not censure (the horse) at this stage. Having lain down by the side of the horse for some time, having got up and having worn the garment, she sprinkles herself with water with the three verses recited consecutively, "O waters, you are healing...."¹ She also recites the fourth verse, "I have sung the praise of Dadhikrāvan the swift strong horse. May it make our mouths fragrant; may it lengthen our lives."² All those who utter impure speech during the sacrificial performance, murmur this Surabhimatī verse.³ The senior queen is led away. The enclosure is dismantled. The ornaments on the body of the horse are carried away to the Adhvaryu's residence. One mixes the flour of rice growing fast in rainy season in the gum of *Sabmalia Malabarica* and besmears the horse with the mixture from tip to toe.

The senior queen, the beloved queen and the despised queen approach the horse taking up garlands of beads and needles. The senior queen together with the wives of representatives goes on tracing the course of knife with golden needles on that part of the horse which lies to the east of its bosom with the two verses, "May Gāyatrī, Triṣṭubh, Jagatī, Anuṣṭubh together with Pañkti, Bṛhatī with Uṣṇih, and

1. TS IV.1.5.1; VII.4.19.4, cf. BaudhŚS X.5

2. TS VII.4.19.4

3. The verse containing the word *surabhi*, namely TS VII.4.19.4 (*dadhikrāvno akāriṣan*

यन्त्यश्वम् । तस्य यत्प्राक् क्रोडात्तस्मिन्महिषी सौवर्णाभिः सूची-
भिरसिपथान्कल्पयन्त्येति गायत्री त्रिष्टुब् द्विपदा या चतुष्पदेति द्वाभ्यां
प्रतिहितानां जायाभिः सह । अथ यत्प्रतीचीनं क्रोडादा नाभेस्तस्मिन्वावाता
राजताभिरुत्तराभ्यां द्वाभ्यामराज्ञां जायाभिः सह । अथ यत्प्रतीचीनं नाभेरा
पुच्छात्तस्मिन्परिवृत्ती सीसाभिरुत्तराभ्यां द्वाभ्याम् सूतग्रामणीनां च
क्षत्तसंग्रहीतृणां च जायाभिः सह । यथेतं पत्नयो यन्ति । अध्वर्योरावसथः
सूचीर्हरन्ति । अथ सुवर्णं च सायकं च याचति । ताभ्यामश्वस्य
क्रोडमापिनष्टीत्यमश्वं विशासतेति । कस्त्वाह्यति कस्त्वा विशास्तीत्ये-
तत्पट्टं यजमानं वाचयति । यदैतस्य सूक्तस्य पारमेत्यथाध्वर्युरश्वस्य
क्रोडात्पिशितमुत्पिनष्टीत्यमश्वं विशासतेत्याश्मिति । नाश्वस्य वपा भव-
ति । चन्द्रमिव मेदः परिवृक्तः साश्वस्य वपा । वपा तूपरस्यैवं गोमृ-
गस्य । कालायसैः पर्यङ्ग्याणां लोहितायसैरितरेषाः सुवर्णैर्दक्षिणेषाः
रजतैरुत्तरेषाम् ॥ ३० ॥

Kakut pierce thee with needles. - May the two-footed, four-footed, three-footed, six-footed, metrical and non-metrical pierce thee with needles."⁴ The beloved queen together with the wives of those who are not kings traces the course of knife with silver needles towards the west of the bosom and up to the navel with the next two verses," May Mahānāmnī, Revatī, all quarters rich in fruits and holy sounds of the lightning pierce thee with needles. The silver, gold and lead (needles) are together employed in the work. May they pierce thee on the skin of the atrong horse with needles."⁴ The despised queen together with the wives of charioteers and village-chiefs and atendants and accounts-officers and traces with the needles of lead the course of knife to the rear of navel down the tail with the next two veses, "May the ladies the wives skilully separate thy hair. May the gods, wives, the quarters pierce thee with needles.—O gods, do you accept the oblations in the sacrifices of those who did not adopt the attitude of denying the sacrificial reverence, just as the agriculturists cut the crops one by one by resorting to selection."⁵ The wives return by the same route along which they had come. The needles are carried to the Adhvaryu's residence. Then the Adhvaryu asks for a piece of gold and an arrow. By means of them he traces the bosom of the horse (saying) "Do you dissect the horse in this manner." He makes the sacrificer recite the six verses: (i) Prajāpati incises thee; Prajāpati dissects thee; Prajāpati pierces thy limbs; the wise Prajāpati is thy immolator; (ii) May the seasons the immolators dissect thy limbs seasonwise. And with the splendour of the year may they pierce thee with needles. (iii) May the divine Adhvaryus cuoand dissect thee. Let the needles, piercing, divide thee into limbs. (iv) May the half months and months, piercing, cut and dissect into limbs. May the days and nights the Maruts recoup thy injuries, (v) may the earth together with the midregion, and Vāyu heal up thy wound. May the heaven together with the constellations well rectify thy form. (vi) (O horse) let there be a relief to thy upper limbs; relief to the lower limbs; relief to thy bones, marrows and to thy whole body."⁶ When the sacrificer finishes the reciting of the hymn, the Adhvaryu plucks up flesh from the bosom of the horse (saying) "Do you dissect the horse in this way, in this way." The horse does not have omentum; the detached fat, shining as it, is the omentum of the horse. The omentum of the hornless goat and that of the gayal (is extracted). (The incisions) of the animals over and above the limbs of the horse (are traced) with the (needles of) black iron; of the other animals with those of bronze, and of the animals towards the south with the golden ones; of those towards the north with those of silver.

4. TS V.2.11.1

5. TS V.2.11.2

6. TS V.2.12

अश्वस्यैवाध्वर्युर्वपया प्रथमया प्रतिपद्यते । अनूचीरितरा आहरन्ति ।
 अश्वस्यैव वपायै प्रतिपद्यमानायै बर्हिषो ऽग्रमुपास्यति । उपेतरा यच्छन्ति ।
 उत्तरतो ऽश्वस्य तूपरस्य गोमृगस्येति वपाः श्रपयन्ति दक्षिणत इतरेषां
 पशूनाम् । अश्वस्यैव वपाः सुवाहुत्याभिजुहोति । उपेतरा यच्छन्ति । अथ
 स्वाहाकृतिप्रैषेण चरित्वा सःस्त्रावेण पृषदाज्यमभिघार्याश्वस्यैव
 वपामभिधारयति । उपेतरा यच्छन्ति । अथ पुरस्तात्स्वाहाकृतिः सुवाहुतिः
 हुत्वा सुवर्णेन महिमानं जुहोति तस्य ते द्यौर्महिमेति । अथोपस्तीर्य द्विः
 सुवेणाश्वस्यैव वपाः समवलुम्पन्नाह प्रजापतय इत्युपांशु हयस्य
 छागस्योस्रस्य वपानां मेदसो ऽवदीयमानस्यानुब्रूहीत्युच्चैर्यावतीः
 सुक्संभवति । अथेतराः पात्र्या वेडसूनेन वोपोद्यच्छन्ते । द्विरभिधारयति ।
 अत्याक्रम्याश्राव्याह प्रजापतय इत्युपांशु हयस्य छागस्योस्रस्य वपा
 मेदः प्रस्थितं प्रेष्येत्युच्चैः । वषट्कृते वपा जुहोति । अथोपरिष्ठाद्रजतेन
 महिमानं जुहोति तस्य ते पृथिवी महिमेति । अथ पर्यङ्ग्याणां
 वपाभिश्चरत्यथेतरेषाम् । अथ दक्षिणेषां प्रतिप्रस्थातारो वपा-
 भिश्चरन्त्यथेतरेषाम् । यांश्च ग्राम्याणां पशूनामुदस्त्राक्षीदारण्यांश्च
 सुवाहुतीस्तेषां वपाभ्यः प्रतिजुहोति । उपांश्चेतेषां पशुजातानां वपाभिश्चरन्ति
 प्राजापत्यानां सावित्राणां सारस्वतानां पौष्णानां यामानां पितृदेवतानां
 द्यावापृथिव्यानां वायव्यानां सौर्याणां वैश्वकर्मणानामिति । अथो-
 परिष्ठात्स्वाहाकृतिः सुवाहुतिः हुत्वा वपाश्रपणीरनुप्रहृत्य समुत्क्रम्य
 चात्वाले मार्जयन्ते । अथ पशून्विशास्ति शमितरित्याह माश्वस्य
 लोमापिकृतीर्माश्वस्यास्थि सःशारीर्यथाङ्गमेनं विकृत्य शामित्रे कुम्भ्याः
 समवशमयतादेवं तूपरमेवं गोमृगमथ दक्षिणमश्वशफं गोमृगकण्ठमिति

XV.31

The Adhvaryu first commences the procedure of the horse's omentum. Other omenta are brought in successively. The Adhvaryu throws (into the fire) the tip of the darbha-blade while the omentum of the horse is being heated. Other omenta are held. The omenta of the horse, the hornless goat and the gayal are baked towards the north; those of other animals towards the south. He offers a spoonful over the omentum of the horse alone; other (omenta) are held. Having given the call for the offering to Svāhākṛtis, the Adhvaryu pours the drop in the ladle over the clotted butter and then over the omentum of the horse. Other omenta are held. Having offered the spoonful prior to the offering to Svāhākṛtis, he offers the Mahiman draught through the golden cup with the formula, "Heaven is thy greatness, stars the form, sun the brilliance; to thee Prajāpati the greatness svāhā."¹ Having spread clarified butter twice by means of the spoon, while snatching the horse's omentum, he says (to the Hotṛ) "to Prajāpati" in a low tone and then loudly "do you recite the puronuvākya for the fat the omenta of the horse, the goat and the gayal being apportioned." He takes up into the ladle as much as is accommodated; other portions are held in a pan or on a wooden plank. He pours clarified butter twice over them. Having crossed and having caused to announce, he says (to the Maitravaruṇa) "To Prajāpati" in a low tone and loudly "do you call out in regard to the fat set out the omenta of the horse, the goat and the gayal." At the Vaṣaṭ-utterance he offers the omenta. Subsequently he offers the Mahiman draught through the silver cup with the formula, "Earth is thy greatness, plants and trees thy form, fire thy brilliance; to thee Prajāpati the greatness svāhā."²

He then offers the omenta of the animals fastened over and above the limbs of the horse and those of other animals. The Pratiprasthātṛs offer the omenta of the animals standings towards the south, and then of those towards the north. The Adhvaryu offers spoonfuls in lieu of the omenta of those of the domestic animals which he released and also of the wild animals. The omenta of the following animal-groups are offered silently; those offered to Prajāpati, Savitṛ, Sarasvant, Pūṣan, Yama, Pitṛs, Dyāvapṛthivī, Vāyu, Sūrya and Viśvakarman. After having offered a spoonful posterior to the offering to Svāhākṛtis, having thrown the omentum-forks and having stepped up, they sprinkle themselves at the Cātvala. Then he gives various directions in respect of the animals. He says, "O immolator, do thou not cut the horse's hair, do not crush the horse's bone; having dissected its organs put them into the pitcher placed over the Śāmitra fire. Similarly the hornless goat,

1. TS VII.5.16.1

2. TS VII.5.17.1

शामित्रे निष्पचतादयस्मयेन कमण्डलुनाश्वतेजनीः श्रपयतादिति । अथ सावित्रः हुत्वा प्रसर्पन्ति प्रातःसवनाय । तदृजुधा संतिष्ठते ॥ ३१ ॥ अष्टमः ॥

अथ सावित्रः हुत्वा प्रसर्पन्ति माध्यंदिनाय सवनाय । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहाः गृह्यन्ते । समानं कर्मा दाक्षिणेभ्यः । दाक्षिणानि हुत्वाष्टौ संवर्गाहुतीर्जुहोत्यर्वाङ् यज्ञः संक्रामत्विति । कामं तृतीयं दाक्षिणानां ददाति । वैश्वकर्मणानि हुत्वा नव पर्याप्तीर्जुहोति भूतं भव्यं भविष्यदिति । प्रसिद्धो ऽग्न्यभिषेकः । अहीनसंततिं करोति । ऋजुधा माध्यंदिनः सवनः संतिष्ठते । अथ सावित्रः हुत्वा प्रसर्पन्ति तृतीयसवनाय । प्रसिद्धमादित्यग्रहेण चरित्वाग्रयणं गृह्णाति । अथोक्थ्यं गृह्णाति । समानं

similarly the gayal; cook over the Śāmitra fire the right hoof and throat of the gayal; cook the horse's blood in an iron-pot." The Adhvaryu makes an offering to Savitr. The morning pressing is commenced. It comes to a close in the normal way.

XV.32

An offering is made to Savitr and the midday pressing is commenced. The Soma-pressing is gone through as prescribed. The draughts are taken up as prescribed. The procedure upto the offering pertaining to the Dakṣiṇās is similar. Having made the offering pertaining to the Dakṣiṇās, he offers eight Samvarga-offerings, "May the sacrifice..."¹ (The sacrificer) gives away one third of the Dakṣiṇās if he so desires.² Having offered the Vaiśvakarmanā offerings, the Adhvaryu offers nine Paryāpti offerings with the formulas, "The past, the present, the future, Vaṣaṭ svāhā Namaḥ.-Ṛk Sāman, Yajus, Vaṣaṭ svāhā Namaḥ.-Gāyatrī, Triṣṭubh, Jagatī, Vaṣaṭ Svāhā Namaḥ.-Earth, Midregion, Heaven, Vaṣaṭ Svāhā Namaḥ.-Agni, Vāyu, sūrya. Vaṣaṭ Svāhā Namaḥ.-Prāṇa, Vyāna, Apāna, Vaṣaṭ Svāhā Namaḥ.-Food, tilling, rains, Vaṣaṭ Svāhā Namaḥ.-Father, son, grandson, Vaṣaṭ Svāhā Namaḥ.-Bhūḥ Bhuvah Suvah, Vaṣaṭ Svāhā Namaḥ."³ The sprinkling of the sacrificer mentioned at the piling up of the fire-altar is as described.⁴ He achieves the continuity of the Ahīna sacrifice.⁵ The midday pressing is concluded straightway.

The offering to Savitr is made and the third pressing is commenced. After having offered the draught to Āditya, the Adhvaryu takes up the Āgrayana draught. Then he takes up the Ukthya draught. The procedure upto the Bahiṣpavamāna is

1. TS VII.3.11; cf. BaudhŚS XV.18
2. The printed text reads *Kāmam dakṣiṇānām dadāti*. The footnote has: "ins. प्रति after काम and leaves a blank for two akṣaras before दक्षिण. The sūtra probably read *Kāmam tṛtīyam dakṣiṇānām dadāti*. BaudhŚS XV.18 reads *tṛtīyam dakṣiṇānām dadāti* in connection with the sacrificial fees given at the first Soma-sacrifice; namely, Catuṣtoma Agniṣtoma. At the third Soma-sacrifice, namely, the Atirātra the remaining quantity of Dakṣiṇās is given away (*avaśiṣṭam dakṣiṇānām dadāti* (BaudhŚS XV 36.) The Vādhūla Śrautasūtra which more closely agrees with the Baudhāyana Śrautasūtra than any other Śrautasūtra belonging to the Taittirīya recension speaks about the Dakṣiṇās in the three Soma sacrifices in the Āsvamedha in the following way. (i) *dākṣiṇāni hutvā tṛtīyam jitasya dadāti* (XI.12.31). (ii) *atha dākṣiṇāni hutvā 'rdham jitasya dadāti* (XI.23.17) (iii) *atha dākṣiṇāni hutvā 'tisiṣṭam jitasya dadāti* (XI.26.19).
3. TS VII.3.12.1; cf. BaudhŚS XV.18
4. cf. BaudhŚS X.57-58
5. cf. BaudhŚS XXVI.12

कर्मा पवमानात् । पवमानेन चरित्वाथैतान्मशून्याचत्यश्वं तूपरं गोमृगमिति ।
अथ पर्यङ्ग्यानथेतरेषाम् । अथ दक्षिणानथोत्तरेषाम् । उत्तरतोऽश्वस्य तूपरस्य
गोमृगस्येति हविरुपसादयन्ति दक्षिणत इतरेषां पशूनाम् । अथ वैतसे कटे
ऽश्वस्य हृदयं निधाय सुवर्णेन च सायकेन च तस्याग्रे ऽवद्यन्नाह
॥ ३२ ॥

मनोतायै हविषो ऽवदीयमानस्यानुब्रूहीत्येकादशावदानान्यवद्यति ।
एवं तूपरस्यैवं गोमृगस्य । कालायसैः पर्यङ्ग्याणां लोहायसैरितरेषां
सुवर्णेर्दक्षिणेषां रजतैरुत्तरेषाम् । नाश्वस्य तूपरस्य गोमृगस्येति स्विष्टकृते
ऽवद्यति । अवद्यन्तीतरेषां पशूनाम् । नाश्वस्य तूपरस्य गोमृगस्येतीडामवद्यति ।
अवद्यन्तीतरेषां पशूनाम् । अथैतमश्वं वैतसे कटे यथाङ्गं चिनोति ।
पुरस्तात्प्रत्यञ्चं तूपरमायातयति । पश्चात्प्राचीनं गोमृगम् । अथ
जुहूपभृतावाददान आह प्रजापतय इत्युपांशु हयस्य छागस्योस्रस्य
हविषो ऽनुब्रूहीत्युच्चैः । अत्याक्रम्याश्राव्याह प्रजापतय इत्युपांशु
हयस्य छागस्योस्रस्य हविः प्रस्थितं प्रेष्येत्युच्चैर्वषट्कृते तान्सहैव
कटेनाग्रावनुप्रहरति ॥ ३३ ॥

द्यौस्ते पृष्ठं क्रमैरत्यक्रमीद्वाज्याक्रान्वाजीति त्रिभिरनुवाकैः । अथ
पर्यङ्ग्याणां हविर्भिश्चरत्यथेतरेषाम् । अथ दक्षिणेषां प्रतिप्रस्थातारो
हविर्भिश्चरन्त्यथोत्तरेषाम् यांश्च ग्राम्याणां पशूनामुदस्नाक्षीदारण्यांश्च
सुवाहुतीस्तेषां हविर्भ्यः प्रतिजुहाति । उपांश्चेतेषां पशुजातानां

similar. After having gone through the Bahiṣpavamāna rite, he asks for the (cooked organs of the) animals- the horse, the hornless goat and the gayal. Then of those over and above the horse's limbs, the other animals, those on the southern side and those on the northern side. The oblations of the horse, the hornless goat and the gayal are placed towards the north and of the other animals towards the south. Having kept the horse's heart on the mattress of cane he says (to the Hotṛ) while first cutting the portions with the golden arrow.

XV.33

"Do you recite the verses for the oblation being cut for the Manotā." He takes up eleven cuttings. Similarly of the hornless goat, similarly of the gayal. Of the animals fastened over and above the horse's limbs with those of iron, of the others with those of copper, of those towards the south with those of gold, and of those towards the north with those of silver. He does not take up for the Sviṣṭakṛt offering the portions of organs of the horse, the hornless goat and the gayal. Portions of the organs of other animals are taken up. He does not take up Idā of the organs of the horse, the hornless goat and the gayal. Idā is taken up of the organs of other animals. He arranges organwise the horse on the mattress of cane. He spreads out (the organs of) the hornless goat from east to west; of the gayal from west to east. Taking up the Juhū and Upabṛh̥t, he says (to the Hotṛ) "To Prajāpati" in a low tone and "Do you recite the puronuvākya for the offering (of the organs) of the horse, the hornless goat and the gayal" loudly. Having crossed and having caused to announce, he says (to the Maitrāvaruṇa) "to Prajāpati" in a low tone, "Do you call out (the Hotṛ) to recite the yājyā for the oblation, set out, of the horse, the hornless goat and the gayal" loudly. At the Vaṣaṭ-utterance he puts on fire all of them together with the mattress.

XV.34

With the three Anuvākas "Heaven is thy back....;"¹ "The horse agreeing with the Viśve Devas..."² and "The steed has stepped up the earth...."³ Then he offers oblations of the animals fastened over and above the horse's limbs, then of the others. The Pratiprasthātṛs offer the oblations of the southern animals, then those of the northern ones. He offers spoonfuls supplementary to the offering of the organs of those domestic animals which he released and also of the wild animals.

1. TS V.7.25; cf. BaudhŚS XV.5

2. TS V.7.24; cf. BaudhŚS XV.5

3. TS VII.5.19; cf. BaudhŚS XV.5

हविर्भिश्चरन्तीन्त्युक्तमेतत् । अथ पुरस्ताद्वनस्पतेः समान्यो दिशः प्रतियजति ।
 अथ वनस्पतिना चरति । अथ पुरस्तात्स्विष्टकृतो गोमृगकण्ठेन
 प्रथमामश्वतेजनीमुपजुहोति । अथ स्विष्टकृता चरति । एतस्मिन्काल
 आहवनीये स्रुवाहुतिं जुहोति हुताय स्वाहेति ॥ ३४ ॥

अथैतं प्रसेकमग्रावायातयति दक्षिणतो वोदञ्चं पश्चाद्वा प्राञ्चम् । तस्य
 स्रुगिव पूर्वार्धो भवति । एवमेव मध्यम् । चमस इव बुध्नः । तस्मिन्श्चतुर
 उपस्तृणान आहाप्रमत्तः संततमानय स्तेगान्निगदिष्यामीति । स यत्र

The organs of the subsequent groups of animals are offered silently. This has (already) been explained. Prior to the offering to Vanaspati (the Pratiprasthātr) offers spoonfuls to the specific directions.⁴ Then (the Adhvaryu) offers the oblation to Vanaspati. Prior to the Sviṣṭakṛt offering he makes the first offering of the horse's blood by means of the throat of the gayal. Then he offers the Sviṣṭakṛt. At this stage he offers a spoonful on the Āhavanīya with the formula, "To the offered svāhā."⁵

XV.35

(The Adhvaryu) holds on the fire the long ladle from south to the north or from west to east. Its front part is like a ladle, the middle part as usual and the base like a goblet.¹ Spreading four spoonfuls into it (= the base) he says (to an assistant), "Do thou pour the oblation continuously with attention; I shall pronounce the Stega formulas." As soon as the stream reaches the fire, he begins the fourteen Anuvākas:²

"(i) (gratify) flies with the teeth; frogs with the grinders; the eater with the gnawer; strength with the digester; the wild with the knee-cap; clay with the germs; Avakā plant with gravel; gravel with Avakā plant; the tongue with the hump; the palate with the shoulder; Sarasvatī with the tip of the tongue.

(ii) Strength with the jaws; the waters with the mouth; Ādityas with the hair; support with the lower lip; the existent with the upper one; the clearness with the internal; the external with the gloss; the thundering with the knobs. Sūrya and Agni with the eyes; the two lightnings with the two pupils; the lightning stroke with the brain; might with the marrow-ports.

(iii) Tortoises with the hoofs; francoline partridges with the flesh of small fish; the Sāman with the dew claws; speed with the legs; health with the two knees; strength with the two elbows; fear with the two movers; the secret with the two sides; the Aśvins with the two shoulders; Aditi with the head; Nirṛti with the bald head.

(iv) The yoke-thong with the pits of the legs; the yoke with the bent part; thought with the neck; sounds with the breaths; skin with the gloss; the interior with the Parākāśa; the flies with the hair; Indra with the hard-working bearing part; Bṛhaspati with the seat of the birds; the chariot with the cervical vertebrae.

(v) Mitra-Varuṇa with the two buttocks; Indra-Agni with the flash below the buttocks; Indra-Bṛhaspati with the two thighs; Indra-Viṣṇu with the knees; Savitr

4. cf. BaudhŚS IV.9

5. TS VII.4.16.1

1. cf. BaudhŚS X.54

2. TS V.7.11-24

धाराग्निं प्राप्नोति तत्प्रतिपद्यते स्तेगान्दशष्ट्राभ्यां मण्डूकाञ्जम्भ्येभिरिति
 चतुर्दशानुवाकान्प्रयासाय स्वाहेति पञ्चदशम् । अथ द्वे आहुती जुहोती-
 लुवर्दाय स्वाहा बलिवर्दाय स्वाहेति षट्त्रिंशतमश्चस्तोमीयाः स्तिस्त्रो
 द्विपदा इमा नु कं भुवना सीषधेमापो हि ष्ठा मयोभुव इति च । अत्रैतं

with the tail; the Gandharva with the penis; the Apsarases with the testicles; the purifying with the anus; the strainer with the two Potras; the going with the two Sthūras; the going to with the two centres of loins.

(vi) The breast for Indra; the flanks for Aditi; the cervical cartilages for the quarters; the clouds with the heart and its covering; the midregion with the pericardium; the mist the flesh of the stomach; Indrāṇī with the lungs; ants with the liver; the hills with the intestines; the ocean with the stomach; Vaiśvānara with dry grass.

(vii) The rectum for Pūṣan; the large entrails for the non-poisonous snake; serpents with the entrails; seasons with the transverse processes; heaven with the back; the first vertebra for the Vasus; the second for the Rudra; the third for the Ādityas; the fourth for the Aṅgirasas; the fifth for the Sādhyas; the sixth for Viśve Devas.

(viii) Force with the neck; Nirṛti with the bones; Indra with effective back; the moving shoulder for Rudra; the second for day and night; the third for the half months; the fourth for the month; the fifth for the seasons; the sixth for the year.

(ix) Joy with the delighter; love with the two Pratyāsas; fear with the two Śītūmans, command with the two Praśāsas; sun and moon with the kindeys; dawn with the form; setting with the formless.

(x) Day with the flesh; night with the fat; waters with the juice; ghee with the sap; ice with the oily part of flesh; hail with the rheum of the eyes; the hoar-frost with tears; heaven with the form; stars with the shadow; earth with the hide; skin with the skin; to the dedicated svāhā; to the immolated svāhā; to the offered svāhā.

(xi) The first rib for Agni; the second for Sarasvatī; the third for Soma; the fourth for waters; the fifth for plants; the sixth for the year; the seventh for Maruts; the eighth for Bṛhaspati; the ninth for Mitra; the tenth for Varuṇa; the eleventh for Indra; the twelfth for Viśve Devas; the side for Dyāvapṛthivī; the side bone for Yama.

(xii) The first rib for Vāyu; the second for Sarasvatī, the third for the moon; the fourth for the stars; the fifth for Savitṛ; the sixth for Rudra; the seventh for serpents; the eighth for Aryaman; the ninth for Tvaṣṭṛ; the tenth for Dhātṛ; the eleventh for Indrāṇī; the twelfth for Aditi; the side for Dyāvapṛthivī; the side-bone for Yamī.

(xiii) The path with the two parts near the kidneys; continuance with the two sinew-parts; parrots with bile; jaundice with the liver; the Halikṣṇas with the evil winds; Kūśmas with dung; the worm with the contents of the intestines; dogs with the cutting up; serpents with the smell of blood; birds with the smell of cooking; ants with the fragments.

(xiv) The horse (in the form of the cooked organs), harmonised with all gods worthy of offering, has traversed (the heaven) by its steppings. Do thou (O horse) lead us to the world of good-doers. We gladden thee with sacrificial food.*

प्रसेकमग्रावनुप्रहरति । अथैनं सस्त्रावेणाभिजुहोति । समानं कर्मानूयाजेभ्यः । अथ पुरस्तादुत्तमस्यानूयाजस्याश्वशफेनाश्वतेजनीमुपजुहोति । समानं कर्मापत्नीसंयाजेभ्यः । अथ पुरस्तादुत्तमस्य पत्नीसंयाजस्यायस्मयेन कमण्डलुनाश्वतेजनीमुपजुहोति । ऋजुधैकविंश उक्थ्यः संतिष्ठते पत्नीसंयाजान्तः । अथ वसतीवरीः परिहृत्य पयांसि विशिष्योपवसन्ति ॥ ३५ ॥ नवमः ॥

अथातो महारात्र एव बुध्यन्ते । प्रातराज्यानि गृहीत्वा राजानमुपावहृत्य प्रातरनुवाकमुपाकरोति । परिहिते प्रातरनुवाके ऽपो ऽच्छैत्यद्विरुदैति । अतिरात्रं क्रतुमुपैति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्माश्विनाद्गहात् । आश्विनं ग्रहं गृहीत्वैकादश रशना आदाय यूपमभ्यैति । स्वर्वन्तं राज्जुदालमग्निष्ठमुत्सृज्यैकादश प्रातर्गव्यान्प्राजापत्यान्पशून्नुपाकरोति । तेषां प्रसिद्धं वपाभिश्चरित्वा प्रसर्पन्ति प्रातःसवनाय । तदृजुधा संतिष्ठते । प्रसर्पन्ति माध्यंदिनाय सवनाप । प्रसिद्धो ऽभिषवः प्रसिद्धं ग्रहा

He then recites the fifteenth Anuvāka beginning with the formulas "To Prayāsa svāhā"³ He offers two offerings with the formulas, "To Iluvarda svāhā; to Balivarda svāhā."⁴ Then thirtysix Aśvastomīya verses, "When being born first, thou didst neigh; "May not Mitra, Varuṇa Aryaman (overlook us). and "Those who gaze at the cooked whey ..., "⁵ three Dvipadā verses, "Indra and (we) Viśve Devas shall easily attain these worlds. - May Indra together with the Ādityas help us to attain the sacrifice, self and offspring. - May Indra accompanied by his troop and together with the Ādityas and Maruts be the guardian of our selves,"⁶ and (three verses) "You waters are healing; the most auspicious essence that is yours; and may we meet him ..."⁷

At this stage he throws the long ladle into the fire. He pours over it drops of clarified butter. The procedure up to the Anūyāja is similar. Before the last Anūyāja he offers the horse's blood by means of the horse's hoof. The procedure upto the Patnīsaṃyājas is similar. Before the last Patnīsaṃyāja offering he offers horse's blood by means of an iron-pot. The Ukthya sacrifice characterised by the Sāmans with twentyone stomas straightway comes to a conclusion with Patnīsaṃyāja offerings. Having carried around the Vasatīvarī waters and having given the various instruction with regard to the milks, they await.

XV.36

They wake up at early dawn. Having taken up clarified butter into the ladles and having taken down king Soma, the Adhvaryu introduces the Prātaranuvāka. At the conclusion of the Prātaranuvāka he approaches the water; comes up taking water. He distinguishes the Atirātra sacrifice (by entering the sacrificial place reciting the verse *yam agne pṛtsu*..... TS I.3.13).¹ The pressing of Soma is as prescribed. The draughts are taken up as prescribed. The procedure up to the draught for the Aśvins is similar. Having taken up the draught for the Aśvins and having taken eleven cords, he goes to the sacrificial post. Having equipped the sacrificial post of *Rajjudāla* wood erected near the Āhavanīya fire with a wooden chip, he dedicates eleven oxen to Prajāpati in the morning. The omenta of the

3. TS I.4.35

4. TBr III.8.20. In a circle of five years the first year is known as Samvatsara and the second as Parivatsara. According to the Brāhmaṇa Iluvarda is the Samvatsara and Balivarda the Parivatsara.

5. Ts IV.6.7-9; cf. BaudhŚS XV.29

6. TĀ I.27.1

7. TS VII.4.19.4

1. cf. BaudhŚS VII.4

गृह्यन्ते । समानं कर्मा दाक्षिणेभ्यः । दाक्षिणानि हुत्वाष्टौ संवर्गाहुतीर्जु-
 होत्यर्वाङ् यज्ञः संक्रामत्विति । अवशिष्टं दक्षिणानां ददाति । वैश्वकर्मणानि
 हुत्वा नव पर्याप्तीर्जुहोति भूतं भव्यं भविष्यदिति । उत्सन्नो ऽग्न्य-
 भिषेकः । नात्राहीनसंततिं करोति । ऋजुधा माध्यंदिनः सवनः संतिष्ठते ।
 प्रसर्पन्ति तृतीयसवनाय । प्रसिद्धमादित्यग्रहेण चरित्वाग्रयणं गृह्णाति ।
 अथोक्थ्यं गृह्णाति । समानं कर्मा पवमानात्पवमानेन चरित्वा स्वे
 धामन्यशुभिश्चरति । तेषां समानी मनोता समानी देवता समानः
 प्रत्यभिमर्शनः समानो वसाहोमः समानो वनस्पतिः समानः स्विष्ट-

animals are offered as prescribed, and they proceed to the morning pressing. It is concluded straightway. They proceed to the midday pressing. The pressing takes place as prescribed. The draughts are taken up as prescribed. The procedure up to the offerings pertaining to the Dakṣiṇās is similar. After having offered the offerings pertaining to the Dakṣiṇās, he offers eight Saṁvarga offerings with the verses. "May the sacrifice come hither ..."² (The sacrificer) gives away the remaining part of the Dakṣiṇās. After having offered the offerings to Viśvakarman, he offers nine Paryāpti offerings, "The past, the present, the future"³ The sprinkling of the sacrificer as prescribed in the piling up of the fire-altar⁴ is excluded. He does not go through the continuity of the Ahīna sacrifice⁵ at this stage. The midday pressing comes to a close straight a way.

They proceed to the third pressing. Having offered the draught to Ādityas, he takes up the Āgrayaṇa draught; he takes up the Ukthya draught. The procedure up to the Bahiṣpavamāna is similar. After having gone through the Bahiṣpavamāna rite, he goes through the offering of (organs of) the animals in the established order. In respect of them there should be a common Manotā, a common divinity, a common formula for touching the cooked organs, a common offering of the oily part of the flesh, a common offering to Vanaspati, a common Sviṣṭakṛt offering together with the call (by the Maitrāvaruṇa), a common Idā, a common offering to the quarters. The rite upto the Patnīsaṁyāja offerings is similar.

Having offered the Patnīsaṁyājas, having gone to the east and having swollen the Dhruvā ladle, he offers the Ābhūti and Anubhūti offerings respectively with the two Anuvākas, "May the residences come to me from all sides, may the progeny. May the fruitful sacrifice enter into me. May the holy water enter into me. The abundance of a thousand may not abandon me.—May the draught be mine; may the verse related to the draught. May the mutually agreeable Stotra and Śastra come to me. May the Ādityas, Rudras and Vasus and the priests come to me. May the abundance of a thousand not leave me.—May the Agniṣṭoma, the Ukthya, the Atirātra involving chanting during night come to me. May the Somas fruitfully offered after day-time come to me. May the abundance of a thousand not leave me."⁶ "(This sacrificer) surmounted penance by fire, the prayer by speech; forms by gem; gods by Indra; vital breaths by Vāta; the heaven by Sūrya; the stars by Candramas; the Pitṛs by Yama; men by the king; the flavours by the fruit; serpents by the boa constrictor; the wild animals by the tiger; birds by the eagle; horses by

2. TS VII.3.11; cf. BaudhŚS XV.18

3. TS VII.3.12

4. cf. BaudhŚS X.57-58

5. cf. BaudhŚS XXVI.12

6. TS VII.3.13

कृत्प्रैषवान्समानीडा समान्यो दिशः । समानं कर्मा पत्नीसंयाजेभ्यः । पत्नीः
 संयाज्य प्राडेत्य ध्रुवामाप्याय्याभूतीश्चानुभूतीश्च जुहोत्या मे गृहा भवन्त्वग्निना
 तपो ऽन्वभवदित्येताभ्यामनुवाकाभ्याम् । अथ भूताभव्यौ होमौ जुहोति
 भूताय स्वाहा भविष्यते स्वाहेति । अथाध्वरिकाणि समिष्टयजूंषि हुत्वा
 दशाग्निकान्युपजुहोति । समानं कर्मावभृथात् । अथैतस्मिन्नवभृथे
 द्वितीयामवभृथाहुतिः हुत्वा दश वारुणान्युपजुहोति नमो राज्ञे नमो
 वरुणायेति । अथ मृत्यवे स्वाहा मृत्यवे स्वाहेति नवतिमाहुतीर्जुहोति
 प्रयासाय स्वाहायासाय स्वाहेत्येकादश । शतायुर्वैः पुरुषः शतवीर्यं
 आत्मैकशतो यावानेव पुरुषस्तस्मान्मृत्युमवयजत इति ब्राह्मणम्
 ॥ ३६ ॥

अथैष आत्रेयो विहतः शुक्लो विक्रिधस्तिलकवान्पिङ्गाक्षः
 खलतिर्विकटः कुनखी कुजः शिपिविष्टो नग्न उपमज्जति । तस्य मूर्ध्नि
 जुहोति जुम्बकाय स्वाहेति । अत्रास्मा एतच्छतं विपथं ददाति ।
 अथैनमिषुजितात्प्रधमन्ति मा मे राष्ट्रे वात्सीरिति । प्रसिद्धो ऽवभृथः ।

the station; cattle by the bull; goats by the he-goat; sheep by the ram; food by paddy; plants by barley; trees by *Ficus Indica*; strength by *Ficus glomerata*; the metres by the Gāyatrī metre; the Stoma by the Trivṛt; the speech by the brāhmaṇa.⁷ He then offers the two Bhūtābhavya offerings with the formulas "To the past one svāhā; to the future one svāhā."⁸ After having made the Samiṣṭayajus offering prescribed for a Soma-sacrifice,⁹ he offers the two Samiṣṭayajus offerings prescribed at the piling up of the fire-altar.¹⁰ The procedure upto the Avabhṛtha is similar.¹¹

In this Avabhṛtha, after having offered the second Avabhṛtha offering, he offers ten offerings to Varuṇa, "Obeisance to the king; Obeisance to Varuṇa; obeisance to the horse; obeisance to Prajāpati; obeisance to the overlord; thou art overlord; do thou make me overlord; may I be the overlord of the offering; place me; place in me; to the dedicated svāhā; to the immolated svāhā; to the one who is offered svāhā."¹² He offers ninety offerings with the formula, "To Mṛtyu svāhā"¹³ (repeated each time) and eleven offerings with the formulas, "To Pravāsa svāhā; to Āyāsa svāhā"¹⁴ "Man lives for a hundred years, performs a hundred heroic deeds; his self is the hundred and first, so much is the man; therefore, one gets rid of death by means of a sacrifice." So says the Brāhmaṇa.¹⁵

XV.37

One belonging to the Atri gotra, reluctant, white, leper, having marks on the body, brown-eyed, bald-headed, ugly, having ugly nails, hump-backed, having foreskin on the penis, naked, enters into water. The Adhvaryu makes an offering over his head with the formula, "to Jumbaka svāhā."¹ The sacrificer gives him a hundred coins and a cart fit for going long untrodden path. He is driven away,² saying, "Do thou not live in my kingdom." The Avabhṛtha rite (is gone through) as

7. TS VII.3.14

8. TBr III.8.10.5

9. cf. BaudhŚS VIII.18

10. cf. BaudhŚS X.59

11. cf. BaudhŚS VIII.19-20

12. TS VII.4.16

13. TBr III.9.15.1; VādhŚS XI.26.44

14. TS I.4.35; cf. BaudhŚS XV.35

15. cf. TBr. III.9.14; 15

1. TBr III.9.15.3. According to VādhŚS XI.26.47 the oblation put over the head of the man consists of blood; also ŚāṅkhŚS XVI.18.19.

2. The text reads *iṣujitāt pradhāmanti* which according to the editor, W. Caland, is wholly uncertain. None of the other Śrautasūtras renders any help in deciding the text.

उदयनीययेष्ट्येष्वामैत्रावरुणीं वशामुपाकरोति । तस्यै सौरीर्नव श्वेता वशा
 इत्युपालम्भ्या भवन्ति । तासां प्रसिद्धं वपाभिश्चरित्वाग्रेण गार्हपत्यं
 पात्नीवतमुच्छ्रित्य तस्मिञ्छगलं कल्माषं किकिदीविं विदीगयमिति
 त्वाष्ट्रान्पशूनुपाकरोति । तान्पर्यग्रिकृतानुत्सृज्याज्येन संस्थां करोति ।
 अथ पशुपुरोडाशान्निर्वपति पशुपुरोडाशौ वा । अथ पुरस्तात्पशुपुरोडा-
 शस्विष्टकृतो दश यव्यान्युपजुहोति नमो राज्ञे नमो वरुणायेति । अथ
 पुरस्तात्पशुस्विष्टकृतो दश गव्यान्युपजुहोति मयोभूर्वातो अभिवातूस्त्रा
 इति । प्रसिद्धं पशवः संतिष्ठन्ते । अथोदवसानीययेष्ट्येष्वामैन्द्राग्रमाश्विनमिति ।
 विशालयूपमुच्छ्रित्य तस्मिन्नेतान्पशूनुपाकरोत्याग्रेयमैन्द्राग्रमाश्विनमिति ।
 तेषां प्रसिद्धं वपाभिश्चरित्वा पशुपुरोडाशान्निर्वपति । ताननुवर्तन्ते ऽष्टौ
 देवसुवाँ हवीँष्यग्रये ऽँहोमुचे ऽष्टाकपाल इत्येषा च दशहविरिष्टिः ।
 तस्या एता याज्यापुरोनुवाक्या भवन्ति ॥ ३७ ॥

prescribed. Having performed the Udayanīyā Iṣṭi the Adhvaryu dedicates a barren cow to Mitra-Varuṇa. In this sacrifice nine white barren cows are to be immolated for Sūrya. Having offered their omenta in the prescribed manner and having raised the Pātnīvata sacrificial post in front of the Gārhapatya, he dedicates animals to Tvaṣṭr—a spotted young goat, a Tittiri bird and a white crane.³ After having released them around whom fire has been carried, the Adhvaryu concludes the rite by employing clarified butter.

Then he offers three Paśupuroḍāśas or two. Before the Sviṣṭakṛt offering pertaining to the Paśupuroḍāśas he offers ten Yava offerings with the formulas, "Obeisance to the king; obeisance to Varuṇa"⁴ Before the Sviṣṭakṛt offering relating to the offerings of organs he offers ten Gavya offerings with the mantras,⁵ "May the wind blow gently towards the cows. Let them feed on juicy plants. Let them drink water full of life and plumpness. O Rudra, do thou be gracious to the cattle.—O Parjanya, do thou grant great welfare to the cows which are uniform, multi-coloured, of the same colour, whose name Agni knows by reason of offering, and which the Aṅgirasas fashioned here through devotion. O Indra, do thou place in our stables those cows which yield bodily produce to gods, whose manifold forms Soma knows, which are swelling with milk for us and which have progeny.—Prajāpati giving us those (cows), in harmony with the Viśve Devas and Pitṛs has placed the auspicious cows in our stable. May we rest with their progeny.—Here is support svāhā.—Here is keeping apart svāhā.—Here is joy svāhā.—Here is delight svāhā."—"The great"⁶—The protecting"⁶ (The offerings of the organs of) the animals come to a conclusion in the prescribed manner. After having performed the Udayanīyā Iṣṭi and having raised a big sacrificial post in front of the Āhavanīya, he dedicates at it the animals to Agni, Indra-Agni and Aśvins. Having offered their omenta in the prescribed manner, he offers the Paśupuroḍāśas. These are followed by eight Devasū offerings and the Iṣṭi involving the offering of ten oblations beginning with a cake on eight potsherds to Amhomuc Agni.⁷ The Puroṇuvākyaś for these are:⁸

3. cf. TBr III.9.9.3; ĀpŚS XX.22.13; VādhŚS XI.27.4.

4. TS VII.4.16; cf. BaudhŚS XV.36

5. TS VII.4.17

6. TS VII.1.18; BaudhŚS XV.13

7. TS VII.5.22

8. TS IV.7.15. The last two are those for the offerings to Sviṣṭakṛt Agni.

अग्नेर्मन्वे प्रथमस्य प्रचेतस इति । अथ पुरस्तात्पशुपुरोडाशस्विष्टकृतो दश ब्रह्मवर्चसान्युपजुहोत्या ब्रह्मन्ब्राह्मणो ब्रह्मवर्चसी जायतामिति । अथ पुरस्तात्पशुस्विष्टकृतो दश संनतिहोमानुपजुहोत्यग्रये समनमत्पृथिव्यै समनमदिति । प्रसिद्धं पशवः संतिष्ठन्ते । अत्रैतैरन्वहं द्वादशभिर्ब्रह्मैर्दनैश्चरति । तेषामुक्तं चरणं यथामुत्रैकस्यान्यत्र रशनाभ्याम् । अत्रैभ्य एतान्परः शतं शतपलान्निष्कान्ददाति । सुवर्णरजते महिम्नोः पात्रे ददाति । एकतयानि

XV.38

(Those beginning with) "I think of Agni the first and the wise one" Before the offering to Sviṣṭakṛt Agni related to the Paśupuroḍāśa offerings, he offers ten Brahmavarcasa offerings with the formulas, "May there be born in the priesthood a son full of Brahman-splendour.—May there be orn in this kingdom a prince who is an archer, brave and a great charioteer..... a milch-cow.—.... a draught ox. a swift horse.—..... a prolific woman.—May there be born to this sacrificer a youth who is victorious, a charioteer and capable of entering an assembly.—May the rain fall for us whenever we desire.—May our plants bear ample fruit.—May there be attainment and maintenance for us."¹ Before the Sviṣṭakṛt offering related to the (organs of) animals he offers ten Sāmnati offerings with the formulas, "One paid homage to Agni; paid homage to Pṛthivī. Just as Agni paid homage together with Pṛthivī, similarly may favourable harmonies reach me.—One paid homae to Vāyu; paid homage to midregion; just as Vāyu together with midregion paid homage, similarly—One paid homage to Sūrya; paid homage to the heaven; just as Sūrya together with heaven paid homage, similarly ...—One paid homage to the moon; paid homage to the stars, just as the moon together with stars paid homage, similarly. ...—One paid homage to Varuṇa; paid homage to the waters; just as Varuṇa together with waters paid homage, similarly—One paid homage to the Sāman, paid homage to the Ṛk; just as the Sāman together with the Ṛk paid homage, similarly—One paid homage to the brāhmaṇa; paid homage to the Kṣatra; just as the brāhmaṇa together with the Kṣatra paid homage, similarly....—One paid homage to the king; paid homage to the subjects; just as the king together with the subjects paid homage, similarly—One paid homage to the chariot paid homage to the horses just as a chariot together with the horses; paid homage just as the chariot together with the horses paid homage, similarly—One paid homage to Prajāpati; paid homage to the beings; just as Prajāpati together with the beings paid homage, similarly may favourable harmonies reach me."² (The offerings of the organs of) the animals come to a close in the prescribed manner. At this stage he offers twelve Brahmaudanas each on a day. This procedure takes place as

1. TS VII.5.18 Baudhāyana takes this Anuvāka as comprising ten formulas and has prescribed their employment in the concluding rite in consonance with the order of mantras in TS. So also VādhŚS XI.27.24. TBr III.8.13 has prescribed the Anuvāka as the prayer of the fire in the cauldron to be offered before the commencement of the first Soma-sacrifice, namely, Agniṣṭoma. So also ĀpŚS XX.8.13. Sāyaṇa in his commentary on TBr has counted thirteen formulas. Yajurveda tradition (cf. KātyŚS XX.4.11) agrees with that of TBr.
2. TS VII.5.23.

सौवर्णानि पात्राणि ददाति हिरण्मयं कशिपु हिरण्मयं पङ्क्तीशः हिरण्मयः
 संदानमिति । अथ वीणागाथिभ्याः शतं विपथौ ददाति । अथर्तुपशुभिर्यजत
 ऋतुपर्यायं वा समानेषु वाग्न्यायतनेषु पिशङ्गास्त्रयो वासन्ताः सारङ्गास्त्रयो
 ग्रैष्माः पृषन्तस्त्रयो वार्षिकाः पृश्नयस्त्रयः शारदाः पृश्निसक्थास्त्रयो
 हैमन्तिका अवलिप्तास्त्रयः शैशिराः संवत्सराय निवक्षस इति । अथ
 देविकाहविर्भिर्यजते । अथ त्रैधातवीयया यजते । अथ सौत्रामण्या यजते ।
 संतिष्ठते ऽश्वमेधस्त्रिभिः संवत्सरैः । संतिष्ठते ऽश्वमेधः संतिष्ठते ऽश्वमेधः
 ॥ ३८ ॥ दशमः ॥

॥ इति पञ्चदशः प्रश्नः ॥

has been laid down formerly, except³ the rite about the cords. The sacrificer gives away to these (priests) over a hundred Niṣkas each weighing a hundred Palas. He also gives away the Mahiman cups of gold and silver. He gives golden cups of a single pattern, golden bed, a golden fetter for the leg of a horse and a golden halter. To the Viṇāgāthins he gives a hundred coins and a cart fit for going along untrodden path.

Then he offers seasonal animals, either according to the revolution of the season or on identical fire-places.—Three tawny-coloured goats to Vasanta, three deers to Grīṣma, three spotted deers to the Varṣā, three speckled deers to Śarad, deers with speckled legs to Hemanta; three furred animals to Śīṣira, and (three animals) with sunken breast to Saṁvatsara. Then he offers Devikā-offerings. He performs the Traidhātaviyā Iṣṭi. He performs the Sautrāmaṇī. The Aśvamedha is concluded after three years. The Aśvamedha ends. The Aśvamedha ends.

CHAPTER XV ENDS.

3. The text reads *yatha'mutrai'kasyā*. The word *ekasya* is hard to explain. cf. BaudhŚS XV. 34.

द्वादशाहेन यक्ष्यमाणो भवति । एको वा बहवो वोतो ह्येको दक्षिणावता यजते । स यद्येको यदि बहवो ऽमावास्याया एव षडहेनोपरिष्ठाद्दीक्षन्ते । ते गृहपतेररण्योः संजानते पृथग्वा । ते यदि गृहपतेररण्योः संजानते मथित्वा गार्हपत्यमाहवनीयमुद्धरन्ति । ग्रामाद्वतश्रपणमाहरन्ति । यद्यु वै पृथक् संजानते गृहपतिरेव प्रथमो मन्थते । तदेवेतरे पर्युपविश्य मथित्वामथित्वैव गार्हपत्यं संनिवपन्ति । तस्मादेकवद्धूतादाहवनीयमुद्धरन्ति । ग्रामाद्वतश्रपणानाहत्य संनिवपन्ति । अथ यदि पश्चादपर आगच्छति मथित्वैव गार्हपत्येऽर्धं निवपत्याहवनीये ऽर्धं ग्रामाद्वतश्रपणमाहृत्याप्यर्जति । उपो एनं पूर्वेषु कर्मसु ह्वयन्ते । अथातः पवनस्यैव मीमांसा । गृहपतिमेवाध्वर्युः प्रथमं पवयत्यथ होतारमथ ब्रह्माणमथोद्गातारं प्रतिप्रस्थाताध्वर्युः पवयति प्रस्तोतारं प्रशास्तारं ब्राह्मणाच्छंसिनम् । आग्नीध्रः प्रतिप्रस्थातारं पवयत्यच्छावाकं नेष्टारं पोतारं सदस्यम् । उन्नेताग्नीध्रं पवयति ग्रावस्तुतं सुब्रह्मण्यं प्रतिहर्तारमात्मानमन्ततः । ते चेद्भूरध्वर्युर्वाव सर्वस्य पवयिता स नः सर्वान्पवयत्विति स एवैनान्सर्वान्पवयति । अपि वान्योऽन्यं पवयन्ति यद्यधीयन्तो भवन्ति ॥ १ ॥

तेषां प्रसिद्धा दीक्षणीयेष्टिस्तायते । सकृदाश्राविते स यत्राह भरतवदिति तद्गृहपतेरेवार्षेयं प्रथमं वृणीते अथ होतुरथात्मनोऽथ ब्रह्मणो ऽथोद्गातुरथ प्रतिप्रस्थातुरथ प्रस्तोतुरथ प्रशास्तुरथ ब्राह्मणाच्छंसिनो ऽच्छावाकस्य सदस्यस्याग्नीध्रः पोतुर्नेष्टुर्ग्रावस्तुत उन्नेतुः सुब्रह्मण्यस्य प्रतिहर्तुरन्ततः । ब्रह्मण्वदिति समानम् । ते सर्व एव दीक्षाहुतिषु समन्वारभन्ते ।

CHAPTER - XVI

DVĀDAŚĀHA

XVI.1

One proposes to perform the Davādaśāha: or many propose (to do so). If it is one, he performs the sacrifice involving (the giving away of) Dakṣiṇā. Whether it is one or many, they get themselves initiated six days after the new-moon day. They join the Gṛhapati in regard to his kindling woods; or they have separate ones. If they join the Gṛhapati in regard to the kindling woods, the Gārhapatya fire is established by churning, and the Āhavanīya is carried forth. The fire for boiling the Vrata-milk is fetched from the village. If they entertain separate fires, the Gṛhapati first churns out the fire. Others sit around it and churning each time they deposit together the Gārhapatya. From the unified (Gārhapatya) they carry forward the Āhavanīya. They fetch the fires for boiling the Vrata-milk from the village and put them together. If somebody arrives later, he churns out the fire and puts half of that fire into the Gārhapatya and half into the Āhavanīya. He brings from the village fire for boiling the Vrata-milk and mixes it. He is given consent with regard to the rites which passed before.

Now the the discussion about the purification. The Adhvaryu first purifies the Gṛhapati, then the Hotṛ, then the Brahman, then the Udgāṭṛ. The Pratiprasthāṭṛ purifies the Adhvaryu, then the Prastotṛ, then the Maitrāvaruṇa, then the Brāhmaṇāccharṣin. The Āgnīdhra purifies the Pratiprasthāṭṛ, then the Ācchāvāka, the Neṣṭṛ and the Potṛ and the Sadasya. The Unnetṛ purifies the Āgnīdhra, the Grāvastut, the Subrahmaṇya, the Pratihartṛ and lastly himself. If they say that the Adhvaryu is the purifier of all; let him purify us all; he (the Adhvaryu) purifies all. Alternatively they purify each other if they know it.

XVI.2

Their Dikṣaṇīyeṣṭi is performed in the prescribed manner. After having caused to announce, when he says, "in the manner of Bharata," he first chooses the Pravara first of the Gṛhapati, then of the Hotṛ, then of himself, then of the Brahman, then of the Udgāṭṛ, then of the Pratiprasthāṭṛ, then of the Prastotṛ, then of the Maitrāvaruṇa, then of the Brāhmaṇāccharṣin, then of the Ācchāvāka, then of the Sadasya, then of the Āgnīdhra, then of the Potṛ, then of the Neṣṭṛ, then of the Grāvastut, then of the Unnetṛ, then of the Subrahmaṇya and lastly of the Pratihartṛ. The subsequent portion of the choosing formula "in the manner of the Brahman" is common. At the offering of the Dikṣāhutis they touch one another. The Adhvaryu makes the Gṛhapati recite the formulas¹ loudly in regard to the skin

1. cf. BaudhŚS VI.5

गृहपतिमेवाध्वर्युरुच्चैः कृष्णाजिने वाचयति । तदेवेतरे ऽनुनिक्रामन्ति । अपि वान्योऽन्यं वाचयन्ति यद्यधीयन्तो भवन्ति । ते यथोत्साहं व्रतदुधमुपयन्त्येकैकां वा बह्वीर्वा । तेषां यथैव प्रवरानुपूर्वमेवं घर्मोच्छिष्टे ऽतिग्राह्यभक्षेषु षोडशिनि । षष्ठ्यामुपसद्युत्तरवेदिः संनिवपन्ति यद्यनग्रिचित्यो भवति । अथ यदि साग्रिचित्यः प्रथमायामेवोपसद्युत्तरवेदिः संनिवपन्ति ॥ २ ॥

तेषां द्वादश दीक्षा द्वादशोपसदो द्वादशाहं प्रसुताः । न द्वादशाहे ऽग्निं चिन्वीतेत्येक आहुः । चिन्वत उ हैके । प्रसिद्धेन कर्मणोपसथाद्यन्ति । तेषां ज्योतिष्टोमो वैश्वानरः प्रायणीयो ऽतिरात्रस्तायते । स यत्र माध्यंदिने सवने तृतीयसवनाय वसतीवरीभ्यो ऽवनयति तद्वसतीवरीकलशे यावन्मात्रीरतिशिष्याग्रीध्रं द्रुत्वा छायायै चातपतश्च सन्धौ गृह्णाति हविष्मतीरिमा आपो हविष्मान्देवो अध्वरो हविष्माः आविवासति हविष्माः अस्तु सूर्य इति । एषाहीनसंततिरेतामेव पुनःपुनश्चोदयिष्याम इति वदन्तः । सो ऽत्र वैव यज्ञस्य पुनरालम्भं जपति यज्ञायज्ञियस्य वा स्तोत्रे शंयुवाके वा । तेषां ज्योतिष्टोमो वैश्वानरः प्रायणीयो ऽतिरात्रः संतिष्ठते । तस्मिन्संस्थिते विवर्तयन्ति परिधीन् । अनुप्रहरन्ति प्रस्तरम् । पत्नीसंयाजान्तः । अतिप्रैषेण ब्रह्मा वाचं यच्छति । परिहृतासु वसतीवरीष्वाहूतायाः सुब्रह्मण्यायां ब्रह्मा वाचं विसृजते । प्रतिपद्यन्ते दिवा । प्रातरनुवाकेनाह्ना संक्रामन्होता छन्दांस्यन्वाह । निमील्याध्वर्युरुपांशुं जुहोति रात्र्यै रूपमिति वदन्तः । तायते त्रिवृदग्निष्टोमो

of black antelope. Simultaneously others move on (their skins of black antelope). Alternatively they cause one another to recite if they know it. They approach the Vrata-milk yielding cow—one or many as they afford. The order which they entertain with regard to the choosing of Pravaras is to be observed in the case of the consuming of the remnants of the Charma,² consuming of the Atigrāhya-cups³ and the consuming of the Ṣoḍaśi-cup.⁴ On the sixth Upasad-day the Uttaravedi is piled up if the sacrifice is without the piling up of fire-altar. If it is with the piling up of the fire-altar, the Uttaravedi is piled up on the first Upasad-day.

XVI.3

They have twelve Dikṣā-days, twelve Upasad-days and twelve pressing days. Some teachers say that the fire-altar should not be piled up in the Dvādaśāha; some others pile it up. They proceed upto the Upavasatha in the prescribed manner. Their Jyotiṣṭoma Prāyaṇīya Atirātra dedicated to Agni Vaiśvānara is performed. When the Adhvaryu pours down Vastāvarī waters at the midday pressing for the third pressing, he retains a remnant in the Vasatīvarī-pitcher, goes to the Āgnīdhra-chamber and takes water into it at the conjunction of shade and light with the verse, "These waters are full of oblation: the divine sacrifice is full of oblation; may the sacrificer full of oblation win (the sacrifice). May the sun be full of oblation."¹ This is the continuity of the Ahīna sacrifice. They say, "We shall employ it again and again." He murmurs at this point the formula of recommencement of the sacrifice. "The sacrifice has become, it has come into being, it is born; it is swollen; it has become the overlord of gods; may it make us overlord; may be lords of the wealth;"² or at the Yajñāyajñīya Stotra or at the Śaṁyuvāka. Their Jyotiṣṭoma Prāyaṇīya Atirātra dedicated to Agni Vaiśvānara comes to a conclusion.

At its conclusion the enclosing sticks are transposed; the Prastara is put on fire. The sacrifice ends with Patnīsaṁyāja offerings. At the supercall the Brahman restricts his speech. After the Vasatīvarī waters have been carried around and the Subrahmaṇya has been invoked, the Brahman releases his speech. The next sacrifice's procedure is commenced by day. Commencing the procedure of the day by Prātaranuvāka, the Hotṛ recites verses in the various metres one by one. Closing his eyes the Adhvaryu makes an offering silently. They say, hereby he accomplishes the form of night. The third Agniṣṭoma with the Rathantarasāman as the Prṣṭhastotra

2. cf. BaudhŚS IX. 11

3. cf. BaudhŚS XI. 12

4. cf. BaudhŚS XI. 13

1. TS I.3.12; cf. BaudhŚS VI.32

2. TS III.2.7.2; cf. BaudhŚS XIV. 9

रथंतरसामा । माहेन्द्रस्य स्तोत्रे रथो युक्तोऽत्याधावति रथशब्देन माहेन्द्रस्य स्तोत्रमुपाकरोति । एतावदेवैतदहः शिल्पं क्रियते । अहीनसंततिं करोति । अथ श्वो भूते तायते पञ्चदश उक्थ्यो बृहत्सामा । दुन्दुभिनैतदहरध्वर्युर्माहेन्द्रस्य स्तोत्रमुपाकरोति । एतावदेवैतदहः शिल्पं क्रियते । अहीनसंततिं करोति । अथ श्वो भूते तायते सप्तदश उक्थ्यो वैरूपसामा । आधावेनैतदहरध्वर्युर्माहेन्द्रस्य स्तोत्रमुपाकरोति । एतावदेवैतदहः शिल्पं क्रियते । अहीनसंततिं करोति । अथ श्वो भूते तायत एकविंश उक्थ्यो वैराजसामा । आग्नेयश्च षोडशी चातिग्राह्यौ । अनतिग्राह्यः षोडशीत्येक आहुः । एकविंशमेतदहन्यूङ्ख्यं भवति । विराजां वा प्रतिपत्सु न्यूङ्ख्यन्ति शस्त्रे वेत्येतदेकम् । अथापरं प्रातरनुवाके न्यूङ्ख्यन्ति हविष्कृत्युभयेषु प्रस्थितेषु माहेन्द्रस्याश्रावणे । न तत ऊर्ध्वं न्यूङ्ख्यन्तीति । अरणीहस्त एतदहरध्वर्युर्माहेन्द्रस्य स्तोत्रमुपाकरोति । तदुद्रातुर्दक्षिण ऊरौ मन्थन्ति । तं जातः सर्व एवाभिहिङ्कुर्वन्ति ॥ ३ ॥

तस्य मीमांसा । गार्हपत्ये ऽनुप्रहरेत्प्रतिष्ठाकामानाम् । आग्नीध्रे प्रजाकामानाः । शामित्रे पशुकामानाम् । आहवनीये स्वर्गकामानामिति । अनादृत्य तदाहवनीय एवानुप्रहरति भवतं नः समनसाविति । प्रहत्याभिजुहोत्यग्रावग्रिश्ररति प्रविष्ट इति । एतावदेवैतदहः शिल्पं क्रियते । अहीनसंततिं करोति । अथ श्वो भूते तायते त्रिणव उक्थ्यः शाक्वरसामा । ऐन्द्रो ऽतिग्राह्यः । अद्भिरेतदहरवकामिश्राभिरध्वर्युर्माहेन्द्रस्य स्तोत्रमुपाकरोति । तासां मीमांसा । चात्वाले ऽवनयेदास्तावे निनयेत्प्रोक्षणीः कुर्वीत पुरोडाशीयानि पिष्टानि संयौयादिति । अनादृत्य तदुद्रातृष्वधीना

is performed. At the Stotra for Mahendra a chariot with horses yoked runs along. The Adhvaryu introduces the Stotra for Mehendra by means of the sound of a chariot. This much novel is employed on this day. He accomplishes the continuity of the Ahīna sacrifice.

Next day is commenced the Ukthya sacrifice with Pañcadaśa Stoma and Br̥hat Sāman as the Pṛṣṭhastotra. The Adhvaryu introduces the Stotra for Mahendra with the (sound of a) drum. This much novel is employed on this day. He accomplishes the continuity of the Ahīna sacrifice.

Next day is performed the Ukthya sacrifice with Saptadaśa stoma and the Vairūpa-sāman as the Pṛṣṭhastotra. On this day the Adhvaryu introduces the Stotra for Mahendra by means of stirring (of the garment). This much novel is employed on this day. He accomplishes the continuity of the Ahīna sacrifice.

Next day is performed the Ukthya with Ekaviṃśa stoma and Vairāja-sāman as the Pṛṣṭhastotra. The Āgneya and the Śoḍaśī are two Atigrāhya draughts. Some teachers say that the Śoḍaśī should not be an additional draught. On this day (i.e. the Ukthya sacrifice performed on this day) characterised by the Stotras chanted in Ekaviṃśa stoma, Nyūṅkha is resorted to. Nyūṅkha is applied to the Pratipad verses in the Virāj metre or to the Śāstra. This is one view. Another view is: Nyūṅkha is applied to the Prātaranuvāka, at the twofold *Prasthita*-offering of Soma and at the call in respect of the offering to Mahendra. Nyūṅkha is not applied thereafter. Taking the kindling wood in his hand, the Adhvaryu introduces the Stotra for Mahendra on this day. Churning is done on the right thigh of the Udgātṛ. All utter the Abhihiṅkāra when the fire is born.

XVI.4

It is a discussion. For those desiring stability he should put (that churned out fire) into the Gārhapatya. For those desiring progeny into the Āgnīdhra. For those desiring cattle into the Śāmitra fire. For those desiring heaven into the Āhavanīya. Ignoring these options he puts it into the Āhavanīya with the verse, "Do you two be harmonious for us....."¹ Having put it he makes an offering upon it with the verse, "The fire entered into the fire moves....."¹ This much novel is employed on this day. He accomplishes the continuity of the Ahīna sacrifice.

Next day is performed the Ukthya sacrifice with Triṇava stoma and with Śākvara-sāman as the Pṛṣṭhastotra. There is an Atigrāhya draught for Indra. On this day the Adhvaryu introduces the stotra for Mahendra by means of water mixed with Avakā plant (*Blyxa octandra*). Its employment: One should pour it into the Cārvāla; pour down into the Āstāva, use as Prokṣaṇi-water; mix with flour for the cake.

एवैनाः कुर्यात् । उद्गातारो हैताभिररण्येगेयानां साम्नां शुचं शमयन्तो मन्यन्ते । ता उ चेदध्वर्यवे प्रब्रूयुरपो अभ्यवहरतेत्येव ब्रूयादिति । एतावदेवैतदहः शिल्पं क्रियते । अहीनसंततिं करोति । अथ श्वो भूते तायते त्रयस्त्रिंश उक्थ्यो रैवतसामा । सौर्यो ऽतिग्राह्यः । अब्द्विरेवैतदहर्दूर्वामिश्राभिरध्वर्युमाहेन्द्रस्य स्तोत्रमुपाकरोति ॥ ४ ॥

तासामुक्ता मीमांसा । स्वयमृतुयाजमेवैतदहर्भवति । नैतदहरन्योऽन्यस्यर्तुयाजं यजन्ति । स यत्राहाध्वर्यू यजतमिति तदध्वर्यू जघनेन हविर्धाने उपविश्य स्वयमृतुयाजं यजतो ये३ यजामहे ऽश्विनाध्वर्यू आध्वर्यवादृतुना सोमं पिबतामर्वाञ्चमद्य ययं नृवाहणं रथं युञ्जामहि वां विमोचनम् । पृङ्गं हवींषि मधुना हि कं गतमथा सोमं पिबतं वाजिनीवसू ऋतुना सोमं पिबतां वौ३षडिति । स यत्राह गृहपते यजेति तद्गृहपतिर्जघनेन गार्हपत्यमुपविश्य स्वयमृतुयाजं यजति ये३ यजामहे ऽग्निं गृहपतिं गार्हपत्यात्सुगृहपतयस्त्वयाग्र इमे सुन्वन्तो यजमानाः स्युः सुगृहपतिस्त्वमेभिः सुन्वद्भिर्यजमानैः स्या अग्निर्गृहपतिर्गार्हपत्यादृतुना सोमं पिबतु जोष्यग्रे समिधं जोष्याहुतिं जोषि ब्रह्म जन्यं जोषि सुष्टुतिम् । विश्वेभिर्विश्वाः ऋतुना वसो मह उशन्देवाः उशतः पायया हविर्ऋतुना सोमं पिबतू वौषडिति । सांवाशिनमेतदहर्भवति । उत्तरतो वत्सान्धारयन्ति दक्षिणतो मातृः । माहेन्द्रस्य स्तोत्रे ऽन्तरेण सदोहविधाने संवाश्य वत्सान्मातृभिः सःसृजन्ति । बध्नन्ति वत्सान् । उत्सृजन्ति मातृः । माहेन्द्रस्य स्तोत्रमुपाकरोति । अथापराह उक्थ्यपर्यायेषु शिल्पानि क्रियन्ते ।

Ignoring all these options, he should hand it over to the Udgātr̥s. The Udgātr̥s are supposed to be pacifying the heat caused by the Sām̥ans to be chanted in the forest. If they direct it to the Adhvaryu, he should say, "Pour into waters." This much novel is employed on this day. He accomplishes the continuity of the Ahīna sacrifice.

Next day is performed the Ukthya with Trayastrīmśa stoma and Raivata-sāman as the Pṛṣṭhastotra. There is an Atigrāhya draught for Sūrya. On this day the Adhvaryu introduces the stotra for Mahendra by means of water mixed with Dūrvā grass.

XVI.5

Its employment is already laid down. On this day the R̥tu-yājyā is recited by one self. On this day one does not recite the R̥tu-yājyā of another. When he says, "O Adhvaryus, do you make the offering," the Adhvaryus sit down to the rear of the Havirdhāna carts, and themselves recite the R̥tu-yājyā, "We who make the offering to the Aśvins the Adhvaryus. May they drink Soma by means of the R̥tu-cup by reason of the Adhvaryu's function. (O Aśvins), do you yoke your chariot which traverses distance, carries you and leaves you here. Mix the oblations with honey. Come here O givers of food, and drink Soma.¹ Do you partake of Soma through the R̥tu-cup Vauṣat." When he says, "O Gṛhapati, do you recite the yājyā" the Gṛhapati sits down to the rear of the Gārhapatyā and himself recites the R̥tu-yājyā, "We who make offering to Agni the lord of the house by reason of the function of the lord of the house. O Agni, may these Soma-pressing sacrificers become good lords of the house. Do thou be good lord of the house through these Soma-pressing sacrifices. May Agni the lord of the house drink Soma by means of the R̥tu-cup by reason of the function of the lord of the house.—O Agni, do thou enjoy the fire-stick, enjoy the oblation, enjoy the prayer offered by the people, enjoy the good chant. O beneficent, do thou desiring, make the desiring great gods drink Soma together with all gods.² May (Agni) drink Soma through the R̥tu-cup, Vauṣat." On this day the cows and their calves are made to bellow together. The calves are held towards the north; their mothers towards the south. At the stotra for Mahendra the calves are made to bellow between the Sadas and the Havirdhāna and are released to their mothers. The calves are tied, their mothers are released. And the Adhvaryu introduces the Stotra for Mahendra.

In the afternoon decorations are applied to the Ukthyparyāyas. The Hotṛ recites the verses seen by Parucchepa. The Maitrāvaruṇa interchanges the verses in the Vālakhilya hymns. The Brāhmaṇacchaṁsin recites the Vṛṣākapi Śāstra. The

1. RV II. 37.5

2. RV II. 37.6

पारुच्छेपीर्होता शंसति । बालखिल्या मैत्रावरुणो विहरति । वृषाकपिं
ब्राह्मणाच्छंसी शंसत्येवयामरुतमच्छावाकः । संतिष्ठते पृष्ठ्यः
षडहः । अहीनसंततिं करोति । अथ वसतीवरीः परिहृत्य पयांसि
विशिष्योपवसन्ति ॥ ५ ॥ प्रथमः ॥

अथ श्वो भूते चतुर्विंशं छन्दोममुपयन्ति बृहत्सामानम् । अथ श्वो
भूते चतुश्चत्वारिंशं छन्दोममुपयन्ति रथंतरसामानम् । अथ श्वो भूते
ऽष्टाचत्वारिंशं छन्दोममुपयन्ति बृहत्सामानम् । अथ श्वो भूते
चतुर्विंशमग्निष्टोममुपयन्ति रथंतरसामानम् । अविवाक्यमेतदहर्भवति ।
नैतदहरन्योऽन्यस्मा उपहताय व्याहुः । गाथया वा नाराशंस्यया वा
विब्रूया-दिति । तदु वा आहुर्न वै यज्ञः संतिष्ठते यन्न विब्रूयादिति ।
विब्रूयादिति वै नो ब्राह्मणं भवति । नैतदाद्रियेत । नाद्रियेतेति स्थितिः ।
अननुष्टुभमेतदहर्भवति । नानुष्टुभोऽधीयते । ते चेदनुष्टुभ उद्धरेन्न ध्वर्यु-
रनुष्टुभ उद्धरेत् । अमूर्या उप सूर्ये याभिर्वा सूर्यः सह । ता नो
हिन्वन्त्वध्वरमित्येतया सौर्या गायत्र्या वसतीवरीर्गृहीयात् । हृदे त्वा मनसे
त्वेत्यपोद्धृत्यैतामन्यथा सौम्या गायत्र्या राजानमुपावहरेत् । विष्णो त्वं नो
अन्तम इत्यपोद्धृत्यैतामन्यथा वैष्णव्या गायत्र्या राजानमुपतिष्ठेत । स उ
चेदविद्वाननुष्टुभमभिव्याहरत्यत्यक्रमिषमिति होत्रे प्राह । होतानाप्तस्या-
पयिता । होतास्य तदक्षरैरपिवयति । स उ चेन्मन्येतामितकामो वा
अहमस्मि यदृङ्मयं वेदे यजुर्मयमेव तत् । यावेवाक्षर्यौ वेदौ तौ
संपादयेतामिति नैतदाद्रियेत । नाद्रियेतेति स्थितिः । संतिष्ठत एष
चतुर्विंशोऽग्निष्टोमो रथंतरसामा ॥ ६ ॥

Acchāvāka recites the Evayāmarut Śāstra. The Prṣṭhya Śaḍaha comes to an end. The Adhvaryu achieves the continuity of the Ahīna sacrifice. The Vasatīvarī waters are carried around; instructions are given in respect of the various milks. They await next day's performance.

XVI.6

Next day the Chandoma sacrifice characterised by Caturviṃśa stoma with the Bṛhat Sāman as the Prṣṭhastotra is performed. Next day the Chandoma sacrifice characterised by Catuṣcatvāriṃśa Stoma and with Rathantara Sāman as the Prṣṭhastotra is performed. Next day the Chandoma sacrifice characterised by Aṣṭācatvāriṃśa stoma and with the Bṛhat Sāman as the Prṣṭhastotra is performed. Next day is performed the Agniṣṭoma characterised by Caturviṃśa stoma and with the Rathantara Sāman as the Prṣṭhastotra. This sacrifice is termed as Avivākya. On this day the priests do not expose each other for any deficiency. One should rectify together with a Gāthā or a Nārāśamsī; they say the sacrifice does not come to a close if nobody rectifies. One should rectify. So says the Brāhmaṇa. One should not honour this (instruction). The decision is that one should not honour it.¹

This day (i.e. the sacrifice) is without the Anuṣṭubh metre. Anuṣṭubh verses are not pronounced. If they (the Hotṛs) omit the Anuṣṭubh verses, the Adhvaryu should also do so. He should take up the Vasatīvarī waters with the Gāyatrī verse addressed to Sūrya : "May they (the waters) which are in the vicinity of waters or whom the Sūrya accompanies promote our sacrifice."² He should bring down king Soma with the next Gāyatrī verses addressed to Soma omitting the Verse *hṛde tvā manase tvā....*³ He should pray to the Soma with the next Gāyatrī verse addressed to Viṣṇu omitting the verse *viṣṇo tvam no antamaḥ....*⁴ If he unknowingly recites an Anuṣṭubh verse, he should say to the Hotṛ, "I have transgressed." The Hotṛ furnishes what is not obtained. He covers it with syllables. If he thinks, my desire is unlimited; what belongs to the Ṛgveda indeed pertains to the Yajurveda. You accomplish the two Vedas which correspond to the syllables." One should not honour this view. The decision is that one should not honour this view. The Agniṣṭoma characterised by Caturviṃśa stoma and with Rathantara Sāman as the Prṣṭha-stotra comes to an end.

1. The text of this sentence as also of the preceding one is doubtful, as W. Caland has said.
2. VS VI. 24
3. TS I.3.13.1
4. TS III.1.10.3

तस्मिन्संस्थिते समिद्धारा यन्ति । आहृत्य समिध आग्नीध्रीये
 संन्यस्यन्ति । तेषु समन्वारब्धेष्वहवनीये सुवाहुतिं जुहोति प्रजापतये
 स्वाहेति मनसा । अथ सदः प्रसर्पन्ति तूष्णीं स्तोमाय । संप्रसृप्ता-
 न्विदित्वाध्वर्युर्मनसैव प्राङ् द्रुत्वा मनसेमां पात्रं कृत्वा मनसान्यं ग्रहं
 प्रजापतये गृह्णात्युपयामगृहीतो ऽसि प्रजापतये त्वा जुष्टं गृह्णामीति । यदिदं
 किं च तदिति मनसा परिमृज्य सादयत्येष ते योनिः प्रजापतये त्वेति ।
 अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा मनसैव
 स्तोत्रमुपाकरोति । मनसा प्रसौति । मनसा प्रस्तौति । मनसोद्गायति । मनसा
 प्रतिहरति । मनसा होत्र एषोत्तमेति प्राहुः । मनसा होताह्वयते । मनसाध्वर्युः
 प्रत्याह्वयते । मनसा शंसति मनसा प्रतिगृणाति । यदैतस्य मानसस्य
 शस्त्रस्य पारमेत्यथ होतोच्चैश्चतुर्होतृन्व्याचष्टे । तस्मा अध्वर्युः प्रतिगृणाति
 ॥ ७ ॥

ओः होतस्तथा होतः सत्यः होतररात्म होतरिति । यद्यु वै होता
 नाध्येत्यन्य उ होत्राशंसी शंसति । तस्मा उ प्रतिप्रस्थाता प्रतिगृणाति ।
 यदैतेषां पारं यन्त्यथाध्वर्युर्मनसैव प्राङ् द्रुत्वा मनसैव तं ग्रहमुपोद्यच्छते ।
 मनसाश्रावयति । मनसा प्रत्याश्रावयति । मनसा वषट्कृतानुवषट्कृते
 हुत्वा हरति भक्षम् । मनसा समुपहूय भक्षयन्ति । मनसा निर्णिज्य पात्रं
 प्रयच्छति । संतिष्ठत एष तूष्णींस्तोमः । अथत्विजो विपृच्छत्यधिवृक्षसूर्ये
 वाचं विस्रक्ष्यध्वां नक्षत्रेषू३ इति । अधिवृक्षसूर्य इति वै नो ब्राह्मणं
 भवति । ते ऽधिवृक्षसूर्य एव वाचं विसृजन्ते । तानत्रैवासीनान्परिश्र-
 यन्ति । पत्नीशाले पत्नीः परिश्रयन्ति । अथानतिसर्पन्तावध्वर्यु
 धिष्ण्यान्बर्हिर्भ्यामौदुम्बरीः समन्वारभेते इह धृतिरिह विधृतिरिह
 रन्तिरिह रमतिरिति । ते यथासमुदितं वाचं विसृजन्ते ॥ ८ ॥

XVI.7

At the conclusion of the sacrifice the procurers of firesticks proceed. Having fetched firesticks they store them in the Āgnīdhriya chamber. When they have together contacted him, the Adhvaryu offers a spoonful on the Āhavanīya with "To Prajāpati svāhā" uttered mentally. The priests concerned enter the Sadas for reciting silently. Having found the priests entered into the Sadas, the Adhvaryu mentally hastens towards the east; having mentally deemed this (earth) as the cup, he mentally takes the draught for Prajāpati with the formula, "Thou art taken with a support; I take thee dear to Prajāpati." Having cleansed around (the draught) mentally "Whatever is this it is that," he puts it down with the formula (mentally recited) "This is thy birthplace; for Prajāpati thee."

Having touched water, taking two darbha-blades, restraining speech and hastening to the west, he mentally introduces the stotra. (The Brahman) impels mentally. (The Prastotr) mentally chants the Prastāva. (The Udgātr) chants the Udgītha mentally. (The Pratihartṛ) mentally chants the Pratihāra. It is mentally announced to the Hotṛ "This is the last one." The Hotṛ mentally utters the Āhāva. The Adhvaryu mentally responds. (The Hotṛ) recites the Śāstra mentally. (The Adhvaryu) utters the Pratigara mentally. When he concludes the Śāstra recited mentally, the Hotṛ recites the Caturhotṛ formulas loudly. The Adhvaryu responds to him.

XVI.8

(separately at each formula) "*om hotaḥ : tathā hotaḥ : satyam hotaḥ :* and *arātma hotaḥ*. If the Hotṛ has not studied (the Caturhotṛ formulas), some Hotraka recites. The Pratiprasthātṛ responds to him. When they finish the reciting mentally, the Adhvaryu hastens to the east and mentally lifts up the cup. He mentally causes to announce. (The Āgnīdhra) mentally responds; the Adhvaryu mentally makes the offering at the Vaṣaṭ-and second Vaṣaṭ-utterance and carries over the drink. Having mentally obtained consent, they consume the drink. Having mentally cleansed, he hands over the cup. This silent reciting comes to a close.

He separately enquires with the priests; "Will you release speech when the rays of the setting sun are resting upon the trees or when the stars appear?" Our Brāhmaṇa says, "When the rays of the setting sun are resting upon the trees." They release speech when the rays of the setting sun are resting upon the trees. Enclosure is put around them while they are seated there only. Enclosure is put around the sacrificer's wives in the chamber for wives. The two Adhvaryus, not moving out, touch the Dhiṣṇya mounds and the Audumbara post by means of two darbha-blades with the formula, "Firmness here; steadiness here; enjoyment here; special enjoyment here."¹ They release speech as agreed.

अथातः सर्पणस्यैव मीमांसा । दक्षिणस्य हविर्धानस्याधो ऽधो
 ऽक्षः सर्पेयुः । एतेन ह वै सर्पाः ससृपुस्ततो वै ते जीर्णास्तनूरपाघ्नतेति ।
 तदु वा आहुयो वा अपथेन प्रतिपद्यते स्थाणुं वा हन्ति गर्तं वा पतति श्रेष्ठः
 स न्येति । वषट्कारपथेनैव सर्पेयुरेष वाव स्वर्ग्यः पन्था यद्वषट्कारपथः ।
 इति । तदु वा आहुः पराडिव वा एषो ऽशान्तः पन्था यद्वषट्कारपथः ।
 अध्वर्युपथेनैव सर्पेयुरेष वा अर्वाचः पराचः स्वर्ग्यः पन्था यदध्वर्युपथः
 इति । ते अध्वर्युपथेनैव सर्पन्ति । तेषु समन्वारब्धेष्वहवनीये सुवाहुतिं
 जुहोत्युपसृजन्मात्रे वत्सं धारयन् धरुणो धयन् । रायस्पोषमिषमस्मासु
 दीधरत्स्वाहेति । समुत्क्रम्य चात्वालदेशे जपन्ति वागैतु वागुपैतु वाङ्मोपैतु
 वाग्यदकर्म यन्नाकर्म यदत्यगाम यन्नात्यगाम यदत्यरीरिचाम यन्नात्यरीरिचाम
 प्रजापतौ प्रजापतिं तत्पितरमप्येत्विति । तद्वाच्यन्ततः प्रतितिष्ठन्ति । तेषां
 य एव प्रायणीयो ऽतिरात्रः स उदयनीयः सत्रादुदवसाय ज्योतिष्टोमेनाग्निष्टोमेन
 चतुष्टोमेन पृष्ठशमनीयेन सहस्रदक्षिणेनैकैको यजेत ॥ ९ ॥ द्वितीयः ॥

अथातो ग्रहक्लृप्तेरेव मीमांसा । ऐन्द्रवायवाग्रं प्रथममहः । शुक्राग्रं
 द्वितीयमाग्रयणाग्रं तृतीयं च चतुर्थं च । ऐन्द्रवायवाग्रं पञ्चममहः । शुक्राग्रं
 षष्ठं च सप्तमं चाग्रयणाग्रमष्टममहरैन्द्रवायवाग्रे नवमदशमे । इति न्वा
 अध्वर्युतः । अथ छन्दोगबह्वचतः । गायत्रीप्रातःसवनः प्रथमस्त्रिरात्र-

XVI.9

Now the discussion about the moving. They should move from below the axle of the southern Havirdhāna cart. The Sarpas moved along this way. Thereby they released the old skins. It is said, one who enters along the wrong way, dashes against a trunk or falls into a pit or is bruised. They should move along the path of Vaṣaṭ-utterance. The path of Vaṣaṭ-utterance leads to heaven. They indeed say, the path of Vaṣaṭ-utterance is distant and unsafe. They should move along the Adhvaryu's path. The Adhvaryu's path leads to heaven by the short route. They move along the Adhvaryu's path.

After they have contacted him, the Adhvaryu offers a spoonful on the Āhavanīya with the verse, "Let the milker, the supporter, holding the calf release it towards the mother. Let the calf, sucking (the mother) yield us prosperity of wealth, food and strength svāhā."¹ Stepping up, they murmur near the Cātvala the formula, "May the speech come; may the speech come near; may the speech come near me; may it which we have done for Prajāpati, which we have not done, which we have passed over, which we have not passed over, which we have surpassed, which we have not surpassed go to Prajāpati the father."² Thereby they finally become firm within the speech. Their Udayanīya Atirātra sacrifice is similar to that which is the Prāyaṇīya. After the Sattrā has been concluded, each one should perform Jyotiṣṭoma Agniṣṭoma with four stomas, intended for the pacification of the Prṣṭha and involving a thousand cows as Dakṣiṇā.

XV.10

Now the discussion about the arrangement of Soma-draughts. The first day is characterised by the draught for Indra-Vāyu as the first one. The second one is characterised by the bright draught as the first one. The third and the fourth are characterised by the Āgrayaṇa-draught as the first one. The fifth day is characterised by the draught for Indra-Vāyu as the first one. The sixth and the seventh are characterised by the bright draught as the first one. The eighth day is characterised by the Āgrayaṇa-draught as the first one. The ninth and tenth days are characterised by the draught for Indra-Vāyu as the first one. This is for the Adhvaryus. Now for the Sāmavedins and the Ṛgvedins. On the first three days the verses employed at the morning pressing are in the Gāyatrī; those employed at the midday pressing are in the Triṣṭubh; those employed at the third pressing in the Jagatī. On the second three days the verses employed at the morning pressing are in the Jagatī; those

1. cf. VS VIII .51; ŚBr IV. 6.9.9, JBr. IV. 306; LātŚS III. 7.8; ĀpŚS XIII. 4.5. The text in BaudhŚS varies a little from those in the other texts.
2. cf. ŚāṅkhŚS X. 21. 16; ĀśvŚS VIII. 13. 27; ĀpŚS III. 12. 1

स्त्रिष्टुड्माध्यंदिनो जगत्तृतीयसवनो जगत्प्रातःसवनो द्वितीयस्त्रिरात्रो
गायत्रीमाध्यंदिनस्त्रिष्टुप्तृतीयसवनः । त्रिष्टुप्प्रातःसवनस्तृतीयस्त्रिरात्रो
जगन्माध्यंदिनो गायत्रीतृतीयसवन इति । तस्मात् समं छन्द उपयन्ति
॥ १० ॥

अथातः पशुकलृप्तेरेव मीमांसा । ऐन्द्राग्राः पशवः स्युरित्येक
आहुः । अग्नेरेयं लोको वायोरन्तरिक्षमसाविन्द्रस्य । यदैन्द्राग्रः पशुर्भवति
वायव्यो वसाहोम इमानेव तल्लोकान्प्रीणन्त एषु लोकेषु प्रतितिष्ठन्तो
यन्ति । अथ ये ऽनैन्द्राग्रान्प्रतिपद्यन्ते यथा श्रेयसे ऽनाहत्य पापीयस
आहरन्ति तादृक्तत् । तस्मादैन्द्राग्राः पशवः स्युरित्येतदेकम् । अतिरात्रपशवो
ऽभितो मध्य ऐन्द्राग्राः । एकादशिना अभितो मध्य ऐन्द्राग्राः । सर्वाग्रेया
एव स्युरित्येतदेकम् । सर्वैन्द्रा एव स्युरित्येतदेकम् । सर्वप्राजापत्या एव
स्युरित्येतदेकम् । सर्वैकादशिना एव स्युरित्येतदपरम् । तेषां
सर्वैकादशिनैर्यतां प्रसिद्धमेव प्रथमे ऽहनि प्रथमामेकादशिनीमालभन्त
आग्नेयस्य वारुणमुपालम्भ्यं कुर्वन्ति । तथास्यैतानि दश मध्य-
मान्यहान्यनतिरिच्यमानाः पशवो ऽनुभवन्ति । प्रसिद्धमेवोत्तमे
ऽहन्युत्तमामेकादशिनीमालभन्त आग्नेयस्य वा वारुणस्य वा वैश्व-
देवमुपालम्भ्यं कुर्वन्ति ॥ ११ ॥

तदु वा आहुयद्द्वादश दीक्षा द्वादशोपसदो द्वादशाहं प्रसुताः
कथमस्यैतान्यहानीष्टान्याप्रीतानि पशुमन्ति भवन्तीति । तिस्र एकादशिन्यो
ऽग्नीषोमीयो वैश्वदेवो ऽनूबन्ध्या । षट्त्रिंशतमेते पशवः षट्त्रिंशत-
मेतान्यहान्येवमस्यैतान्यहानीष्टान्याप्रीतानि पशुमन्ति भवन्तीति । तदु वा
आहुयद्द्वादश दीक्षा द्वादशोपसदो द्वादशाहं प्रसुताः कथं द्वादशाहेन

employed at the midday pressing are in the Gāyatrī metre; and those employed at the third pressing in the Triṣṭubh metre. On the third three days the verses employed at the morning pressing are in the Triṣṭubh; those at the midday pressing are in the Jagatī; and those at the third pressing are in the Gāyatrī metre. Therefore they adopt equable metres.¹

XVI.11

Now the discussion about the arrangement of the animals. Some teachers say that the animals should be dedicated to Indra-Agni. This world belongs to Agni; midregion to Vāyu and that (heaven) to Indra. In that the animal is dedicated to Indra-Agni and only part of the flesh to Vāyu, thereby they gratify these worlds and become stabilized in those worlds. Those who dedicate animals to deities other than Indra-Agni, it would be as if they disregard the good and adopt the evil. Therefore the animals should be dedicated to Indra-Agni. This is one view. The animals offered at the Atirātra sacrifice should be fastened on both sides and those dedicated to Indra-Agni in the middle. The Ekādaśina animals on both sides and those dedicated to Indra-Agni in the middle. All animals should be offered to Agni. This is one view. All should be offered to Indra. This one view. All should be offered to Prajāpati. This is one view. All should be Ekādaśina. This is another view. In the case of those who opt for all Ekādaśina animals offer the first series of Ekādaśina animals on the first day in the prescribed manner. The animal to be offered to Agni is offered to Varuṇa. Thereby his animals to be offered during the middle ten days do not become in excess. On the last day they offer the last Ekādaśina animals as prescribed. On that day they offer to Viśvadevas that animal which is normally to be offered to Agni or Varuṇa.

XVI.12

They enquire : in that there are twelve Dikṣā-days, twelve Upasad-days and pressings for twelve days, how do all these days become characterised with Iṣṭi-performances with the Āprī (i.e. Prayāja-yājyās) and with animal-offerings "Three sets of Ekādaśina animals, the Agnīṣomiya animal, the Vaiśvadeva animal and Anūbandhyā-these make thirtysix. Thirtysix are the days. Thus these days become equipped with Iṣṭis, Āprī-hymns and animals. They enquire : in that there are twelve Dikṣā-days, twelve Upasad-days and twelve pressing days, how is the Samvatsara

1. The text reads *sacchandasa*. The manuscript M. usually the correct one has *samam chanda*. Caland rightly remarks "The reading of M might be correct."

संवत्सर आप्यते इति । द्वादश पौर्णमास्यो द्वादशाष्टका द्वादशमा-
वास्याः । एतानि ह वै संवत्सरस्य वर्षिष्ठान्यहानि । एतान्यनु संवत्सर
आप्यते । समाप्तो द्वादशाहः समाप्तः संवत्सरकाम एवं द्वादशाहेन
संवत्सर आप्यते ॥ १२ ॥ तृतीयः ॥

संवत्सराय दीक्षिष्यमाणाः समवस्यन्ति । तद्ध स्मैतत्पूर्वे संवत्सरः
समवसायासते ऽन्योऽन्यस्यानूक्तं च मानुषं च विजिज्ञासमानाः । उतो
ह्येकः शमरथस्य कर्ता भवति । ते चतुरहे पुरस्तान्माध्यै पौर्णमास्यै दी-
क्षन्ते । तेषामेकाष्टकायां क्रयः संपद्यते । इति नु यदि समामविज्ञाय दीक्षन्ते ।
यद्यु वा एतस्यामेवैकाष्टकायाः समां विजिज्ञासन्ते चतुरह एव
पुरस्तात्फाल्गुन्यै वा चैत्र्यै वा पौर्णमास्यै दीक्षन्ते । तेषामपरपक्षस्याष्टम्यां
क्रयः संपद्यते । तेनैकाष्टकां न छम्बत्कुर्वन्ति । तेषां पूर्वपक्षे सुत्या संप-
द्यते । पूर्वपक्षं मासा अभि संपद्यन्ते । पूर्वपक्षे प्रसवः पूर्वपक्षे वैषुवतं
पूर्वपक्ष उत्थानः समानं द्वादशाहिकं कर्म । तथैव षष्ठ्यामुपसद्युत्तरवेदिः
संनिवपन्ति यद्यनग्निचित्यं भवति । अथ यदि साग्निचित्यं प्रथमाया-
मेवोपसद्युत्तरवेदिः संनिवपन्ति ॥ १३ ॥

तेषां द्वादश दीक्षा द्वादशोपसदः संवत्सरं प्रसुताः । न संवत्सरे ऽग्निं
चिन्वीतेत्येक आहुश्चिन्वत उ हैके । प्रसिद्धेन कर्मणोपवसथाद्यन्ति । तेषां
प्रसिद्धं ज्योतिष्टोमो वैश्वानरः प्रायणीयो ऽतिरात्रः संतिष्ठते । तस्मिन्संस्थिते
चतुर्विंशमुक्थ्यमारम्भणीयमुभयसामानमुपयन्ति । अथाभिप्लवः षड-
हमुपयन्ति । ज्योतिरग्निष्टोमो गौरुक्थ्य आयुरुक्थ्यो गौरुक्थ्य आयुरुक्थ्यो
ज्योतिरग्निष्टोमः । तं चतुरुपयन्ति । रथंतरं बृहद्रथंतरं बृहदिति विपर्यासं
पृष्ठे भवतः । पृष्ठ्यः षडहः । स मासः । तेनैव संपन्नेन पञ्च मासान्यन्ति ।
अथैतः षष्ठं मासः संभार्यः संभरन्ति । त्रयो ऽभिप्लवाः षडहास्ता-

obtained through the Dvādaśāha ? Twelve full-moon days, twelve Aṣṭakā-days and twelve new-moon days—these are the highest days of a year. Following these the Saṁvatsara is obtained. Dvādaśāha thus comes to an end. The desire to be fulfilled by a Saṁvatsara (sacrifice) is thus fulfilled. A Saṁvatsara (sacrifice) is obtained by a Dvādaśāha.

XVI.13

CAVĀM AYANA

Those proposing to be initiated for the Saṁvatsara Sattrā Flock together. The former persons flocked together for the Saṁvatsara Sattrā desiring to know the sequential recitings and performances. One of them takes the position of a quiet chariot (i.e. static position). They get initiated four days prior to the full-moon day of Māgha. For them the purchase of Soma takes place on the eighth day of the dark half of Māgha. This procedure is to be adopted if they become initiated without consideration of the year. If they intend to conclude the year on the eighth day of the dark half of Māgha, they get initiated four days before the full-moon of Phālguna or Caitra. Their purchase of Soma falls on the eighth day of the dark half. Thereby they do not make the eighth day of dark half of Māgha a failure. Their pressing falls in the dark half. Months close in the bright half. The Soma-pressing begins in the bright half, the central day falls in the bright half and conclusion of the Sattrā takes place in the bright half. The procedure of the twelve-day rite is similar. Following it, the Uttaravedi is raised on the sixth Upasad-day if there is no piling up of the fire-altar. If the Sattrā involves piling of the fire-altar, the Uttaravedi is raised on the first Upasad-day.

XVI.14

For them there are twelve Dīkṣā-days, twelve Upasad-days and Soma-pressings for a year. Some teachers say that in the Saṁvatsara Sattrā one should not pile up the fire-altar. Others pile up. They proceed upto the Upavasatha in the prescribed manner. Then Jyotiṣṭoma Prāyaṇīya Atirātra dedicated to Agni Vaiśvānara comes to an end in the prescribed manner. After it is concluded, they go in for the Ukthya sacrifice characterised by Caturviṁśa stoma forming the commencement and involving both the (Rathantara and Bṛhat) Sāmans (forming the Prṣṭhastotra). They then go in for the Abhiplava-Ṣaḍaha : Jyotiṣṭoma Agniṣṭoma, the Ukthya named Gauḥ, the Ukthya named Āyus, the Ukthya named Gauḥ, the Ukthya named Āyus, and Jyotiṣṭoma. They go in for (the Abhiplava Ṣaḍaha) four times. The Prṣṭhastotras are alternate - Rathantara, Bṛhat Rathantara, Bṛhat etc. Then there is the Prṣṭhya Ṣaḍaha. This makes a month. They go in for five months each one accomplished in this manner. They compose together the sixth month. Three

न्यष्टादशाहानि । प्रायणीयारम्भणीयौ तानि विंशतिरहानि । पृष्ठ्यः षडहो ऽभिजित् त्रयः परःसामानः स मासः । अथ वैषुवतम् । अथैतं वैषुवते ऽहन्येकविंशमग्निष्टोममुपयन्ति बृहत्सामानम् । तस्य सौर्यो ऽतिग्राह्यः सौर्यः पशुरुपालम्भ्यः । तद्धैतदेके दिवैवैतेनाह्ना प्रतिपद्यन्त उदित आदित्ये दिवाकीर्त्यमहरिति वदन्तः । यथैवान्येषामहामेव-मुपाकुर्यादिति मौद्गल्यः । तस्य महादिवाकीर्त्यं होतुः पृष्ठं विकर्णं ब्रह्मसामं भासो ऽग्निष्टोमः । अथोर्ध्वं वैषुवतात् त्रीनावृत्तान्स्वरानुपयन्ति । अथ विश्वजितमुपयन्ति । अथावृत्तं पृष्ठ्यः षडहमुपयन्ति । त्रयस्त्रिंशप्रभृत्या-ग्रयणाग्रमेतदहर्भवति । अथावृत्तमेवाभिप्लवः षडहमुपयन्ति ॥ १४ ॥

ज्योतिरग्निष्टोम आयुरुक्थ्यो गौरुक्थ्य आयुरुक्थ्यो गौरुक्थ्यो ज्योतिरेवाग्निष्टोमः । तं तथैव चतुरुपयन्ति बृहद्रथन्तरं बृहद्रथन्तरमिति विपर्यासं पृष्ठे भवतः । पृष्ठ्यः षडहः पुरस्तात् । स मासः । तेनैवः संपन्नेन पञ्च मासान्यन्ति । अथैतः षष्ठं मासः संभार्यः संभरन्ति । द्वावभिप्लवौ षडहौ तानि द्वादशाहानि । गोआयुषी तानि चतुर्दश । चत्वार्यूर्ध्वं वैषुवतात्तान्यष्टादश । दशरात्रो महाव्रतं चातिरात्रश्च । स मासः । तदेतन्मासिपृष्ठं गवामयनम् ॥ १५ ॥ चतुर्थः ॥

अनुत्सर्गं बृहद्रथन्तराभ्यामित्वोत्तमे मासि सकृत्पृष्ठान्युपेयुः । तद्वितीयं गवामयनं दशमास्यं तृतीयम् । अभिप्लवाश्चाक्षीयन्ति च तदङ्गिरसामयनम् । पृष्ठ्याश्चाक्षीयन्ति च तदादित्यानामयनम् । अग्निष्टोमाश्चाक्षीयन्ति च तत्प्रजापतेरयनम् । प्रायणीयोदयनीयावभितो मध्ये ऽग्निष्टोमास्तद्वितीयं प्रजापतेरयनम् । सर्वाग्निष्टोमा एव स्युरिति तत्तृतीयं प्रजापतेरयनम् ।

Abhiplava Śaḍahas make eighteen days. The Prāyaṇīya and Udayanīya (Atirātras added) make twenty days. The Prṣṭha Śaḍaha, Abhijit and three Paraśāman (i.e. with superfluous Sāmans) sacrifices make a month.

Then the Vaiṣvata day. On this Vaiṣvata day they go in for the Agniṣṭoma characterised by Ekaviṃśa Stoma and with Br̥hat Sāman as the Prṣṭhastotra. In this sacrifice an Atigrāhya cup is to be offered to Sūrya and an animal is to be offered to Sūrya. Some teachers start the performance of this sacrifice by day after the sun has risen saying that this day (i.e. the sacrifice is Divākīrtya). One should commence like other sacrifices. So says Maudgalya. In this sacrifice the Prṣṭhastotra relating to the Hotṛ's Śāstra is Mahādivākīrtya Sāman; the Sāman related to the Brāhmaṇacchamsin's Śāstra is Vikarṇa, and Bhāsa is the Agniṣṭoma Sāman. Subsequent to the Vaiṣvata sacrifice they go in for the three Svarasāman sacrifices in a reverse order. Then the Prṣṭha Śaḍaha in a reverse order. This day's sacrifice begins with Stotras in Trayastrimśa stoma and the Āgrayaṇa draught is taken first. Then they go in for the Abhiplava Śaḍaha in a reverse order.

XVI.15

(The order is :) Jyotiṣṭoma Agniṣṭoma, the Ukthya called Āyus, the Ukthya called Gauḥ, the Ukthya called Āyurs the Ukthya called Gauḥ and Jyotiṣṭoma Agniṣṭoma. They go in for four sets in the same manner. The Prṣṭha stotras are in a reverse order, Br̥hat, Rathantara, Br̥hat Rathantara etc. The Prṣṭhya Śaḍaha is to precede these. This makes a month. They go in for five months with each month accomplished in this way. The sixth month is composed together. Two Abhiplava Śaḍaha make twelve days. The Gauḥ and Āyus added make fourteen. Four as those subsequent to the Vaiṣvata¹ make eighteen. Then the Daśarātra, Mahāvratā and Atirātra. These make a month. This is the Māsiprṣṭha² Gavām Ayana.

XVI.16

Having resorted to Br̥hat and Rathantara (consecutively) without exception they adopt the Prṣṭhastotras (only) in the last month. This is second Gavām Ayana. The third one goes on for ten months. (All the Abhiplava Śaḍahas and the days to complete the Sattrā make the Aṅgirasām Ayana. (All) Prṣṭhya Śaḍahas and the days to complete the Sattrā make the Ādityānām Ayana. (All) Agniṣṭomas and the days to complete the Sattrā make the Prajāpater Ayana. The Prāyaṇīya and Udayanīya (Atirātras) at both the ends and (all) Agniṣṭomas inbetween make the second Prajāpater Ayana. If all sacrifices are the Agniṣṭomas, it is the Prajāpater Ayana.

1 Three Svarasāman days and the Viśvajit.

2. In which Prṣṭhastotras are resumed every month.

अथातो ग्रहकृप्तेरेव मीमांसा । तद्धैतदेके सारस्वतवैष्णवौ ग्रहौ गृह्णन्ति प्रायणीयादेवाग्रे ऽतिरात्रादोदयनीयाद्वाग्वै सरस्वती यज्ञो विष्णुस्ते वाचं चैव यज्ञं च मध्यतः परिगृह्णानार्ता उदृचं गमिष्याम इति वदन्तः । तदु वा आहुर्यद्वाचा यज्ञस्तायते तेन सरस्वत्याप्ता यदु यज्ञस्तेन विष्णुः । न वै नो ब्राह्मणं भवति । सारस्वतवैष्णवौ ग्रहौ गृह्णीयादिति नैतदाद्रियेत । नाद्रियेतेति स्थितिः ॥ १६ ॥

अथातो ऽऽश्वदाभ्ययोरेव ग्रहणम् । प्रायणीये ऽदाभ्यं गृह्णीयादऽंशुं वैषुवते ऽदाभ्यं महाव्रत उभौ प्रायणीय उभौ वैषुवत उभौ महाव्रते । यत्र क्व चैवैनौ गृह्णीयादित्येतदपरम् । अथातः परःसाम्रामेव ग्रहणम् । ते वा एते परःसामानः पुरस्ताद्वैषुवतात्यहमन्वहमितः पराञ्चो गृह्णन्त उपया-मगृहीतो ऽस्यद्भ्यस्त्वौषधीभ्यो जुष्टं गृह्णाम्युपयामगृहीतो ऽस्योषधीभ्यस्त्वा प्रजाभ्यो जुष्टं गृह्णाम्युपयामगृहीतो ऽसि प्रजाभ्यस्त्वा प्रजापतये जुष्टं गृह्णामीति । अथ वैषुवते ऽह्नि शुक्राग्रा ग्रहा गृह्णन्ते । समानं कर्माग्रयणाद्ग-हात् । आग्रयणं गृहीत्वा त्रीन्परःसाम्रो गृह्णात्युपयामगृहीतो ऽस्यद्भ्य-स्त्वौषधीभ्यो जुष्टं गृह्णाम्युपयामगृहीतो ऽस्योषधीभ्यस्त्वा प्रजाभ्यो जुष्टं गृह्णाम्युपयामगृहीतो ऽसि प्रजाभ्यस्त्वा प्रजापतये जुष्टं गृह्णामीति । अथ सौर्यर्चा सौर्यमतिग्राह्यं गृह्णाति ॥ १७ ॥

तरणिर्विश्वदर्शत इत्यनुद्रुत्योपयामगृहीतो ऽसि सूर्याय त्वा भ्राजस्वते जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिः सूर्याय त्वा भ्राजस्वत इति । अथावृत्तान्गृह्णात्युपयामगृहीतो ऽसि प्रजाभ्यस्त्वा प्रजापतये जुष्टं गृह्णाम्युपयामगृहीतो ऽस्योषधीभ्यस्त्वा प्रजाभ्यो जुष्टं गृह्णाम्युपयामगृहीतो ऽस्यद्भ्यस्त्वौषधीभ्यो जुष्टं गृह्णामीति । सप्तैतदहरतिग्राह्या गृह्णन्त इति

Now the discussion about the arrangement of draughts. Some teachers take up draughts for Sarasvatī and Viṣṇu from the Prāyaṇīya Atirātra upto the Udayanīya Atirātra. Sarasvatī indeed is Vāc; Viṣṇu indeed is Yajña. (They do so) saying that "we shall go to completion uninjured having taken up in the middle Vāc and Yajña." It is said, in that the sacrifice is performed by speech, thereby Sarasvatī is obtained. In that the sacrifice is performed, thereby Viṣṇu is obtained. There is however no such Brāhmaṇa-text with us. One should not honour the injunction that one should take up draughts for Sarasvatī and Viṣṇu. One should not honour it; this is the decision.

XVI.17

Now the taking up of Amśu and Adābhya draughts. One should take up the Adābhya draught in the Prāyaṇīya; the Amśu draught on the Vaiṣuvata day; Adābhya, on the Mahāvratā day. (Or) both in the Prāyaṇīya, both on the Vaiṣuvata day, both in the Mahāvratā. One should take both of them wherever he likes. This is the second view. Now the taking up of Paraḥsāman draughts. These Paraḥsāman draughts are taken up three days before the Vaiṣuvata sacrifice in the outward order. They are taken respectively with the formulas, "Thou art taken with a support; I take thee dear to waters and plants." "Thou art taken with a support; I take thee dear to plants and offsprings." "Thou art taken with a support; I take thee dear to offspring and Prajāpati."

On the Vaiṣuvata day draughts are taken up with the bright one as the first. The procedure upto the Āgrayaṇa draught is as prescribed. Having taken up the Āgrayaṇa draught he takes up the draughts pertaining to the three Paraḥsāman sacrifices respectively with the formulas, "Thou art taken up with a support; I take thee dear to waters and plants. Thou art taken with a support; I take thee dear to the plants and offspring.—Thou art taken with a support; I take thee dear to the offspring and Prajāpati." Then he takes up the Atigrāhya draught for Sūrya.

XVI.18

(Reciting the verse) "Crossing (the vault), visible to all, shedding light thou art O Sūrya. Thou illuminest the world.—Thou art taken with a support; I take thee dear to lustrous Sūrya."¹ Having cleansed it around, he puts it down with the formula, "This is thy birthplace."¹ Then he takes them in a reverted order, "Thou art taken with a support; I take thee dear to the offspring and Prajāpati.—Thou art taken with a support; I take thee dear to the plants and offspring.—Thou art taken with a support; I take thee dear to waters and plants." "On this day seven Atigrāhya

ब्राह्मणम् । अथोर्ध्वं वैषुवतात् त्र्यहमन्वहमावृत्तानेव गृह्णाति वैश्व-
 कर्मणादित्याभ्यां विपर्यासम् । उपयामगृहीतो ऽसि प्रजाभ्यस्त्वा प्रजापतये
 जुष्टं गृह्णामीति । अथ वैश्वकर्मणम् । विश्वकर्मन्हविषा वावृधान इत्यनु-
 द्रुत्योपयामगृहीतो ऽस्योषधीभ्यस्त्वा प्रजाभ्यो जुष्टं गृह्णामीति । अथा-
 दित्यम् । अदितिर्न उरुष्यत्वित्यनुद्रुत्योपयामगृहीतो ऽस्यद्भ्यस्त्वौषधीभ्यो
 जुष्टं गृह्णामीति । अथ वैश्वकर्मणम् । अथादित्यम् । अथोर्ध्वं त्र्यहाद्वैश्व-
 कर्मणादित्याभ्यामेव विपर्यासमेत्या महाव्रतात् । तावुभौ सह महाव्रते
 गृह्येते । अथैतं महाव्रतीये ऽहिं प्राजापत्यमतिग्राह्यं गृह्णाति । त्वे
 क्रतुमपिवृञ्जन्ति विश्व इत्यनुद्रुत्योपयामगृहीतो ऽसि प्रजापतये त्वा जुष्टं
 गृह्णामीति । परिमृज्य सादयत्येष ते योनिः प्रजापतये त्वेति ॥ १८ ॥

अथातः पशुकृप्रेरेव मीमांसा । उक्तैन्द्राग्रानां प्रशंसा । अतिरात्रपशवो
 ऽभितो मध्य ऐन्द्राग्राः । ऐकादशिना अभितो मध्य ऐन्द्राग्राः । सर्वाग्नेया
 एव स्युरित्येतदेकम् । सर्वैन्द्राग्रा एव स्युरित्येतदेकम् । सर्वप्राजापत्या एव
 स्युरित्येतदेकम् । सर्वैकादशिना एव स्युरित्येतदपरम् । तेषां
 सर्वैकादशिनैर्यतां प्रसिद्धमेवोत्तमस्य दशरात्रस्य तृतीये ऽहन्सप्तदश
 उक्थ्य एकादशिन्याप्यते । तस्य नवाहान्यपशून्यतिरिच्यन्ते । तेष्वेतावत्र
 ब्राह्मणवतः पशूनालभन्ते वैष्णवं वामनमित्येतान् । तेषामेवं यतां
 बार्हस्पत्यो वैषुवते सवनीयः संपद्यते । तस्य सौर्यमुपालम्भ्यं कुर्वन्ति ।

draughts are taken." So says the Brāhmaṇa. Subsequent to the Vaiṣṇvata he takes them up for three days in a reverted order alternately with those to Viśvakarman and Aditi. (The first one with) "Thou art taken with a support; I take thee dear to offspring and Prajāpati." Then that for Viśvakarman. Having recited the verse, "O Viśvakarman, waxing with the oblation, do thou thyself rejoicing. May the others around, our foes, be confused. May our (patron) be wealthy and wise"² (he takes the draught). "Thou are taken with a support; I take thee dear to plants and offspring." Then (he takes) for Aditi, reciting the verse, "May Aditi protect us; May Aditi grant us welfare. May Aditi guard us against evil."³ (He takes the draught). "Thou art taken with a support; I take thee dear to waters and plants." Then that for Viśvakarman and that for Aditi. Subsequent to the three days he takes up the draughts for Viśvakarman and Aditi alternately until the Mahāvrata sacrifice. In the Mahāvrata sacrifice they are taken together. On the Mahāvrata day he takes up the Atigrāhya draught for Prajāpati. Reciting the verse, "In that they come to thy help twice or thrice, the Viśve Devas turn their mind towards thee. (O draught) do thou mix with the sweet that which is sweeter. Do thou unite honey with honey." (He takes the draught) "Thou art taken up with a support; I take thee dear to Prajāpati."⁴ Having cleansed around he places it with the formula, "This is thy birthplace; for Prajāpati thee."⁴

XVI.19

Now the discussion about the arrangement of animals. The prescription of the animals to Indra-Agni has been mentioned. The animals for the Atirātra are on both sides and those for Indra-Agni are inbetween. The Aikādaśina animals are on both sides and those for Indra-Agni are inbetween. All animals should be dedicated to Agni. This is one view. All should be dedicated to Indra-Agni. This is one view. All should be dedicated to Prajāpati. This is one view. All should be Aikādaśinas. This is another view. In the case of those adopting all Aikādaśina animals, the Ekādaśinī falls in the Ukthya characterised by Saptadaśa stoma on the third day of the last Daśarātra as prescribed. In this (Daśarātra) nine days are left without animals. On these days the nine animals prescribed in the Brāhmaṇa¹, "The short one to Viṣṇu" etc.² are offered consecutively. Following this procedure, the

2. TS IV. 6.2.6

3. TS I. 5.11.5

4. TS III. 5.10.1

1. TBr I.2.5; cf. BaudhŚS XXVI. 17

2. The others are to Indra-Agni, Viśve Devas, Dyāvāpṛthivī, Vāyu. Aditi, Mitra-Varuṇa, Prajāpati and Agni. cf. ĀpŚS XXI. 23.4.

यद्यु वा एतान्नव ब्राह्मणवतः पशून् विन्दन्ति नवैतानि मध्यमानि
सांवत्सरिकाण्यहान्यैन्द्राग्रपशूनि कुर्वन्ति । तेषामेवं यतामैन्द्राग्रो वैषुवते
सवनीयः संपद्यते । तस्य सौर्यमुपालभ्यं कुर्वन्ति । सावित्रो महाव्रते । तस्य
प्राजापत्यस्तूपर ऐन्द्रश्चर्षभ उपालम्भ्यौ भवतः ॥ १९ ॥ पञ्चमः ॥

श्वो महाव्रतमित्युपकल्पयते ऽपरिमितात्रथानपरिमितान्दुन्धुभीः-
स्तावत उवेवाजिसृतश्चर्म चेडसंवर्तं च भूमिदुन्धुभिमार्षभं चर्म सलाङ्गूलं
ब्राह्मणं च शूद्रं चार्द्रं च चर्मकर्तम् । प्लेङ्खुः होता कूर्चावध्वर्युर्बृसीर्होत्रका
औदुम्बरीमुद्रातासन्दीमुपकल्पयते । वाणं च शततन्तुमाघाटीः पिञ्छोलाः
कर्करीका इति तदु पत्नयः । कटपरिवारं च मिथुनौ चापरिमिताश्च
दास्यस्तावत उवेवोदकुम्भान् । अथैतं महाव्रतीये ऽहि पञ्चविं-
शमग्निष्टोममुपयन्ति रथंतरसामानम् । समानं कर्मा माहेन्द्राद्गहात् । माहेन्द्रं
ग्रहं गृहीत्वाथैतान्संभारानायातयति । जघनेनाग्रीध्रं गर्तं खानयित्वा र्षभेण
क्रूरचर्मणोत्तरलोम्राभिविघ्नन्ति तस्य लाङ्गूलमुत्खिद्य हन्तानूपतिष्ठते ।
अत्रैतान्दुन्धुभीननुदिशमासञ्जयति । तानाहनैरनाघ्नन्त एते हन्तारो ऽनूपति-
ष्ठते । अथैते रथाः समन्तं देवयजनं परीत्योत्तरतस्तिष्ठन्ति । तेषां तिसृधन्वी
राजपुत्रो मुख्यो भवति ॥ २० ॥

तस्मा अग्नेणाग्रीध्रमिडसंवर्ते चर्मकर्तं व्यवास्यति । तं काल एव
शस्त्र्यातृणन्ति । अथैतौ ब्राह्मणश्च शूद्रश्चान्तरेण सदोहविधाने तिष्ठत आर्द्रं
चर्मकर्तमादाय । प्लेङ्खुः होतासजते । कूर्चावध्वर्युरुपस्तृणीते बृसीर्हो-
त्रकाः । प्लेङ्खुः होतासजते कूर्चावध्वर्युरुपस्तृणीते बृसीर्होत्रका औदुम्बरी-
मुद्रातासन्दीमारोहति । आदत्ते वाणः शततन्तुम् । आघाटीभिः पिञ्छोलाभिः
कर्करीकाभिरित्युद्रातारं पत्नयः पर्युपविशन्ति । अथ दक्षिणे वेद्यन्त
कटपरिवारे मिथुनौ संप्रवादयतः । अथैता दास्य उदकुम्भानधिनिधाय
मार्जालीयं पर्युपविशन्ति । अथाध्वर्युः कूर्चयोरासीनो माहेन्द्रस्य

Savanīya animal on the Vaiṣuvata day is dedicated to Bṛhaspati. Instead of Bṛhaspati, it is offered to Sūrya. If the nine animals prescribed in the Brāhmaṇa do not become available, the Aindrāgna animals are offered on these central nine days of the Saṁvatsara. If they follow this course, the Savanīya animal on the Vaiṣuvata day is offered to Indra Agni. On the Mahāvrata day the animal is be offered to Savitr. In its place a hornless goat should be offered to Prajāpati and a bull to Indra.

XVI.20

When he knows that the Mahāvrata sacrifice is to be performed the next day, the sacrificer keeps ready a large number of chariots, a large number of drums, the race-runners of the same number, a hide, a round wooden sheet, a drum set on a pit, a bull's hide together with its tail, a Brāhmaṇa, a Śūdra, and a wet piece of leather. The Hotṛ procures a swing, the Adhvaryu two bunches of grass, the Hotrakas the rolls of twisted grass the Udgātṛ a stool of *Ficus glomerata*. The wives provide for an instrument of a hundred strings, cymbals, flutes and lutes. (He also procures) an enclosing mat, a couple, a large number of maids and that much number of water-pitchers.

On the Mahāvrata day, the Agniṣṭoma characterised by Pañcaviṁśa stoma and with Rathantara Sāman as the Prṣṭhastotra is performed. The procedure up to the draught for Mahendra is similar. After the draught for Mehendra has been taken, the materials are brought in. To the rear of the Āgnīdhra chamber a pit is dug out and is covered with a raw-hide of a bull with its hairy side upwards. A beater plucks out its tail and stands near. The drums are set up towards the quarters. The beaters stand by without beating with the canes. The chariots go around the sacrificial place and stand towards the north. A prince holding a bow with three arrows heads them.

XVI.21

The Adhvaryu spreads for him the piece of leather on the round wooden sheet in front of the Āgnīdhra chamber. The prince holding the weapon pricks the piece at the proper time. The Brāhmaṇa and the Śūdra take up the piece and stand between the Sadas and the Havirdhāna. The Hotṛ ascends the swing. The Adhvaryu spreads out the bunches of grass. The Hotrakas spreads the rolls of twisted grass. The Udgātṛ ascends the stool of *Ficus glomerata*. He takes up the hundred-stringed instrument. The wives sit around the Udgātṛ taking cymbals, flutes and lutes. On the southern border of the altar within the enclosed mat the couple are ready for copulation. The maids hold the water-pitchers on their heads and sit around the Mārjāliya mound. Sitting on the two bundles of grass, the Adhvaryu introduces the

स्तोत्रमुपाकरोति । स्तुवते माहेन्द्राय । प्रस्तुते साम्नि संप्रैषमाहाजिसृत
आजिं धावत दुन्दुभीन्समाघ्नताभिषोतारो ऽभिषुणुताग्रीदाशिरं
विनयोलूखलमुद्गादय प्रतिप्रस्थातः सौम्यस्य विद्धीति । यथासंप्रैषं ते
कुर्वन्ति । धावन्त्याजिसृत । आघ्नन्ति दुन्दुभीन् । संप्रवदन्ति वाचम् ।
आघाटीभिः पिञ्छोलाभिः कर्करीकाभिरित्युद्गातारं पत्नय उपगायन्ति
॥ २१ ॥

भद्रमु नाम सामास्ति तदु वाचोपगीयते । अथैष तिसृधन्वी
राजपुत्रश्चर्मावभिनत्ति । तं ब्राह्मणो ऽनूपतिष्ठते मा पराव्यात्सीर्मातिव्यात्सी-
रिति । तत्तथैव त्रिभिरन्तर्हितमवभिनत्ति । अथैतौ ब्राह्मणश्च शूद्रश्चाद्रं
चर्मकर्ते व्यायच्छेते । इमे ऽरात्सुरिमे सुभूतमक्रन्निति ब्राह्मणः । इम
उद्गासीकारिण इमे दुर्भूतमक्रन्निति वृषलः । ब्राह्मणः । संजयति । नश्यति
वृषलः । संवर्तेते मिथुनौ । अथैता दास्य उदकुम्भानधिनिधाय मार्जालीयं
परिनृत्यन्त्युपस्थानुपहत्य दक्षिणान्यदो निघ्नन्तीरिदंमधुं गायन्त्यः । तासां
सकृत्परीतानां प्रथमां वाचयति ॥ २२ ॥

गाव एव सुरभयो गावो गुग्गुलुगन्धयः । गावो घृतस्य मातरस्ता इह
सन्तु भूयसीर्हैमहाः इदं मध्विति । उपस्थानुपहत्य दक्षिणानेव पदो
निघ्नन्ति । द्वितीयं परीतानां प्रथमामेव वाचयति ननु गावो मङ्गीरस्य गङ्गाया
उदकं पपुः । पपुः सरस्वत्यै नद्यै ताः प्राचीरुज्जगाहिरे हैमहाः इदं
मध्विति । उपस्थानुपहत्य दक्षिणानेव पदो निघ्नन्ति । तृतीयं परीतानां
प्रथमामेव वाचयति यदा राखन्धौ वदतो ग्राम्यं मङ्गीरदाशकौ ।
क्षेमाध्यवस्यतो ग्रामे नानद्वास्तप्यते वहन् हैमहाः इदं मध्विति । अथैना
उत्तरेण मार्जालीयं तिष्ठन्त्यो वाचयतीदमेव मधु सारघमयः सोमः सुतो
बृहत् । तमिन्द्र परितातृपीर्हैमहाः इदं मध्विति । ता अत ऊर्ध्वमिदं मध्विदं
मध्विदं मध्वित्येव परियन्ति । तेषां य एव प्रायणीयो ऽतिरात्र स

stotra for Mahendra. The Stotra for Mahendra is chanted. As soon as the Prastāva of the Sāman has been pronounced, the Adhvaryu calls out "O race-runners, do you start; (O beaters) beat the drums; O pressers, do you press the Soma; O Agnīdh, do thou churn out the curdled milk, make the sound of the mortar; O Pratiprasthātṛ, do you enquire about (the boiled rice) for Soma." They act as per the call. The race-runners set the chariots in motion. The drums are beaten. Sounds are resounded. The wives support the Udgātṛ in his chant with cymbals, flutes and lutes.

XVI.22

There is a Sāman called Bhadra. It is supported by sounds. The prince holding the bow and three arrows pierces the piece of leather. The brāhmaṇa stands by him saying "Do thou not fling away; do not pierce through." He accordingly strikes within with the three arrows. The brāhmaṇa and the Śūdra pull asunder the wet piece of leather. The brāhmaṇa says, "These have prospered; these have done a good thing." The Śūdra says, "These have inhabited the country, they have perpetrated a sin." The brāhmaṇa wins (the tussle). The Śūdra is defeated. The couple copulates. The maids hold the water-pitchers on their heads and dance around the Mārjālīya mound striking their laps, hitting the right foot and singing. "This honey." After they have completed one round, he makes the first one among them recite the Gāthā:

XVI.23

"The cows are fragrant, cows have the smell of bdellium, cows are bestowers of ghee; may they multiply here. *Haimahāñ*;¹ this honey." Striking the laps they set the right foot. After they have completed the second round, he makes the first maid alone pronounce the Gāthā, "The cows of Mañkīra drank the water of the river Gaṅgā. They drank water from the river Sarasvatī. They then proceeded towards the east. *Haimahāñ*, this honey." Striking the laps they set the right foot. After they have completed the third round, he makes the first one alone pronounce the Gāthā: "When the Rākhandīs, Mañkīra and Dāśaka by name speak vulgar, they safely enter the village. The bullock carrying (the cart) is not at pain. *Haimahāñ*, this honey."² When they stand towards the north of the Mārjālīya, he makes them pronounce the Gāthā, "This is the honey of bees; this great Soma is pressed. O Indra, do thou be gratified with it. *Haimahāñ*, this honey," They (the maids) hereafter go around simply singing "This honey, this honey, this honey." Their (the Sattrins) Udayanīya Arirātra is similar to the Prāyaṇīya Atirātra. After having risen

1. This seems to be a senseless utterance, like a Stobha in a Sāman-chant.
2. The text and translation of these Gāthās are uncertain. cf. ĀpŚS XXI.20.3 and Caland's translation.

उदयनीयः । सत्रादुदवसाय ज्योतिष्टोमेनाग्निष्टोमेन चतुष्टोमेन पृष्ठशमनीयेन सहस्रदक्षिणेनैकैको यजेत ॥ २३ ॥ षष्ठः ॥

स्वर्गकामो द्विरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । स तथा राजानं क्रीणाति यथा मन्यते द्विरात्रस्य मे सतो ऽमावास्याया उपवसथीये ऽहन्यूर्वमहः संपत्स्यत उत्तरस्मिन्नुत्तरमिति । तस्य तथा संपद्यते । अभिप्लवः पूर्वमहर्भवति गतिरुत्तरम् । ज्योतिष्टोमो ऽग्निष्टोम पूर्वमहर्भवति तेजस्तेनावरुद्धे सर्वस्तोमो ऽतिरात्र उत्तरः । सर्वस्याप्त्यै सर्वस्यावरुद्ध्यै गायत्रं पूर्वे ऽहन्साम भवति । त्रैष्टुभमुत्तरे रथंतरं पूर्वे ऽहन्साम भवति । बृहदुत्तरे वैखानसं पूर्वे ऽहन्साम भवति । षोडश्युत्तरे हविष्मन्निधनं पूर्वमहर्भवति । हविष्कृन्निधनमुत्तरम् । नानैवार्धमासयोर्भवतो नानावीर्ये भवत इति ब्राह्मणम् । संतिष्ठते द्विरात्रः ॥ त्रिरात्रेण यक्ष्यमाणो भवति । स उपकल्पयते सहस्रम् । तस्मिन्नुन्नतो वेहद्वामन इति भवन्ति । अथास्यैषा सहस्रतम्यन्यतएनी कण्डूकृतोपकृप्ता भवति । दीक्षते । रोहिण्या पिङ्गलयैकहायन्या सोमं क्रीणाति । द्वादशोपसदः ॥ २४ ॥

तायते प्रथमे ऽहन्नग्निष्टोमः । तस्य त्रिवृत्प्रातः सवनं पञ्चदशं माध्यंदिनं सवनं सप्तदशं तृतीयसवनं । स दाक्षिणानि हुत्वाग्नीध्रे स्नुवाहुतिं जुहोति त्वं सहस्रमानय । उन्नत उद्वलस्याभिनस्त्वचम् । सा मा सहस्र आभज प्रजया पशुभिः सह पुनर्माविशताद्रयिरिति । उन्नत एतेषां त्रयाणां त्रिंशच्छतानां प्रथमो नीयते । अहीनसंततिं करोति । तायते द्वितीये

from the Sattrā, each one should perform the Jyotiṣṭoma Agniṣṭoma characterised by four stomas pacifying the Prṣṭhas and involving a thousand (cows as) Dakṣiṇā.

XVI.24

AHĪNA SACRIFICES

DVIRĀTRA

One desiring heaven gets initiated for the Dvirātra. For this there are a larger number of Dikṣā-days and twelve Upasad-days. He purchases Soma on that day when he would think, "Going in for the Dvirātra the first day would fall on the Upavasātha of the new-moon day and the second on the next." He accomplishes that way. "The first day's sacrifice is Jyotiṣṭoma Agniṣṭoma; the next day is Atirātra. The first day is Jyotiṣṭoma Agniṣṭoma; thereby he obtains lustre. The Atirātra characterised by all stomas is the next day; for the gain of all, for the obtainment of all."¹ On the preceding day the Hotṛ's Prṣṭhastotra is based on Gāyatrī verses. On the succeeding day it is based on Triṣṭubh verses. On the preceding day there is the Rathantara Sāman; on the succeeding day the Br̥hat Sāman. On the preceding day Vaikhānasa Sāman is chanted; on the succeeding day Śoḍaśī Sāman. On the preceding day the Nidhana of the Sāman is *haviṣmat*; on the succeeding day it is *haviṣkṛt*." The two sacrifices are performed in two different fortnights; therefore they possess different power." So says the Brāhmaṇa.¹ The Dvirātra sacrifice thus comes to an end.

TRIRĀTRA

One who proposes to perform the Trirātra sacrifice procures a thousand (cattle) for Dakṣiṇā. In that (thousand) there are a humpbacked bull, a cow that miscarries and a dwarfish bull. The one thousandth cow is such as has a white spot on any one side of her back and was coupled with a bull. The sacrificer is initiated. He purchases Soma in exchange for a red or tawny cow which is one year old. There are twelve Upasad-days.

XVI.25

On the first day Agniṣṭoma is performed. Its morning pressing is characterised by Trivṛt stoma, midday pressing by Pañcadaśa stoma, and the third pressing by Saptadaśa stoma. After having made the offerings pertaining to the Dakṣiṇās, he offers a spoonful on the Āgnīdhra fire with the verse, "Do thou bring me a thousand. Humpbacked, thou hast pierced the skin of Vala. Do thou be among the one thousand along with progeny and cattle. May the wealth come to me again."¹

1. TS VII. 1.4

1. This verse with a little variation is met with in ĀpŚS XXII. 15. 11. It is not traced to any major text.

ऽहन्युक्थ्यः । तस्य पञ्चदशं प्रातःसवनं सप्तदशं माध्यंदिनं सवनमेकविंशं तृतीयसवनम् । स दाक्षिणानि हुत्वाग्रीध्रे स्तुवाहुतिं जुहोत्यूर्गस्याङ्गिरस्यूर्णम्रदा ऊर्जं मे यच्छ पाहि मा मा मा हिंसीः सा मा सहस्र आभज प्रजया पशुभिः सह पुनर्माविशताद्रयिरिति । वेहदेतेषां त्रयाणां त्रिंशच्छतानां प्रथमा नीयते । अहीनसंततिं करोति । तायते तृतीये ऽहन्नतिरात्रः । तस्य सप्तदशं प्रातःसवनमेकविंशं माध्यंदिनं सवनं त्रिणव आर्भवः पवमानस्त्रयस्त्रिंशमग्निष्टोमसामैकविंशान्युक्थानि सषोडशिकानि । षोडशं प्रथमं रात्रिसाम पञ्चदशानीतराणि त्रिवृद्राथंतरः सन्धिः । स दाक्षिणानि हुत्वाग्रीध्रे स्तुवाहुतिं जुहोति त्वं सहस्रस्य प्रतिष्ठासि वैष्णवो वामनस्त्वम् । सा मा सहस्र आभज प्रजया पशुभिः सह पुनर्माविशताद्रयिरिति । वामन एतेषां त्रयाणां चत्वारिंशच्छतानां प्रथमा नीयते । नात्राहीनसंततिं करोति ॥ २५ ॥

अथैताः सहस्रतमीमुत्तरेणाग्रीध्रं पर्याणीयाहवनीयस्यान्ते द्रोणकलशमवघ्रापयेदाजिघ्र कलशं मह्युरुधारा पयस्वत्या त्वा विशन्त्वन्दवः समुद्रमिव सिन्धवः । सा मा सहस्र आभज प्रजया पशुभिः सह पुनर्माविशताद्रयिरिति । प्रजयैवैनं पशुभी रय्या समर्धयति प्रजावान्पशुमान्त्रयिमान्भवति य एवं वेदेति ब्राह्मणम् । अथ वै भवति तया सहाग्रीध्रं परेत्य पुरस्तात्प्रतीच्यां तिष्ठन्त्यां जुहुयादिति । स तया सहाग्रीध्रं परेत्य पुरस्तात्प्रतीच्यां तिष्ठन्त्यां जुहोत्युभा जिग्यथुर्न पराजयेथे न पराजिग्ये कतरश्चनैनोः । इन्द्रश्च विष्णो यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथामिति । त्रेधाविभक्तं वै त्रिरात्रे सहस्रं । साहस्रीमेवैनं करोति ।

Among these three hundred and thirty three cattle the humpbacked bull is carried first. Thereby one effects the continuity of the Ahīna sacrifice.

On the second day the Ukthya is performed. Its morning pressing is characterised by Pañcadaśa stoma, the midday pressing by Saptadaśa stoma, and the third pressing by Ekaviṃśa stoma. Having offered the oblations pertaining to the Dakṣiṇā, he offers a spoonful on the Āgnīdhra fire with the formula, "Thou art the strength belonging to the Aṅgirasas; soft as wool, do thou grant me strength; do thou guard me; do not injure me;² grant me a thousand together with progeny and cattle; may the wealth reenter unto me;"³ Among the three hundred and thirtythree the cow which has miscarried is led first. The Adhvaryu observes the continuity of the Ahīna sacrifice.

The Atirātra is performed on the third day. Its morning pressing is characterised by Saptadaśa stoma; the midday pressing by Ekaviṃśa stoma; the Ārbhava Pavamāna is Triṇava, the Agniṣtoma Sāman has Trayastrimśa stoma, the Ukthas together with the Ṣoḍaśistotra have Ekaviṃśa stoma. The first Rātrisāman has Ṣoḍaśa-stoma, other Rātrisāmans have Pañcadaśa stoma, and the Rathantara Saṁdhistotra has Trivṛt stoma. After having made the offerings pertaining to the Dakṣiṇa, the Adhvaryu offers a spoonful on the Āgnīdhra fire with the formula, "Thou art the stability of a thousand; thou art the dwarfish one belonging to Viṣṇu; do thou grant me a thousand together with progeny and cattle; may the wealth reenter unto me."³ Among the three hundred fortythree the dwarfish one is led first. The Adhvaryu does not observe the continuity of the Ahīna.

XVI.26

The Adhvaryu should bring the one thousandth cow along the north of the Āgnīdhra chamber, and cause her smell the Droṇakalaśa near the Āhavanīya with the verse, "Do thou, great, with wide streams, full of milk, smell the trough. May the drops of Soma enter thee like waters the pond. Do thou grant me a thousand together with progeny and cattle; may the wealth reenter unto me."¹ "He thereby furnishes him (the sacrificer) with progeny, cattle and wealth. One who knows this becomes full of progeny, cattle and wealth." So says the Brāhmaṇa.² It is indeed said, "Having gone around the Āgnīdhra chamber, while (the cow) was standing to the east facing the west, he makes the offering with the verse, "O Indra and Viṣṇu, both of you have won, you are not defeated. None of these two becomes defeated. When you vied with each other, you divided the thousand in three parts and disposed differently."¹ In the Trirātra sacrifice the thousand are divided into three

2. TS I.2.2.2

3. TS VII. 1.6.6.

1. TS VII. 1.6.7

2. TS VII. 1.7.2

सहस्रस्यैवैनां मात्रां करोतीति ब्राह्मणम् । अथास्यै रूपाणि जुहोत्यैज्येतायै
स्वाहा कृष्णायै स्वाहा श्वेतायै स्वाहेति । अथास्या उपोत्थाय नामभिर्दक्षिणं
कर्णमाजपतीडे रन्ते ऽदिते सरस्वति प्रिये प्रेयसि महि विश्रुत्येतानि ते
अग्निये नामानि सुकृतं मा देवेषु ब्रूतादिति । देवेभ्य एवैनमावेदयत्यन्वेनं
देवा बुध्यन्त इति ब्राह्मणम् ॥ २६ ॥

अथैताः सहस्रतमीमन्तरेण चात्वालोत्करावुदीचीं नीयमा-
नामनुमन्त्रयते सा मा सुवर्गं लोकं गमय सा मा ज्योतिष्मन्तं लोकं गमय
सा मा सर्वान्पुण्यान्लोकानामय सा मा प्रतिष्ठां गमय प्रजया पशुभिः
सह पुनर्माविशताद्रयिरिति । प्रजयैवैनं पशुभी रय्यां प्रतिष्ठापयति ।
प्रजावान्पशुमान्त्रयिमान्भवति य एवं वेदेति ब्राह्मणम् । अथ वै भवति
तामग्नीधे वा ब्रह्मणे वा होत्रे वोद्गात्रे वाध्वर्यवे वा दद्यात्सहस्रमस्य सा दत्ता
भवति सहस्रमस्य प्रतिगृहीतं भवतीति ब्राह्मणम् । अथ वै भवति
यस्तामविद्वान्प्रतिगृह्णाति तां प्रतिगृह्णीयादेकासि न सहस्रमेकां त्वा भूतां
प्रतिगृह्णामि न सहस्रमेका मा भूताविश मा सहस्रमिति । एकामेवैनां भूतां
प्रतिगृह्णाति न सहस्रं य एवं वेदेति ब्राह्मणम् । अथ वै भवति स्योनासि
सुषदा सुशेवा स्योना माविश सुषदा माविश सुशेवा माविशेत्याह ।
स्योनैवैनः सुषदा सुशेवा भूताविशति नैनः हिनस्तीति ब्राह्मणम् । अथ
वै भवति ब्रह्मवादिनो वदन्ति सहस्रः सहस्रतम्यन्वेती३ सहस्रतमीः
सहस्रा३मिति । यत्प्राचीमुत्सृजेत्यसहस्रः सहस्रतम्यन्वियात् ।
तत्सहस्रमप्रज्ञात्रम् सुवर्गं लोकं न प्रजानीयात्प्रतीचीमुत्सृजति । ताः
सहस्रमनु पर्यावर्तते । सा प्रजानती सुवर्गं लोकमेति । यजमानमभ्युत्सृज-
तीति । तां पुरस्तात्प्रतीचीं यजमानमभ्युत्सृजति । क्षिप्रे सहस्रं प्रजायत
उत्तमा नीयते प्रथमा देवानाच्छतीति ब्राह्मणम् । तेन हैतेन रौहिणेयः
क्रोथुनिः कौलाश्वो यास्क ऋतुमुखेषु विहतेनेजे । अथो हाजगाम मशको
गार्ग्य आरुणे रन्तेवासी । स ह सःस्थामदृष्ट्वा वाच ननु बत एकाहा३ः

XVI.27]

parts. He renders her as belonging to the thousand. He makes her as a part of the thousand." So says the Brāhmaṇa.¹ He then offers her forms, "To the white and tawny svāhā; to the black svāhā; to the white svāhā." Having approached her, he murmurs he names in her right ear, "O Iḍā, Rantā, Aditi, Sarasvatī, Śrī, Preyas, Mahī, Viśruti, O Aghniyā, these are thy names; announce me the doer of good deeds to gods."¹ "She announces the sacrificer to the gods. The gods recognise him." So says the Brāhmaṇa.¹

XVI.27

The sacrificer follows the one thousandth cow being led inbetween the Cātvalā and the rubbish heap with the formula, "Do thou lead me to the heaven; do thou lead me to the lustrous world; lead me to all holy worlds; lead me to stability together with progeny and cattle; let the wealth reenter unto me."² "He makes him stable in wealth together with progeny and cattle. One who knows this possesses progeny, cattle and wealth." So says the Brāhmaṇa.² It is indeed said, "He should give her away to the Agnīdh or to the Brahman or to the Hotṛ or to the Udgātṛ or to the Adhvaryu. It is as if one has given a thousand; it is as if one has received a thousand." So says the Brāhmaṇa.² It is indeed said, "One who not knowing this receives her, should receive with the formula, "Thou art a single, not a thousand; I receive thee as a single one, not as a thousand; do thou, single, enter into me not as a thousand One who knows this, receives her as a single one not a thousand." So says the Brāhmaṇa.¹ It is indeed said, "He says, thou art yielding happiness, easy to sit and easy to serve; do thou enter into me yielding happiness, enter into me well-seated, enter into me well-serving." She enters into him yielding happiness, easy to sit and easy to serve; she does not injure him." So says the Brāhmaṇa.¹

It is indeed said, "Experts in the lore enquire : Does the thousandth follow the thousand or the thousand follow the thousand ? If he releases her towards the east, the thousandth would follow the thousand, that thousand is not knowing; it would not be knowing the heaven. He releases her towards the west. The thousand turn towards her. Knowing she goes to the heaven. (The priest) releases her towards the sacrificer. "He releases her from the east to the west towards the sacrificer. Shortly a thousand are born. She is led as the last one; (however) she first goes to gods." So says the Brāhmaṇa.² Krothuni son of Rohiṇa and Yaska son of Kulāśva performed this sacrifice in components at the openings of the seasons. Then came Maśaka son of Garga and disciple of Āruṇi. Not finding the conclusion (of a series) he enquired, "Are¹ these Ekāha sacrifices ? "No," the other replied. The former

1. TS VII. 1.7.3

2. TS VII. 1.7.7

3. *Bata* emended. Caland reads *mata* which is corrupt. Caland has recorded the variant readings.

इति । नेति हैनं प्रत्युवाच । तः होपेयाय । तस्मा उ हैनः स उवाच । तेन
ह स्म समस्तेनैव यजते । तमेतं गर्गत्रिरात्र इत्याचक्षते ॥ २७ ॥
सप्तमः ॥

चतुरो वीरानवरुत्समानश्चतूरात्राय दीक्षते । तस्यापरिमिता दीक्षा
द्वादशोपसदः । तस्याहान्यग्निष्टोमा एवैते चतुर्विंशः पवमाना उद्यत्स्तोमाः
स्युरित्येतदेकम् । एको ऽग्निष्टोमो द्वावुक्थ्यावथातिरात्रः । छन्दोगान्नु
सामविकल्पं पृच्छेयुरित्येतदपरम् । अत्रिं श्रद्धादेवं यजमानं चत्वारि
वीर्याणि नोपानमन्तेज इन्द्रियं ब्रह्मवर्चसमन्नाद्यमिति । एतान्कामानव-
रुत्समानश्चतूरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः ।
तस्याहान्यग्निष्टोमा एवैते चतुष्टोमाः स्युरित्येतदेकमेको ऽग्निष्टोमो
द्वावुक्थ्यावथातिरात्रः । छन्दोगान्नु सामविकल्पं पृच्छेयुरित्येतदपरम् ।
पुष्टिकामश्चतूरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । अथ वै
भवति पुरोडाशिन्य उपसदो भवन्तीति । प्रथमे चतूरात्र आग्नेय आज्य
आग्नेयमष्टाकपालः सायंप्रातरन्ववधाय जुहोति । द्वितीये चतूरात्रे आज्ये
सौम्यं चतुष्कपालः सायंप्रातरन्ववधाय जुहोति । तृतीये चतूरात्रे वैष्णव
आज्ये वैष्णवं त्रिकपालः सायंप्रातरन्ववधाय जुहोति । तस्य त्रिवृत्सप्तदशौ
विपर्यासः स्तोमौ भवतः । प्राणो वै त्रिवृदन्नः सप्तदशः प्रजापतिः ।
प्राणाच्च खलु वा इदमन्नाद्याच्च परिगृह्य प्रजापतिः प्राजायत ।
प्राणाच्चैवैतदन्नाद्याच्च परिगृह्य यजमानः प्रजायते । तस्याहान्यग्निष्टोमा
एवैते चतुस्त्रिंशपवमानाः स्युरित्येतदेकम् । एको ऽग्निष्टोमो
द्वावुक्थ्यावथातिरात्रः । छन्दोगान्नु सामविकल्पं पृच्छेयुरित्येतदपरम्
॥ २८ ॥

प्रजातिकामो वा व्यावृत्कामो वा पशुकामो वा वाचो वान्तं परि-
जिगांसन्यञ्चरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः ।
तस्याहानि त्रिवृदग्निष्टोमः पञ्चदश उक्थ्यः सप्तदश उक्थ्यः पञ्चविंशो
ऽग्निष्टोमो महाव्रतवान्विश्वजित्सर्वपृष्ठो ऽतिरात्रः ॥ सारस्वतेनायनेनैष्यन्तो

approached the latter. He explained to him. Therefore one performs the sacrifice combinedly. It is called Gargatrīrātra.

XVI.28

CATŪRĀTRA

One who wants to oppose four heroes is initiated for the Catūrātra. Its Dīkṣā days are in a larger number, and there are twelve Upasad-days. Its days : all these are Agniṣṭomas with the Pavamānastotras in Caturviṃśa stoma and with rising numbers of stomas (at the pressings). This is one view. There should be an Agniṣṭoma, two Ukthyas and an Atirātra. They should enquire about the details of the Sāman-chanting with the Sāmavedins.¹ This is another view. Atri overwhelmed with Śraddhā could not obtain four powers-lustre, might, brahman-splendour and food. One who wants to fulfill these desires gets initiated for Catūrātra. He observes a larger number of Dīkṣā-days and twelve Upasad-days. It is indeed said, "The Upasad-rites involve the offerings of cakes."² On the first day of Catūrātra he puts a cake on eight potsherds for Agni into the clarified butter for Agni and makes the offering in the morning and in the evening. On the second day of the Catūrātra he puts a cake on four potsherds for Soma into the clarified butter for Soma and makes the offering in the morning and in the evening. On the third day of the Catūrātra, he puts a cake on three potsherds for Viṣṇu into the clarified butter for Viṣṇu and makes the offering in the morning and in the evening. In his sacrifice the Trivṛt and Saptadaśa Stoma are inverted. Prāṇa indeed is threefold food. Prajāpati is constituted of seventeen constituents. Prajāpati was born after having received portions from Prāṇa and food. The sacrificer is born after having received portions from Prāṇa and food. Its days (i.e. daily Soma-sacrifices) are : they should be Agniṣṭomas characterised by the Pavamāna Stotra in Caturviṃśa stoma. This is one view. One Agniṣṭoma, two Ukthyas and an Atirātra. Enquiries about the Sāman-structure should be made with the Sāmavedins. This is another view.

XVI.29

PAÑCARĀTRA

One desirous of offspring or distinction or cattle or desirous of obtaining proficiency in speech gets initiated for the Pañcarātra. His Dīkṣā-days are in a larger number and has twelve Upasad-days. His days (i.e. daily Soma-sacrifices) are : The

1. *Chandogān* nu emended. Caland reads *Chandogāna*.

2. TS VII. 1.9.1

द्वयीर्गा उपकल्पयन्त ऋषभैकादशा अन्या ऋषभैकशता अन्याः ।
 तेषामाश्वत्थी हविर्धानं चाग्नीध्रं च भवतः । तद्धि सुवर्ग्यम् । चक्रीवती
 भवतः । उलूखलबुध्र एषां यूपो भवति । तै सरस्वत्यै जघन्योदके दीक्षन्ते ।
 तेषामयमेव त्रिवृदग्निष्टोमः संतिष्ठते । तस्मिन्संस्थिते ऽभि यूपं वहन्त्यभि
 धिष्ण्यान्हरन्ति । अग्निष्टेऽनसि समवशमयन्ते यदेषां समवशमयितव्यं
 भवति । ते ऽनेनैव पृष्ठयेन षडहेन प्रतिपद्यन्ते । अहरहः शम्यान्यासे-
 शम्यान्यासे यजमाना आक्रोशन्तो ऽज्यानिमिच्छमाना यदा दश शतं
 कुर्वन्त्यथैकमुत्थानम् । यदा शतं सहस्रं कुर्वन्त्यथैकमुत्थानम् । यदैषां
 प्रमीयेत यदा वा जीयेरन्नथैकमुत्थानम् । प्लाक्षे वा प्रस्त्रवणे ॥ २९ ॥

अथातो मुन्ययनमित्याचक्षते । श्रमणः खारीविवधी सरस्वत्यै
 जघन्योदके ऽग्नये व्रतपतये पुरोडाशमष्टाकपालं निर्वपति । सा प्रसिद्धेष्टिः
 संतिष्ठते । अथैतां सवनेष्टिं निर्वपत्याग्नेयमष्टाकपालमैन्द्रमेकादशकपालं
 वैश्वदेवं द्वादशकपालमिति । तथा समस्तया वा विहतया वा प्रतिपद्यते ।
 अहरहः शम्यान्यासेशम्यान्यासे यजमान आक्रोशन्नज्यानिमिच्छमानो
 यदैर्न प्रतिराध्वन्ति यदा वास्यैतं खारीविवधमाच्छिन्दन्त्यथैकमुत्थानं
 प्लाक्षे वा प्रस्त्रवणे ॥ ३० ॥ अष्टमः ॥

पशुकामः सप्तरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशो-
 पसदः । तस्याहानि त्रिवृदग्निष्टोमः पञ्चदश उक्थ्यः सप्तदश उक्थ्य
 एकविंश उक्थ्यस्त्रिणव उक्थ्यः पञ्चविंशो ऽग्निष्टोमो महा-
 व्रतवान्विश्वजित्सर्वपृष्ठोऽतिरात्रः । बृहद्रथंतरे पूर्वेष्वहःसूपेत्य प्रत्यक्षं

Agniṣṭoma with Trivṛt stoma, the Ukthya with Pañcadaśa stoma. The Ukthya with Saptadaśa stoma, the Agniṣṭoma with Pañcaviṃśa stoma and the Atirātra characterised by the Mahāvratā and of the category of Viśvajit with all Prṣṭhas.

SĀRASVATA AYANA

Those going in for the Sārasvata Ayana provide for two sets of cows - ten cows with a bull as the eleventh, and a hundred cows with a bull as the hundred and one. Their Havirdhāna shed and the Āgnīdhra chamber are made of *Ficus Indica*. That leads one to heaven. They are on wheels. Their sacrificial post is fixed in a mortar. They get initiated at the lower end of the river Sarasvatī. The Agniṣṭoma with Trivṛt stoma performed by them comes to a conclusion. At its conclusion the sacrificial post is carried forward; the mounds are carried forward. Whatever requires to be loaded is loaded in the cart standing near the fire. They proceed with the Prṣṭhya Ṣaḍaha. (They proceed) performing a sacrifice each day at a distance of a throw of the yoke-halter, crying aloud and (thus) imploring for safety. When their ten cows increase up to a hundred, the sacrificial session is closed. When a hundred cows increase upto a thousand, then the sacrificial session is closed. When any of them expires or when they are conquered, then the sacrificial session is closed. Or at the Plakṣaprasravaṇa.

XVI.30

MUNYAYANA

Now is explained the Munyayana. (The sacrificer) a wanderer carrying a shoulder-yoke of eighteen Droṇas of grains offers a cake on eight potsherds to Vratapati Agni at the lower end of the river Sarasvatī. The Iṣṭi comes to a close in the prescribed manner. Then he performs the Savaneṣṭi—a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra and a cake on twelve potsherds to Viśve Devas. He performs it combinedly or separately. He performs a sacrifice every day at a distance of the throw of a yoke-halter crying aloud and (thus) imploring for safety. When he is attacked or his shoulder-yoke is snatched away, then the sacrificial session is closed. Or at the Plakṣaprasravaṇa.

XVI.31

SAPTARĀTRA

One desirous of cattle undergoes initiation for the Saptarātra. It has a larger number of Dīkṣā-days. Upasāda-days are twelve. His daily Soma sacrifices are : Agniṣṭoma with Trivṛt stoma, an Ukthya with Pañcadaśa stoma, an Ukthya with Saptadaśa stoma, an Ukthya with Ekaviṃśa stoma, an Ukthya with Triṇava stoma, an Agniṣṭoma with Pañcaviṃśa stoma characterised by Mahāvratā and the Atirātra of Viśvajit category involving all Prṣṭhas. The Rathantara and Br̥hat Prṣṭhas are

विश्वजिति पृष्ठान्युपयन्ति ॥ ब्रह्मवर्चसकामो ऽष्टरात्राय दीक्षते । तस्यापरिमिता
 दीक्षा द्वादशोपसदः । तस्याहानि त्रिवृदग्निष्टोमः पञ्चदश उक्थ्यः सप्तदश
 उक्थ्य एकविंश उक्थ्यस्त्रिणव उक्थ्यस्त्रयस्त्रिंश उक्थ्यः । पञ्चविंशो
 ऽग्निष्टोमो महाव्रतवान्विश्वजित्सर्वपृष्ठो ऽतिरात्रः । प्रजासु वा क्षुद्युक्तासु
 ज्योगामयावी वा नवरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशो-
 पसदः । तस्याहानि ज्योतिर्गौरायुरित्येतमेव त्र्यहं त्रिरुपयन्ति । तेषामायुरतिरात्र
 उत्तममहर्भवति । प्रजातिकामो वा व्यावृत्कामो वाभिचरन्वाभिचर्यमाणो
 वा दशरात्राय दीक्षिष्यमाणो दशहोतारः हुत्वा दशरात्राय दीक्षते ।
 तस्यापरिमिता दीक्षा द्वादशोपसदः । तस्याहानि त्रिवृदग्निष्टोमो ऽग्निष्टुदाग्रेयीषु
 भवति । पञ्चदश उक्थ्य ऐन्द्रीषु । त्रिवृदग्निष्टोमो वैश्वदेवीषु ।
 सप्तदशो ऽग्निष्टोमः प्राजापत्यासु तीव्रसोमः । एकविंश उक्थ्यः सौरीषु ।
 सप्तदशो अग्निष्टोमः प्राजापत्यासूपहव्यः । त्रिणवावग्निष्टोमावभित
 ऐन्द्रीषु । त्रयस्त्रिंश उक्थ्यो वैश्वदेवीषु । विश्वजित्सर्वपृष्ठो ऽतिरात्रः
 ॥ ३१ ॥

adopted on the earlier (six) days, and all the *Prṣṭhas* are directly employed in the *Viśvajit*.

AṢṬARĀTRA

One desirous of Brahman-splendour gets initiated for the *Aṣṭarātra* sacrifice. His *Dikṣā*-days are in a larger number; *Upasad*-days are twelve. His daily *Soma*-sacrifices are : *Agniṣṭoma* with *Trivṛt* *Stoma*, an *Ukthya* with *Pañcadaśa* *stoma*, an *Ukthya* with *Saptadaśa* *stoma*, an *Ukthya* with *Ekaviṃśa* *stoma*, an *Ukthya* with *Triṇava* *stoma*, an *Ukthya* with *Trayastrimśa* *stoma*, an *Agniṣṭoma* with *Pañcaviṃśa* *stoma* characterised by *Mahāvratā*, and *Atirātra* of the category of *Viśvajit* with all *Prṣṭhas*.

NAVARĀTRA

One whose subjects are suffering from hunger or who is suffering from chronic illness gets initiated for the *Navarātra* sacrifice. His *Dikṣā*-days are in a larger number and *Upasad*-days are twelve. His daily *Soma*-sacrifices are : the triad-*Jyotis*, *Gauḥ* and *Āyus* is performed thrice. On the last day is performed the *Atirātra* sacrifice *Āyus* by name.

DAŚARĀTRA

One who is desirous of progeny or of distinction or of practising exorcism or is being exorcised, when going to be initiated for *Daśarātra*, offers an oblation with the *Daśahotṛ* formula, and gets initiated for the *Daśarātra* sacrifice. His *Dikṣā*-days are in a larger number; *Upasad*-days are twelve. His daily *Soma*-sacrifices : *Agniṣṭoma* with *Trivṛt* *stoma*; it is known as *Agniṣṭut* because the basic *Ṛks* of all *stotras* are addressed to *Agni*; the *Ukthya* with *Pañcadaśa* *stoma* and *Stotra-ṛks* addressed to *Indra*; *Agniṣṭoma* with *Trivṛt* *stoma* and *stotra-ṛks* addressed to the *Viśve Devas*, *Agniṣṭoma* with *Saptadaśa* *stoma* and *Stotra-ṛks* addressed to *Prajāpati*; this is known as *Tivrasoma*; *Ukthya* with *Ekaviṃśa* *stoma* and *Stotra-ṛks* addressed to *Sūrya*; *Agniṣṭoma* with *Saptadaśa* *stoma* and *stotra-ṛks* addressed to *Prajāpati*; also known as *Upahavya*; two *Agniṣṭomas* with *Triṇava* *stoma* on both sides¹ with *Stotra-ṛks* addressed to *Indra*; *Ukthya* with *Trayastrimśa* *stoma* and *Stotra-ṛks* addressed to *Viśve Devas*, and an *Atirātra* sacrifice known as *Viśvajit* with all the *Prṣṭhas*.

1. On both sides of the *Ukthya* with *Trayastrimśa* *stoma* laid down subsequently. Thus the seventh sacrifice is *Triṇava Agniṣṭoma*, the eighth is *Trayastrimśa Ukthya* and the ninth is again the *Triṇava Agniṣṭoma*.

प्रजाकामा एकादशरात्राय दीक्षन्ते । तस्यापरिमिता दीक्षा द्वादशो-
पसदः । तस्याहानि ज्योतिरतिरात्रः पृष्ठ्यः षडहस्त्रयश्छन्दोमा अथाति-
रात्रः । अथाहीनविधिः पृष्ठ्यः षडहस्त्रयश्छन्दोमा । दशममहरथाति-
रात्रः । अथायं पौण्डरीक एकादशरात्रो ऽयुतदक्षिणो ऽश्वसहस्रदक्षिणः ।
तस्यापरिमिता दीक्षा द्वादशोपसदः । तस्याहान्यभ्यासङ्गचः
षडहस्त्रयश्छन्दोमा दशममहरथातिरात्रः । अन्वहः सहस्रः सहस्रं ददात्युत्तमे
ऽहन्यश्वसहस्रं ददाति ॥ अथातो ज्योतिरयनमित्याचक्षते । स भरतद्वादशाह
इत्येक आहुः । दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । तस्याहानि
ज्योतिरतिरात्रः । ज्योतिरग्निष्टोमो ऽष्टौ ज्योतींष्युक्थ्या ज्योतिरेवाग्निष्टोमो
ज्योतिरेवातिरात्रः । उक्तो द्वादशाहः । दशमं चाहरतिरात्रं च महाव्रतं
व्यवदधाति । स उवेव त्रयोदशरात्रः ॥ ३२ ॥ नवमः ॥

अथ पूर्वश्चतुर्दशरात्रः । अतिरात्रः पृष्ठ्यः षडहः प्रत्यङ्
षडहोऽथातिरात्रः । अथोत्तरश्चतुर्दशरात्रः । अतिरात्रो ज्योतिर्गौरायुरिति
त्र्यहः पृष्ठ्यः षडहः प्रत्यङ् त्र्यहो ऽथातिरात्रः । अथ पूर्वः पञ्चदश-
रात्रः । अतिरात्रो ज्योतिर्गौरायुरिति त्र्यहो दशरात्रोऽथातिरात्रः । दशमं
चाहरतिरात्रं च महाव्रतं व्यवदधाति । स उवेवाब्राह्मणः षोडशरात्रः ।
अथोत्तरः पञ्चदशरात्रः । अतिरात्रस्त्रिवृदग्निष्टोमो ज्योतिर्गौरायुरिति त्र्यहः
पृष्ठ्यः षडहः प्रत्यङ् त्र्यहोऽथातिरात्रः । अथ सप्तदशरात्रः । अतिरात्र
एकः पञ्चाहो दशरात्रो ऽथातिरात्रः । दशमं चाहरतिरात्रं च महाव्रतं
व्यवदधाति । स उवेवाब्राह्मणो ऽष्टादशरात्रः । अथ विंशतिरात्रः ।
अतिरात्रो ज्योतिर्गौरायुरिति त्रयस्त्र्यहः पृष्ठ्यः षडहः प्रत्यङ्

XVI.32

EKĀDAŚARĀTRA

Those desirous of progeny get initiated for Ekādaśarātra sacrifice. Its Dikṣā-days are in a larger number; Upasad-days are twelve. The daily Soma-sacrifices are: the Atirātra known as Jyotis, Prṣṭhya Śaḍaha, three Chandoma days and Atirātra. Now the Prṣṭhya Śaḍaha of Ahina type: three Chandomas, tenth day and an Atirātra. This Paundarīka is an Ekādaśarātra sacrifice with the Dakṣiṇās of ten thousand cows, and with the Dakṣiṇās of one thousand horses. Its Dikṣā-days are in a larger number and Upasad-days are twelve. Its daily Soma-sacrifices are: Śaḍaha of Abhyāsaṅgya pattern,¹ Three Chandomas, tenth day and Atirātra. On each day the sacrificer gives away a thousand (cows). On the last day he gives away one thousand horses.

JYOTIRAYANA

Now Jyotir Ayana is explained. Some call it Bharatadvādaśāha. One gets initiated. His Dikṣā-days are in a larger number and Upasad-days are twelve. Its daily sacrifices are: Jyotir Atirātra, Jyotir Agniṣṭoma, eight Ukthya sacrifices of the Jyotis character,² Jyotir Agniṣṭoma and Jyotir Atirātra.

TRAYODAŚARĀTRA

Dvādaśāha is explained.³ He places the tenth day inbetween the Atirātra and the Mahāvratā. This is the Trayodaśarātra sacrifice.

XVI.33

CATURDAŚARĀTRA-EKAVIMŚATIRĀTRA

Now the first Caturdaśarātra: Atirātra, Prṣṭhya Śaḍaha, the Śaḍaha in the reverse order and Atirātra. Now the second Caturdaśarātra: Atirātra, the three days-Jyotis, Gauḥ and Āyus, Prṣṭhya Śaḍaha, the three days in the reverse order and Atirātra.

Now the first Pañcadaśarātra: Atirātra, the triad-Jyotis, Gauḥ and Āyus, Daśarātra and Atirātra. He places the Mahāvratā between the tenth day and the Atirātra. This sacrifice is known as Ṣoḍaśarātra even though it is not mentioned in the Brāhmaṇa. Now the second Pañcadaśarātra: Atirātra, Agniṣṭoma with Trivṛt Stoma, the triad-Jyotis, Gauḥ and Āyus, Prṣṭhya Śaḍaha, the triad in the reverse order, and the Atirātra.

Now the Saptadaśarātra: Atirātra, one Pañcāha, Daśarātra and Atirātra. He places the Mahāvratā between the tenth day and Atirātra. This is known as the Aṣṭadaśarātra even though it is not mentioned in the Brāhmaṇa.

1. cf. PañcBr XXIII. 13. 1

2. Employing the four stomas called Jyotis; Trivṛt, Pancadaśa, Saptadaśa and Ekavimśa.

3. cf. BaudhŚS XVI. 1-12

त्र्यहोऽथातिरात्रः । अथैकविंशतिरात्रः । अतिरात्रः पृष्ठ्यः षडहः
सप्तैतानि मध्यमानि सांवत्सरिकाण्यहानि भवन्ति । प्रत्यङ् षडहोऽथातिरात्रः
॥ ३३ ॥ दशमः ॥

अथ पूर्वश्चतुर्विंशतिरात्रः । अतिरात्रो ज्योतिर्गौरायुरिति चत्वारस्त्र्यह
दशरात्रोऽथातिरात्रः । दशमं चाहरतिरात्रं च महाव्रतं व्यवदधाति । स
उवेवाब्राह्मणः पञ्चविंशतिरात्रः । अथोत्तरश्चतुर्विंशतिरात्रः । ज्योतिरति-
रात्रः पृष्ठ्यः षडहस्त्रयस्त्रिंशात्त्रयस्त्रिंशमुपयन्ति । अथानिरुक्तं पृष्ठ्यः
षडहमुपयन्ति । त्रिवृत आयतने त्रयस्त्रिंशमुक्थ्यमुपयन्ति रथंतरसामानम् ।
तस्य चतुर्विंशाः पवमाना भवन्ति । पञ्चदशस्यायतने त्रिणवमुक्थ्यमुपयन्ति
बृहत्सामानम् । तस्याष्टाविंशाः पवमाना भवन्ति । सप्तदशस्यायतन
एकविंशमुक्थ्यमुपयन्ति वैरूपसामानम् । तस्य द्वात्रिंशाः पवमाना
भवन्ति । स्व एवायतन एकविंशमुक्थ्यमुपयन्ति वैराजसामानम् । तस्य
षट्त्रिंशाः पवमाना भवन्ति । स्व एवायतने त्रिणवमुक्थ्यमुपयन्ति
शाक्ररसामानम् । तस्य चत्वारिंशाः पवमाना भवन्ति । स्व एवायतने
त्रयस्त्रिंशमुक्थ्यमुपयन्ति रैवतसामानम् । तस्य चतुश्चत्वारिंशाः पवमाना
भवन्ति । त्रयस्त्रिंशात्त्रयस्त्रिंशमुपयन्ति । तस्याष्टाचत्वारिंशाः पवमाना
भवन्ति । अथावृत्तं पृष्ठ्यः षडहमुपयन्ति ॥ ३४ ॥

त्रिवृतोऽधि त्रिवृतमुपयन्ति । स्तोमानाः संपत्त्यै प्रभवाय । ज्योति-
रग्निष्टोममुपयन्ति । अथातिरात्रः । अथ त्रिंशद्रात्रः । ज्योतिरतिरात्रः ।
पृष्ठ्यः षडहस्त्रयस्त्रिंशात्त्रयस्त्रिंशमुपयन्ति । त्रिणवमुपयन्ति ।

Now the Viṃśatirātra : Atirātra, three triads of Jyotis, Gauḥ and Āyus, Prṣṭhya Ṣaḍaha, the triads in the reverse order and an Atirātra.

Now the Ekaviṃśatirātra : Atirātra, Prṣṭhya Ṣaḍaha, seven central days of the yearly session, Ṣaḍaha in the reverse order and an Atirātra.

XVI.34

CATURVIMŚATIRĀTRA

Now the first Caturviṃśatirātra : Atirātra, four triads of Jyotis, Gauḥ and Āyus, Daśarātra and Atirātra. He places the Mahāvratā between the tenth day and Atirātra. This is known as the Pañcaviṃśatirātra even though it is not mentioned in the Brāhmaṇa. Now the second Caturviṃśatirātra : Jyotirātirātra, Prṣṭhya Ṣaḍaha. They derive the Trayastriṃśa stoma from the (preceding) Trayastriṃśa.¹ Then they perform the non-specific Prṣṭhya Ṣaḍaha. They perform the Ukthya sacrifice with Trayastriṃśa stoma instead of Trivṛt and with Rathantara Prṣṭha. Its Pavamāna Stotras are with Caturviṃśa stoma. They perform the Ukthya with Triṇava stoma instead of Pañcadaśa, and with Bṛhat Prṣṭha. Its Pavamāna Stotras are with Aṣṭaviṃśa stoma. They perform the Ukthya with Ekaviṃśa stoma instead of Saptadaśa, and with Vairūpa Sāman as the first Prṣṭhastotra. Its Pavamāna stotras are with Dvātriṃśa stoma. They perform the Ukthya with Ekaviṃśa stoma which is the original one and with Vairāja Sāman as the first Prṣṭhastotra. Its Pavamāna stotras are with Ṣaṭtriṃśa stoma. They perform the Ukthya with Triṇava stoma which is the original one and with Śākvara Sāman as the first Prṣṭhastotra. Its Pavamāna stotras are with Catvāriṃśa stoma. They perform the Ukthya with Trayastriṃśa stoma which is the original one and with Raivata Sāman as the first Prṣṭhastotra. Its Pavamāna stotras are with Catuṣcatvāriṃśa stoma. They derive the Trayastriṃśa stoma from the (preceding) Trayastriṃśa. Its Pavamāna stotras are with Aṣṭacatvāriṃśa stoma. Then they perform the Prṣṭhya Ṣaḍaha turned around.

XVI.35

They derive the Trivṛt stoma from the (preceding) Trivṛt for the accomplishment of the stomas and for prosperity. They perform the Jyotir Agniṣtoma. Then the Atirātra.

Now the Trimśadrātra. (It comprises) Jyotir Atirātra, Prṣṭhya Ṣaḍaha; they employ the Trayastriṃśa stoma throughout.¹ They proceed (to the Ukthya) with

1. That is to say, the Trayastriṃśa stoma employed in the last sacrifice of the Prṣṭhya Ṣaḍaha is observed also in the subsequent sacrifice performed on the eighth day, in order to maintain continuity.

1. On the eighth day.

एकविंशमुपयन्ति । त्रिवृतमग्निष्टुतमुपयन्ति । पञ्चदशमिन्द्रस्तोममुप-
यन्ति । सप्तदशमुपयन्ति । एकविंशमुपयन्ति । चतुर्विंशमुपयन्ति ।
चतुर्विंशात्पृष्ठान्युपयन्ति त्रयस्त्रिंशात्त्रयस्त्रिंशमुपयन्ति । त्रिणवमुपयन्ति ।
द्वावेकविंशावुपयन्ति चतुरश्वतुष्टोमान्स्तोमानुपयन्ति । अथातिरात्रः ।
अथ द्वात्रिंशद्रात्रः । अतिरात्रो ज्योतिर्गौरायुरिति नव त्र्यहाः । प्रत्यङ्-
त्र्यहः । अथातिरात्रः । अथ त्रयस्त्रिंशद्रात्रः । अतिरात्रस्त्रयः पञ्चाहा
विश्वजित्सर्वपृष्ठो ऽतिरात्र एकः पञ्चाहो दशरात्रोऽथातिरात्रः । दशमं
चाहरतिरात्रं च महाव्रतं व्यवदधाति । स उवेवाब्राह्मणश्चतुस्त्रिंशद्रात्रः
॥ ३५ ॥ एकादशः ॥

अथ षट्त्रिंशद्रात्रः । ज्योतिरतिरात्रश्चत्वारो ऽभिप्लवाः षडहा
दशरात्रो ऽथातिरात्रः । दशमं चाहरतिरात्रं च महाव्रतं व्यवदधाति । स
उवेवाब्राह्मणः सप्तत्रिंशद्रात्रः । अथैकस्मान्नपञ्चाशद्रात्रः । अति-
रात्रस्त्रयस्त्रिवृतो ऽग्निष्टोमोऽथातिरात्रो दश पञ्चदशा उक्थ्या अथाति-
रात्रः । तेषां षोडशिमदशममहर्भवति । द्वादश सप्तदशा उक्थ्या
अथातिरात्रः । पृष्ठ्यः षडहः । अथातिरात्रः । द्वादशैकविंशा उक्थ्या
अथातिरात्रः । अथ संवत्सरकृप्त एकस्मान्नपञ्चाशद्रात्रः । अतिरात्रः ।
आरम्भणीयमहस्त्रयो ऽभिप्लवाः षडहास्तान्यष्टादशाहानि । प्रायणीया-

Triṇava stoma.² They proceed (to the Ukthya) with Ekaviṁśa stoma.³ They perform the Agniṣṭut with Trivṛt stoma.⁴ They perform the Indrastoma with Pañcadaśa stoma.⁵ They proceed (to the Ukthya) with Saptadaśa stoma.⁶ They proceed (to the Ukthya) with Ekaviṁśa stoma.⁷ They proceed (to the Ukthya) with Caturviṁśa stoma.⁸ From (the Ukthya) with Caturviṁśa stoma they proceed to the Prṣṭhas, (from the Ukthya) with Trayastriṁśa stoma,⁹ they proceed (to the Ukthya) with Trayastriṁśa stoma.¹⁰ They proceed (to the Ukthya) with Triṇava stoma.¹¹ They proceed (to the Ukthya) with Ekaviṁśa stoma.¹² They perform four Catuḥṣṭoma sacrifices each one characterised by four stomas.¹³ Then the Atirātra.¹⁴

Now the Dvātriṁśadrātra. (It comprises) Atirātra; nine sets of the triad-Jyotis, Gauḥ and Āyus; one triad in the reverse order; lastly the Atitātra.

Now the Trayastriṁśadrātra. (It comprises) Atirātra, three Pañcāhas, the Atirātra called Viśvajit with all Prṣṭhas, one Pañcāha, Daśarātra and finally an Atirātra. He places the Mahāvṛata between the tenth day and the Atirātra. That forms the Catustriṁśadrātra not prescribed in the Brāhmaṇa.

XVI.36

ṢAṬTRIMŚADRĀTRA-SAHASRARĀTRA

Now the Ṣaṭtriṁśadrātra. (It comprises) Jyotiṣ Atirātra; four Abhiplava Ṣaḍahas; Daśarātra and an Atirātra. One places the Mahāvṛata between the tenth day and the Atirātra. It is called Saptatriṁśadrātra which is not mentioned in the Brāhmaṇa.

Now the Ekasmānnapancāśadrātra. (It comprises) Atirātra, three Agniṣṭomas with Trivṛt stoma, Atirātra, ten Ukthyas with Pañcadaśa stoma, Atirātra, tenth day of (the above-mentioned ten Ukthya) is characterised by a Ṣoḍaśi (-draught), twelve Uthyas with Saptadaśa stoma, Atirātra, Prṣṭhya Ṣaḍaha, Atirātra, twelve Ukthyas with Ekaviṁśa stoma, finally an Atirātra.

2. On the ninth day.
3. On the tenth day.
4. On the eleventh day.
5. On the twelfth day.
6. On the thirteenth day.
7. On the fourteenth day.
8. On the fifteenth day.
9. On the days from the sixteenth to the twentyfirst.
10. On the twentysecond day.
11. On the twentythird day.
12. On the twentyfourth day.
13. On the days from the twentyfifth to twenty ninth. cf. BaudhŚS XVIII.34.
14. On the thirtieth day. TāṇḍBr XXIII. 26.1 and ĀpŚS XXIII.4.13,14 have a different formation of this sacrifice.

रम्भणीयौ । तानि विंशतिरभिजित्त्रयः परःसामानः । अथ वैषुवतम् ।
 त्रयो ऽर्वाक्सामानः । अथ विश्वजिदावृत्तो ऽभिप्लवः षडहः । गोआयुषी
 दशरात्रः । महाव्रतं चातिरात्रश्च । अथैकषष्टिरात्रः । एतस्यैव सतो ऽभितो
 नवरात्रं पृष्ठ्यौ षडहावुपोहति । तयोरावृत्त उत्तरः । अथ शतरात्रः ।
 अतिरात्रः । ज्योतिर्गौरायुरिति त्र्यहश्चतुर्दशाभिप्लवाः षडहा दशरात्रो
 महाव्रतं चातिरात्रश्चाथ सहस्ररात्रः । अतिरात्रो नवनवतिस्त्रिवृतो ऽग्निष्टोमाः
 शतं पञ्चदशा उक्थ्याः शतं सप्तदशा उक्थ्याः शतमेकविंशा उक्थ्याः
 शतं त्रिणवा उक्थ्याः शतं त्रयस्त्रिंशा उक्थ्याः शतं चतुर्विंशा उक्थ्याः
 शतं चतुश्चत्वारिंशा उक्थ्याः शतमष्टाचत्वारिंशा उक्थ्या नवनवतिरेव
 त्रिवृतो ऽग्निष्टोमा अथातिरात्रः ॥ ३६ ॥ द्वादशः ॥

॥ इति षोडश प्रश्नः ॥

Now the Ekasmānnapancāśadrātra of the pattern of Saṁvatsara. (It comprises:) Atirātra, Ārambhañīya day (of Gavām Ayana, that is, Caturviṁśa Ukthya), three Abhiplava Śaḍahas; they make eighteen days; Prāyañīya¹ and Ārambhañīya, that makes twenty, Abhijit, three Paraḥsāmans, then the central day, three Arvāksāmans, Viśvajit, Abhiplava Śaḍaha turned around, Gauḥ and Āyus, Daśarātra, Mahāvrata and Atirātra.

Now the Ekaśaṣṭirātra. To this (Ekānnapancāśadrātra) one adds two Pṛṣṭhya Śaḍahas on both sides of Navarātra.² The latter of these is turned around.

Now the Śatarātra. (It comprises :) Atirātra, the triad Jyotis, Gauḥ and Āyus, fourteen Abhiplava Śaḍahas, Daśarātra, Mahāvrata and Atirātra.

Now the Sahasrarātra. (It comprises :) Atirātra, ninety-nine Trivṛt Agniṣṭomas, a hundred Ukthyas with Pañcadaśa stoma, a hundred Ukthyas with Saptadaśa stoma, a hundred Ukthyas with Ekaviṁśa stoma, a hundred Ukthyas with Triṇava stoma, a hundred Ukthyas with Trayastrimśa stoma, a hundred Ukthyas with Caturviṁśa stoma, a hundred Ukthyas with Catuścatvāriṁśa stoma, a hundred Ukthyas with Aṣṭācatvāriṁśa stoma, ninety-nine Agniṣṭomas with Trivṛt stoma and finally an Atirātra.

CHAPTER XVI ENDS.

1. That is, the Atirātra as first mentioned.
2. Abhijit, three Paraḥsāmans, Vaiṣuvata, three Arvāksāmans and the Viśvajit make nine.

अतिरात्रं करिष्यन्नुपकल्पयते चतुरो ऽतिरात्रपशूनरुणपिशङ्गम-
 श्वमौदुम्बरः षोडशिपात्रं चतुस्त्रिंशज्यायसो ऽम्भृणाञ्ज्यायस एकधनान् ।
 दीक्षते । रोहिण्या पिङ्गलयैकहायन्या सोमं क्रीणाति । द्वादशोपसदः ।
 प्रसिद्धेन कर्मणोपवसथादेति । अथ वसतीवरीः परिहृत्य पयांसि
 विशिष्योपवसन्ति । अथातो महारात्र एव बुध्यन्ते । प्रातराज्यानि गृहीत्वा
 राजानमुपावहृत्य प्रातरनुवाकमुपाकरोति । परिहिते प्रातरनुवाके ऽपो
 ऽच्छैति । अद्भिरुदैति । अतिरात्रं क्रतुमुपैति । प्रसिद्धो ऽभिषवः । प्रसिद्धं
 ग्रहा गृह्यन्ते । समानं कर्माग्रयणाद्गृहात् । आग्रयणं गृहीत्वा षोडशिनं
 गृह्णात्यातिष्ठ वृत्रहन्त्रथमित्यनुदुत्योपयामगृहीतो ऽसीन्द्राय त्वा षोडशिने
 जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा षोडशिन इति ।
 अथोक्थ्यं गृह्णाति । समानं कर्माश्विनाद्गृहात् । आश्विनं ग्रहं गृहीत्वा चतस्रो
 रशना आदाय यूपमभ्यैति । स्वर्वन्तं यूपमुत्सृज्य चतुरो ऽति-
 रात्रपशूनुपाकरोत्याग्रेयमैन्द्राग्रमैन्द्रः सारस्वतीं मेषीमिति । तेषां प्रसिद्धं
 वपाभिश्चरित्वा प्रसर्पन्ति प्रातःसवनाय तदृजुधा । संतिष्ठते । प्रसर्पन्ति
 माध्यंदिनाय सवनाय । प्रसिद्धो अभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं

CHAPTER - XVII UTTARĀTATIḤ

ATIRĀTRA XVII.1

One who is going to perform an Atirātra procures four animals specified for the Atirātra, a tawny-brown horse, a cup made of *Ficus glomerata* with four corners, bigger jars and bigger Ekadhana vessels. He gets initiated. (The Adhvaryu) purchases Soma in exchange for a cow which is red and brown and is one year old. There should be twelve Upasad-days. He goes upto the Upavasatha with the prescribed procedure. The Vasativarī waters are carried around; instructions regarding the various milks are given and then they wait. They get up at early dawn. Having taken up clarified butter into the various receptacles and having taken down Soma (from the southern Havirdhāna cart) the Adhvaryu introduces the Prātaranuvāka. When the recitation of the Prātaranuvāka has been enclosed, the Adhvaryu approaches the waters; he comes up with waters. He recites the Kratu-formula appropriate to the Atirātra.¹ The pressing of Soma is as prescribed. The draughts are taken up as prescribed. The procedure upto the taking up of the Āgrayāṇa draught is as prescribed. Having taken up the Āgrayāṇa draught, he takes up the Śoḍaśin draught with the formula, "Thou art taken with a support; I take thee dear to Śoḍaśin Indrā" having first gone along the verse, "O Vṛtra-killer, do thou ascend the chariot; the steeds have been yoked for thee by means of the prayer. Let the pressing stone well drive thy mind hither by means of its sound."² Having wiped it around he puts it down with the formula, "This is thy birthplace; for Śoḍaśin Indra thee."² He then takes up the Ukthya draught. The procedure upto the taking up of the draught for the Aśvins is similar. Having taken up the draught for the Aśvins, and having taken four cords, he approaches the sacrificial post. Having furnished the post with a chip, he dedicates four animals specified for the Atirātra-(a goat) for Agni, another for Indra-Agni, another for Indra and a she-sheep for Sarasvatī. After their omenta have been offered in the prescribed manner, they proceed to the morning pressing. It straightway comes to a conclusion.

They proceed to the midday-pressing. The pressing of Soma is as prescribed. The draughts are taken up as prescribed. The procedure upto the taking up of the Āgrayāṇa draught is similar. After having taken up Āgrayāṇa draught, he takes up the Śoḍaśin draught with the formula, "Thou art taken with a support; I take thee agreeable to Śoḍaśin Indra"³ after first having gone along the verse, "The two tawny steeds bring in Indra of invulnerable strength in response to the praise by the Ṛsis

1. cf. BaudhŚS VII.4

2. TS I.4.37.1

3. TS I.4.38.1

कर्माग्रयणाद्गृहात् । अग्रयणं गृहीत्वा षोडशिनमभिगृह्णातीन्द्रमिद्धरी
वहत इत्यनुद्रुत्योपयामगृहीतो ऽसीन्द्राय त्वा षोडशिने जुष्टं गृह्णामीति ।
परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा षोडशिन इति । अथोक्थ्यं
गृह्णाति । ऋजुधा माध्यंदिनः सवनः संतिष्ठते । प्रसर्पन्ति तृतीय-
सवनाय । प्रसिद्धमादित्यग्रहेण चरित्वाग्रयणं गृह्णात्यथ षोडशि-
नमभिगृह्णात्यसावि सोम इन्द्र त इत्यनुद्रुत्योपयामगृहीतो ऽसीन्द्राय त्वा
षोडशिने जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा
षोडशिन इति । अथोक्थ्यं गृह्णाति ॥ १ ॥

समानं कर्मा पवमानात् । पवमानेन चरित्वा स्वे धामन्यशुभिश्च-
रति । तेषां नाना मनोता नाना देवता नाना प्रत्यभिमर्शना नाना वसाहोमाः
समानो वनस्पतिः समानः स्विष्टकृतैषवान्समानीडा समान्यो दिशः ।
नाना दिश इत्येके । समानं कर्मा ध्रुववद्भ्यश्चमसेभ्यः । ध्रुववद्भ्यश्चम-
सैश्चरित्वा त्रिभिरुक्थ्यपर्यायैश्चरतीन्द्रावरुणाभ्यामिन्द्राबृहस्पतिभ्या-
मिन्द्राविष्णुभ्यामिति । अथ षोडशिना चरिष्यन्प्राडयन्नाह होतुश्चम-
समनूत्रयध्वमुन्नेतः सोमं प्रभावयेति । होतृचमसमेव प्रथममुन्नयन्ति ।
यथोपपादमितरान् । समुन्नीयोत्तरवेद्याः सःसादयन्ति । तदेतः षोडशिनः
सह सःसादयन्ति । अथैनमुपतिष्ठते ॥ २ ॥

यस्मान्न जातः परो अन्यो अस्ति य आविवेश भुवनानि विश्वा ।
प्रजापतिः प्रजया संविदानस्त्रीणि ज्योतींषि सचते स षोडशी ॥ एष ब्रह्मा
य ऋत्विग्यः । इन्द्रो नाम श्रुतो गणे ॥ प्र ते महे विदथे शःसिषः हरी ।
य ऋत्विग्यः प्र ते वन्वे । वनुषो हर्यतं मदम् ॥ इन्द्रो नाम घृतं न यः ।

and the sacrifice offered by men."³ Having wiped around, he puts it down with the formula, "This is thy birth-place; for Ṣoḍaśin Indra thee."³ Then he takes up the Ukthya draught. The midday-pressing straightaway comes to a close.

They proceed to the third pressing. Having taken up the draught for the Ādityas in the prescribed manner, he takes up the Āgrayana draught. Then he takes up the Ṣoḍaśin draught with the formula, "Thou art taken with a support; I take thee agreeable to Ṣoḍaśin Indra" after first having gone along the verse, "O mighty and powerful Indra, Soma has been pressed for thee; do thou come up. May the strength strengthen thee like the water together with the rays strengthening the sun."⁴ Having wiped it around he keeps it down with the formula, "This is thy birth-place; for Ṣoḍaśin Indra thee."⁴ He then takes up the Ukthya draught.

XVII.2

The procedure upto the (chanting of the Ārbhava) Pavamāna is similar. After having gone through the Pavamāna-chanting, he offers (the organs of) the animals with the regular procedure: In respect of them the Manotā hymn should be recited separately; (offerings to) the deities are separate; touching the portions of cooked organs is separate; the offerings of oily portion of the flesh are separate; the offering to Vanaspati is common; the Sviṣṭakṛt offering together with the call is common; the Idā is common; offerings to the Diśes are common; according to some teachers they should be separate. The procedure up to the offering of goblets together with the Dhruva vessel¹ is similar. After having offered the goblets together with the Dhruva vessel, he offers three Ukthya-turns to Indra-Varuṇa, to Indra-Bṛhaspati and to Indra-Viṣṇu. When he is about to offer the Ṣoḍaśin-cup, he says while moving towards the east (to the Camasādhvaryus), "Do you fill up (your respective goblets) following the Hotṛ's goblet; O Unnetṛ, do thou increase the Soma." The Hotṛ's goblet is filled up first; the others as may be convenient. Having filled up they keep them upon the Uttaravedi. The Ṣoḍaśin-cup is also kept together with the others. He prays to it (the Ṣoḍaśi-cup):

XVII.3

(With the mantras) "He above whom there is no other being, he who has penetrated all beings. Prajāpati whom the Ṣoḍaśin belongs united with his offspring associates himself with the three lights.—This one here is the right Brahman priest, Indra by name, famous in the troop (of deities).—I shall praise thy bay steeds in the great assembly. For thee the conqueror I conquer the exhilarating drink the right one.—Indra by name, famous in the troop (of deities) is he who with the bay ones

4. TS I.4.39.1

1. cf. BaudhŚS VIII.15

हरिभिश्चारु सेचते । श्रुतो गण आ त्वा विशन्तु । हरिवर्षसं गिर इति ।
अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा समयाविषिते
सूर्ये हिरण्येन षोडशिन स्तोत्रमुपाकरोति । पुरस्तात्प्रत्यञ्चमरुणपिशङ्गमश्वं
धारयन्ति श्यामं वा । हिरण्यं संप्रदाय स्तुवते ॥ ३ ॥

होत्र एषोत्तमेति प्राहुर्होतुः कालात्पराडावर्तते ऽध्वर्युः । अभ्येनमाह्वयते
होता । प्रत्याह्वयते ऽध्वर्युः । शंसति प्रतिगृणाति । अथ यत्र होतुरभिजानात्या
त्वा वहन्तु हरय इति तदुभयतोमोदं प्रतिगृणात्योथा मोद इव मदे मदा मोद
इवोमथेति । अथ यत्र होतुरभिजानाति प्रप्र वस्त्रिष्टुभमिति तत्प्रसिद्धमुक्थं
प्रतिगीर्य प्राडेत्योद्यच्छत एतं षोडशिनं ग्रहम् । अनूद्यच्छन्ते चमसान् ।
अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमानामिति । वषट्कृते
षोडशिनं जुहोतीन्द्राधिपते ऽधिपतिस्त्वं देवानामस्यधिपतिं मामायुष्मन्तं
वर्चस्वन्तं मनुष्येषु कुर्विति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव
द्विर्द्विः सर्वांश्चमसाञ्जुहोति । अथ भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्ष
इन्द्रेण षोडशिना पीतस्येति । तस्य व्युदितो भक्षः । यजमानवशो हि
यजमानस्य होतृवशो होतुः । तावु चेदध्वर्यवे प्रब्रूयातां वषट्कर्तुर्भक्ष
इत्येव ब्रूयात् । तथात्मानं भक्षान्नान्तरेति । तस्य भक्षः ॥ ४ ॥

इन्द्रश्च सम्राड्वरुणश्च राजा तौ ते भक्षं चक्रतुरग्र एतम् । तयोरनु भक्षं
भक्षयामि वाग् जुषाणा सोमस्य तृप्यतु तस्य त इन्द्रेण षोडशिना पीतस्य

pours out that which is lovely like clarified butter. May the songs penetrate thee having a tawny appearance."² Having touched water, having taken two darbha-blades, restraining speech and having moved towards the west, he introduces the Stotra pertaining to the Ṣoḍaśi-cup by means of gold when the sun has half set. A horse which is tawny brown or black is made to stand east-west. The Sāman-chanters whom gold has been given chant (the Ṣoḍaśi-stotra).

XVII.4

They say to the Hotṛ, "This is the last (verse)." The Adhvaryu (bending) in front of the Hotṛ turns around. The Hotṛ calls him up. The Adhvaryu responds. The Hotṛ recites the (Ṣoḍaśi) Śastra. (the Adhvaryu) responds. When he realises the Hotṛ pronouncing *ā tvā vahantu harayaḥ*, he gives the *pratigara* response with the word *moda* uttered on both sides : *othā moda iva madā moda ivomathā*. When he listens to the Hotṛ reciting *prapra vas triṣṭubham*, having responded to the Śastra in the prescribed manner and having gone to the east, he lifts up the Ṣoḍaśi-cup. The goblets are lifted up following it. He causes to announce, "Do thou announce," "Let it be listened," (he gives out the call) "O Uktha-reciter, do you recite the verse for the offering of Somas." At the Vaṣaṭ-utterance he offers the Ṣoḍaśi-cup with the formula, "O overlord Indra, thou art the overlord of gods; do thou make me overlord among men, with long life and power."¹ He makes two offerings at the Vaṣaṭ-utterance and the second Vaṣaṭ-utterance. Similarly (the Camasādhvaryus) make two offerings each of all goblets. They move towards the west the remnants to be consumed. The formula for consuming the remnants of Soma to be recited at each pressing is "Of the Soma consumed by Ṣoḍaśin Indra....."² The formula for consuming is prescribed differently. The formula for the sacrificer is specific to the sacrificer; that for the Hotṛ is specific to the Hotṛ. If both of them assign their portion to the Adhvaryu, the latter should say, "The Vaṣaṭ-utterer is entitled to the consuming." Thereby one does not become deprived of the consuming. His formula for consuming (is).

XVII.5

"The emperor Indra and king Varuṇa provided first of all for thee this portion for consuming. Following them I consume this portion; let the enjoying speech be

2. TBr III.7.9. P.-E. Dumont, "Taittirīya Brāhmaṇa III.7.7-10; 12-14," *Proceedings of the American Philosophical Society*, Vol. 107, No. 5, October 1963, p. 453.

1. TBr III. 7.9.6

2. cf. TS III.2.5

मधुमत उपहृतस्योपहृतो भक्षयामीति । निर्णिज्य पात्रं प्रयच्छति ।
 अत्रैतमरुणपिशङ्गमश्वं ददाति श्यामं वा । होतृचमसमेवैते त्रयः समुपहूय
 भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते ।
 नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते । अथ संप्रैषमाह प्रतिप्रस्था-
 तराग्रयणतृतीयं गुदतृतीयानि जाघनीः पृषदाज्यं गोपायाग्रीदाश्विनं ते
 द्विकपालः शृतमप्यपररात्रे ऽस्त्विति । यथासंप्रैषं तौ कुरुतः । अथ विनिः
 सृप्य रात्रये प्रसर्पन्ति । संप्रसृप्तान्विदित्वाध्वर्युः प्राडायन्नाह ॥ ५ ॥

होतृश्चमसमनूत्रयध्वमुन्नेतः सोमं प्रभावयेति । होतृचमसमेव
 प्रथममुन्नेयन्ति यथोपपादयितरान् । समुन्नीयोत्तरवेद्याः संसादयन्ति ।
 अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाक-
 रोति । स्तुवते । होत्र एषोत्तमिति प्राहुः । होतुः कालात्पराडावर्तते
 ऽध्वर्युः । अभ्येनमाह्वयते होता प्रत्याह्वयते ऽध्वर्युः । शःसति प्रति-
 गृणाति । प्रसिद्धमुक्थं प्रतिगीर्यं प्राडेत्योद्यच्छत एतः होतृचमसम् ।
 अनूद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज
 सोमानामिति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः
 सर्वाःश्चमसाञ्जुह्वति । अथ भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्ष इन्द्रेण
 पीतस्येति । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं
 चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् ।
 सर्वभक्षा मार्जयन्ते । अथ प्राडायन्नाह ॥ ६ ॥

satiated fo Soma.³ Acquiesced, I consume of the Soma, acquiesced, sweet and drunk by Śodaśin Indra." He wipes out the cup and hands it over. At this stage the sacrificer gives away a horse which is tawny-brown or black. These three consume the Hotṛ's goblet having acquiesced to each other. (The Camasins) consume their respective goblets. They touch themselves with the verse, "O brown Soma, do thou impel my limbs."⁴ They do not swell the goblets; consuming the entire quantity, they sprinkle themselves. The Adhvaryu gives out the call, "O Pratiprasthātṛ, do you keep an eye on the third part of the Āgrayana vessel, parts of one third of the anus, tails and Prṣadājya; O Agnīdh, see that the cake on two potsherds for the Āsvins is baked in the latter part of the night." They act as per the call. Having dispersed, they enter the Sadas for (the offerings at) night. Having known that all of them have entered the Sadas the Adhvaryu, moving forward, says :

XVII.6

"(O Camasādhvāryus), do you fill in your goblets following the Hotṛ's goblet; O Unnetṛ, do thou increase the Soma-juice." The Hotṛ's goblet is filled in first, the others as may be convenient. Having filled them all, they keep them on the Uttaravedi. The Adhvaryu, having touched water, having taken two darbha-blades, restraining speech, and having moved towards the west, introduces the Stotra. The Sāman-chanters chant the Stotra. They say to the Hotṛ, "This is the last (verse)." The Adhvaryu (bending) in front of the Hotṛ turns around. The Hotṛ calls him up. The Adhvaryu responds. Having responded to the reciting of the Śāstra in the prescribed manner and having moved forward, the Adhvaryu lifts up the Hotṛ's goblet. The other goblets are lifted. He causes to announce : "Do thou announce." "Let it be listened." (The Adhvaryu calls up): "O Śāstra-reciter, do you recite the yājyā for the offering of the Somas." He offers twice at the Vṣaṭ- and second Vṣaṭ-utterance. Similarly (the Camasādhvāryus) twice offer all the goblets. They move towards the west with the remnants to be consumed. The formula for consuming the remnants of Soma to be recited at each pressing is, "Of the Soma consumed by Indra...."¹ These three consume the Hotṛ's goblet having acquiesced mutually. (The Camasins) consume their respective goblets. They touch themselves with the verse, "O brown Soma, do thou impel my limbs...."⁴ They do not swell the goblets. Consuming the entire quantity they sprinkle themselves. Moving forward he says :

3. TBr III.7.9

4. TS III.2.5.3

1. cf. TS III.2.5

मैत्रावरुणस्य चमसमनूत्रयध्वमुन्नेतः सोमं प्रभावयेति । मैत्रावरुण-
चमसमेव प्रथममुन्नेयन्ति यथोपपादमितरान् । समुन्नीयोत्तरवेद्यां
संसादयन्ति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा
स्तोत्रमुपाकरोति । स्तुवते । मैत्रावरुणायैषोत्तमेति प्राहुः । मैत्रावरुणस्य
कालात्पराडावर्तते ऽध्वर्युः । अभ्येनमाह्वयते मैत्रावरुणः । प्रत्याह्वयते
ऽध्वर्युः । शंसति । प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्य प्राडेत्योद्यच्छत
एतं मैत्रावरुणचमसम् । अनूद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु
श्रौषडुक्थशा यज सोमानामिति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव
द्विर्द्विः सर्वांश्चमसाञ्जुहति । अथ भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्ष
इन्द्रेण पीतस्येति । मैत्रावरुणचमसमेवैते त्रयः समुपहूय भक्षयन्ति ।
यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति
चमसान् । सर्वभक्षा मार्जयन्ते । अथाह प्रतिप्रस्थातश्चमसगणौ ते प्रच-
रेति । तच्छ्रुत्वा प्रतिप्रस्थाता प्राडयन्नाह ॥ ७ ॥

ब्राह्मणाच्छंसिनश्चमसमनूत्रयध्वमुन्नेतः सोमं प्रभावयेति ।
ब्राह्मणाच्छंसिचमसमेव प्रथममुन्नेयन्ति । यथोपपादमितरान् ।
समुन्नीयोत्तरवेद्यां संसादयन्ति । अथाप उपस्पृश्य बर्हिषी आदाय
वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते । ब्राह्मणाच्छंसिन
एषोत्तमेति प्राहुः । ब्राह्मणाच्छंसिनः कालात्पराडावर्तते प्रतिप्रस्थाता ।

XVII.7

“(O Camasādhvaryus), do you fill in the goblets following the one of Maitrāvaruṇa; O Unnetṛ, do thou increase the Soma-juice.” The Maitrāvaruṇa’s goblet is filled in first. The others are filled at convenience. After being filled in they are placed upon the Uttaravedi. The Adhvaryu, having touched water, having taken two darbha-blades, restraining speech, and having moved westwards, introduces the chanting of the Stotra. The Sāman-chanters chant the Stotra. They say to the Maitrāvaruṇa, “This is the last (verse).” Standing in a bent position in front of the Maitrāvaruṇa, the Adhvaryu turns around. The Maitrāvaruṇa calls him up. The Adhvaryu responds. (The Maitrāvaruṇa) recites the Śāstra. (The Adhvaryu) gives the response. Having given *pratigara* to the Śāstra and having moved eastwards, he lifts up the Maitrāvaruṇa’s goblet. The other goblets are lifted up. He causes to announce, “Do thou announce,” “Let it be listened;” (the Adhvaryu says) “C Śāstra-reciter, do you recite the yāgyā for the Somas.” He offers twice at the Vaṣaṭ-and second Vaṣaṭ-utterance. Similarly they twice offer all the goblets. They move backwards together with the remnants of Soma. The formula for consuming the remnants at each pressing is, “Of the Soma consumed by Indra”² These three³ consume the Maitrāvaruṇa’s goblet having acquiesced mutually. (The Camasins) consume their respective goblets. They touch themselves with the verse, “Do thou O Soma, impel my limbs”⁴ They do not swell the goblets. They consume the entire Soma and sprinkle themselves. Then he says, “O Pratiprasthātṛ, do you offer thy two sets of goblets.” Listening to it, the Pratiprasthātṛ moving forward says:

XVII.8

“Do you fill in your goblets following the goblet of the Brāhmaṇācchaṁsin; O Unnetṛ, do thou increase the Soma-juice.” The Brāhmaṇācchaṁsin’s goblet is filled in first; the others according to convenience. After being filled in, all of them are placed upon the Uttaravedi. The Pratiprasthātṛ, having touched water, having taken two darbha-blades, restraining speech and moving backwards, introduces the Stotra. The Sāman-chanters chant the Stotra. They say to the Brāhmaṇācchaṁsin, “This is the last (verse).” Standing in a bent position in front of the Brāhmaṇācchaṁsin, the Pratiprasthātṛ turns around. The Brāhmaṇācchaṁsin calls him up. The Pratiprasthātṛ responds. The Brāhmaṇācchaṁsin recites his

2. cf. TS III.2.5

3. namely, the Maitrāvaruṇa, the Adhvaryu and the Pratiprasthātṛ.

4. TS III.2.5.3

अभ्येनमाह्वयते ब्राह्मणाच्छंसी । प्रत्याह्वयते प्रतिप्रस्थाता । शंसति । प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्यं प्राडेत्योद्यच्छत एतं ब्राह्मणाच्छं-
सिचमसम् । अनूद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा
यज सोमानामिति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः
सर्वांश्चमसाञ्जुह्वति । अथ भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्ष इन्द्रेण
पीतस्येति । ब्राह्मणाच्छंसिचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं
चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् ।
सर्वभक्षा मार्जयन्ते । अथ प्राडयन्नाह ॥ ८ ॥

अच्छावाकस्य चमसमनूत्रयध्वमुन्नेतः सोमं प्रभावयेति । अच्छा-
वाकचमसमेव प्रथममुन्नेयन्ति । यथोपपादमितरान् । समुन्नीयोत्तरवेद्यां
संसादयन्ति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ्द्रुत्वा
स्तोत्रमुपाकरोति । स्तुवते । अच्छावाकायैषोत्तमेति प्राहुः । अच्छावाकस्य
कालात्पराडावर्तते प्रतिप्रस्थाता । अभ्येनमाह्वयते अच्छावाकः । प्रत्याह्वयते
प्रतिप्रस्थाता । शंसति प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्यं प्राडेत्योद्यच्छत
एतमच्छावाकचमसम् । अनूद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु
श्रौषडुक्थशा यज सोमानामिति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव
द्विर्द्विः सर्वांश्चमसाञ्जुह्वति । अथ भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्ष
इन्द्रेण पीतस्येति । अच्छावाकचमसमेवैते त्रयः समुपहूय भक्षयन्ति ।
यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति
चमसान् । सर्वभक्षा मार्जयन्ते । होत्रे प्रथमं स्तुवते ऽथ मैत्रावरुणायाथ
ब्राह्मणाच्छंसिने ऽथाच्छावाकाय । अध्वर्युः पूर्वाभ्यां चमसगणाभ्यां

Śastra. The Pratiprasthātṛ utters the *pratigara*. Having responded to the Śastra in the prescribed manner, and having moved forward, the Pratiprasthātṛ lifts up the Brāhmaṇacchaṁsi-goblet. (The Camasādhvaryus) lift up their goblets. The Pratiprasthātṛ causes (the Āgnīdhra) to announce; "Do thou announce," "Let it be listened;" (the Pratiprasthātṛ says) "O Śastra-reciter, do you recite the yāgyā for the Somas." He offeres (the Soma) twice at the Vaṣaṭ and second Vaṣaṭ-utterance. Similarly all goblets are offered twice. They move backwards with the goblets. The formula for consuming Soma at the pressing is "Of the Soma drunk by Indra"⁴ The three⁵ consume the remnants of the Brāhmaṇacchaṁsi-goblet after acquiescing mutually. (The Camasins) consume their respective goblets. They touch themselves with verse, "Do thou O Soma impel my limbs...."⁴ They do not swell the goblets. Consuming the entire quantity they sprinkle themselves. Moving forward, he says :

XVII.9

"(O Camasādhvaryus,) do you fill in the goblets following the Acchāvāka's goblet; O Unnetṛ do thou increase the Soma-juice." The Acchāvāka's goblet is filled up first; others according to convenience. Being filled in, they are placed upon the Uttaravedi. The Pratiprasthātṛ, having touched water, having taken up two darbha-blades, restraining speech, and having gone backwards, introduces the Stotra. The Sāman-chanters chant the stotra. They say to the Acchāvāka : "This is the last (verse)." The Pratiprasthātṛ, standing in a bent position in front of the Acchāvāka, turns around. The Acchāvāka calls him up. The Pratiprasthātṛ responds. The Acchāvāka recites his Śastra. The Pratiprasthātṛ utters the *pratigara*. Having uttered the *pratigara* in the prescribed manner and having moved forward, he lifts up the Acchāvāka-goblet. The other goblets are lifted up. The Pratiprasthātṛ causes to announce, "Do thou announce," "Let it be listened," (the Pratiprasthātṛ says, "O Śastra-reciter, do you recite the yāgyā for the Somas," He offers twice at the Vaṣaṭ and second Vaṣaṭ-utterance. Similarly (the Camasādhvaryus) offer all goblets twice. They move towards the west together with the remnants to be consumed. The formula for consuming the remnants at each pressing is "Of the Soma drunk by Indra...."⁴ The three¹ consume the Acchāvāka's goblet having mutually acquiesced. (The Camasins) consume remnants from their respective goblets. They touch themselves with the verse, "O Soma, do thou impel my limbs...."⁴ They do not swell the goblets. Consuming the entire quantity of remnants, they sprinkle themselves with water.

5. The Brāhmaṇacchaṁsin, the Adhvaryu and the Pratiprasthātṛ.

1. The Acchāvāka, the Adhvaryu and the Pratiprasthātṛ.

प्रचरति प्रतिप्रस्थातोत्तराभ्याम् । सर्व एन्द्रा ग्रहाश्चमसगणा भवन्ति । इति
न्वा अयं प्रथमश्चतुःपर्यायः संतिष्ठते । एवमेव द्वितीयः संतिष्ठत एवं
तृतीयः । मध्यमेन पर्यायेण शिल्पवन्त इव चरन्ति । अथ विनिःसृप्य
राथंतराय संधये प्रसर्पन्ति ॥ ९ ॥

संप्रसृप्तान्विदित्वाध्वर्युः प्राडयन्नाह होतुश्चमसमनूत्रयध्वमुन्नेतः
सर्वश एव राजानमुन्नेय मातिरीरिच इति । होतृचमसमेव प्रथममुन्नेयन्ति ।
यथोपपादमितरान् । सर्वश एव राजानः समुन्नीयोत्तरवेद्याः सःसादयन्ति ।
तदेतमाश्विनमुपस्तीर्णाभिघारितः सह सःसादयन्ति । अथाप उपस्पृश्य
बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते । होत्र
एषोत्तमेति प्राहुः । होतुः कालात्पराडवर्तते ऽध्वर्युः । अभ्येनमाह्वयते
होता । प्रत्याह्वयते ऽध्वर्युः । शःसति । प्रतिगृणाति । आमहाहनाच्छस्यते ।
परःसहस्रमाश्विनं भवतीति ब्राह्मणम् । प्रसिद्धमुक्थं प्रतिगीर्य
प्राडयन्नाहाश्विभ्यां तिरोअह्नियानाः सोमानामनुब्रूहीति । प्राडेत्योद्यच्छत
एतः होतृचमसम् । अनूद्यच्छन्त आश्विनमुपोद्यच्छन्ते चमसान् ।
अथाश्रावयत्यो श्रावयास्तु श्रौषडश्विभ्यां तिरोअह्नियान्सोमान्-
प्रस्थितान्प्रेष्येति । वषट्कृते जुहोति । तदेतमाश्विनमुपस्तीर्णाभिघारितः
सह जुह्वति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः
सर्वाःश्चमसाञ्जुह्वति । अथ भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्षो
ऽश्विभ्यां पीतस्येति । तस्य भक्षः सर्वगणस्य ते सर्वगणाश्विभ्यां पीतस्य

The Sāman-chanters first chant the Stotra concerning the Hotṛ, then concerning the Maitrāvaruṇa, then concerning the Brāhmaṇācchamśin and then concerning the Acchāvāka. The Adhvaryu offers the first two sets of goblets; the Pratiprasthātṛ the next two. All sets of goblets are filled with the draught taken for Indra. In this way is concluded the first round of four offerings. In this way the second round is concluded; similarly the third. At the middle round, they make offerings with the recitings provided with decorations.² After having variously dispersed, they enter the Sadas for the Rathantara Saṁdhistotra.

XVII.10

Having known that the priests have entered the Sadas, the Adhvaryu moving forward, says, "Do you fill in the goblets following the Hotṛ's goblet; O Unnetṛ, fill in the entire quantity of Soma; do not allow any excess." The Hotṛ's goblet is filled in first; the others according to convenience. Having exhausted the entire quantity of Soma, they place (the goblets) upon the Uttaravedi. The cake for the Āśvins is taken in a pan in which clarified butter has first been spread and clarified butter is then spread over it. The cake is also placed. The Adhvaryu, having touched water, having taken two darbha-blades, restraining speech, and having gone towards the west, introduces the Stotra. The Sāman-chanters chant the Stotra. They say to the Hotṛ, "This is the last (verse)." Standing in a bent position in front of the Hotṛ, the Adhvaryu turns around. The Hotṛ calls him up. The Adhvaryu responds. The Hotṛ recites the Śāstra. The Adhvaryu utters the *pratigara*. The Śāstra is recited until day-break.¹ "The Āśvinaśāstra comprises over a thousand verses." So says the Brāhmaṇa.²

Having uttered the *pratigara* as prescribed, moving forward, he says (to the Maitrāvaruṇa) "Do you recite the Puroṇuvākyā in respect of the Somas of yesterday being offered to the Āśvins." Having gone to the east, he lifts up the Hotṛ's goblet. The cake for the Āśvins is taken up. The goblets are lifted up. The Adhvaryu causes (the Āgnīdhra- to announce : "Do thou announce," "Let it be listened." (The Adhvaryu says to the Maitrāvaruṇa) "Do you call out the Hotṛ to recite the yājyā for the Somas of yesterday set for the Āśvins." He makes the offering at the Vaṣaṭ-utterance. Along with it is offered the cake for the Āśvins for which clarified butter has been spread as base and upon which clarified butter is poured. He offers twice at the Vaṣaṭ-and second Vaṣaṭ-utterance. All goblets are also offered twice. (The

2. cf. ĀśvŚS and ŚāṅkhŚS

1. *Mahāhana* is a *Hapax* not found in any other Sūtra-text. Bhavasvāmin has explained the word as यावद् विस्पष्ट आतपो भवति तावत् ।

2. cf. ŚāṅkhBr XVIII.1

तिरोअह्नियस्य सोमस्य सुषुतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति ।
 होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व
 म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते ।
 अथ संप्रैषमाहाग्रीदौपयजानङ्गारानाहरोपयष्टरूपसीद ब्रह्मन्प्रस्थास्यामः
 समिधमाधायग्रीदग्रीन्सकृत्सकृत्संमृङ्गीति । आहरन्त्येतानाग्रीभ्रादौप-
 यजानङ्गारान् । तानग्रेण होतारं निवपति । उपसीदत्युपयष्टा गुदतृतीयैः ।
 अत्रैतानि गुदतृतीयान्येकादशधा कृत्वोपयष्टोपयजति । समानमत
 ऊर्ध्वः । संतिष्ठते ऽतिरात्रः ॥ १० ॥ प्रथमः ॥

एकादशिनीं करिष्यन्यूपाहुतिः हुत्वाथ तां दिशमेति यत्र त्रयोदश
 यूपान्वेत्स्यन्मन्यते । तानुपशयद्वादशान्पालीवतत्रयोदशाञ्छित्वावाहयत्या
 वा हारयति । ओह्य निस्तिष्ठति । अवतक्षणानामेव स्वरून्कुरुते ।
 अथास्यैषा पूर्वेद्युरेव रथाक्षेणैकादशधा वेदिर्विमिता भवति । स यत्राग्निष्ठस्य
 यूपावटं परिलिखति तदेतः रथाक्षं याचति । तेन दक्षिणतो मिमीत
 उपरसंमितं यूपावटं परिलिखति । अथोदङ् मिमीत उपरसंमितमेव
 यूपावटं परिलिखति । स एवमेव दक्षिणमुत्तरमित्यष्टौ यूपावटान्परिलिखति ।
 तद्धैतदेक उपवसथीय एवाहन्येतान्यूपानुच्छ्रयन्ति यजमानो वा अग्निष्ठो

Camasādhvaryus) go to the west together with the remnants to be consumed. The formula for consuming Soma at every pressing is "Of the Soma drunk by the *Aśvins*."³ The formula for consuming itself is, "I, acquiesced, consume. O Soma, involving all the sets of goblets, the Soma drunk by the *Aśvins*, involving all the sets of goblets of yesterday, well pressed, sweet and acquiesced."⁴ These three⁵ consume the *Hotṛ*'s goblets acquiescing mutually. (The *camasins* consume) their respective goblets. They touch themselves with the verse, "O brown Soma, do thou impel my limbs...."³ They do not swell the goblets. Consuming the entire quantity they sprinkle themselves with water.

He gives out the call, "O *Agnīdh*, do thou fetch embers for the *Upayaj*-offerings; O subordinate offerer, do thou be seated; O Brahman, we shall start; O *Agnīdh*, having put a fire-stick, do thou cleanse the fires once each time." The embers for the *Upayaj*-offerings are brought from the *Āgnīdhra* fire, the *Āgnīdhra* pours them down in front of the *Hotṛ*. The subordinate offerer sits down near it taking portions of the third part of the anus. Having cut into eleven pieces the third part of the anus, the subordinate offerer makes the offerings. The subsequent ritual is similar.⁶

XVII.11

EKĀDAŚINĪ

One, who is going to perform the *Ekādaśinī*, goes out having offered an offering pertaining to the sacrificial post, towards that direction where he thinks he would procure thirteen sacrificial posts. Having got them cut together with the lying near one as the twelfth and the *Pātnīvata* as the thirteenth, he causes them to be carried (in a cart) or to be borne (on shoulders).¹ Having carried he puts them down. He prepares *Svarus* out of the cuttings. His elevenfold altar is measured on the previous day by means of the axle of a chariot. When he traces around a pit for the sacrificial post to be erected in front of the *Āhavanīya*, he asks for the axle of a chariot. Therewith he measures towards the south; he traces around a pit for a sacrificial post as wide as the portion of the post to be buried down. then he measures towards the north; he traces around a pit for the post as wide as the part of the post to be buried. In this way he traces around eight pits each time first towards the south and then towards the north. Some priests erect these sacrificial

3. cf. TS III.2.5.3

4. This formula is not traced to any Vedic text.

5. The *Hotṛ*, the *Adhvaryu* and the *Pratiprasthātr*.

6. cf. BaudhŚS VIII. 16 ff.

1. cf. BaudhŚS IV.1

ऽङ्गानीतरे यूपा इति । वदन्तः । स यदेनं तत्रानुच्छ्रयन्तं ब्रूयाद्व्यङ्गो न्वा
अयं यजमानो भविष्यतीति तथा हैव स्यात् । तदु वा आहुर्यदिमे यूपा
अपशवः शूलीभूतास्तिष्ठेयुर्यज्ञवास्तुरूपमिव स्याद्यज्ञवेशसमिव । श्वो भूत
एवाहन्येतान्यूपानुच्छ्रयेदिति । ताज्ज्ज्ञो भूत एवोच्छ्रयन्ति । अग्निष्ठ
एकादशिनीरशनाः परिवीय वासयन्ति ॥ ११ ॥

समानं कर्माश्विनाद्ब्रूहात् । आश्विनं ग्रहं गृहीत्वैकादश रशना आदाय
यूपानभ्येति । तदेते यूपाः प्रक्षालिताः प्रपन्नाः संपन्नचषालाः प्रागवटेभ्य
उपशेरते । स्वर्वन्तमग्निष्ठमुत्सृज्य तस्मादक्षिणमेव पूर्वमुपस्थावानमुच्छ्र-
यति । अथोत्तरम् । स एवमेव दक्षिणमुत्तरमित्यष्टौ यूपानुच्छ्रयति । अथ
वै भवत्युपरसंमितां मिनुयात्पितृलोककामस्येति समा उपरेषु भवन्ति ।
रशनसंमितां मनुष्यलोककामस्येति समा रशनासु भवन्ति । चषालसंमिता-
मिन्द्रियकामस्येति समाश्चषालेषु भवन्ति । सर्वान्समान्प्रतिष्ठाकामस्येति
सर्वान्समान्प्रतिष्ठाकामस्य करोति । ये त्रयो मध्यमास्तान्समान्पशुकामस्येति
तान्समान्पशुकामस्य करोति । व्यतिषजेदितरानिति व्यतिषजति । स
एवमेव दक्षिणमुत्तरमित्यष्टौ यूपान्व्यतिषजति ॥ १२ ॥

posts on the Upavasatha day, saying that the sacrificer indeed is the sacrificial post in front of the fire; other posts represent his limbs.² If one says to the Adhvaryu not erecting the posts then only (i.e. on the Upavasatha day) "This sacrificer would be without limbs," he would really be so. They however say, "If these posts shall stand without animals, like stakes, (the sacrificial hall) shall remain simply as the place for a sacrifice, as disturbance of sacrifice. One should therefore erect these posts next day only." They are erected the next day. They wind eleven cords round the post in front of the Āhavanīya and stay the procedure.

XVII.12

The procedure upto the taking up of the draught for the Aśvins is similar. Having taken up the draught for the Aśvins, and having taken eleven cords, he approaches the sacrificial posts.¹ The sacrificial posts, washed, entered into the hall, furnished with the Caṣālas, lie in front of the pits. Having (erected and having) furnished with Svaru the post in front of the Āhavanīya, he erects first that one which lies towards the south; then the northern one. In this way he erects eight posts one after another—first the southern one and then the northern one. It is indeed said, "For one desiring to reach the world of the Pitṛs he should erect the posts as deep as the bottom."² They are of the same level at the bottoms. "For one desiring the world of men he should erect them in such a way that their cords will be on the same level."² They are on the same level at the cords. "For one desiring strength he should erect them in such a way that they would be on the same level at the Caṣāla." They are on the same level at the Caṣāla. "For one desiring stability he should erect them in such a way that they would be equal in height."² He makes them equal in height for one desiring stability. "For one desiring cattle he should erect the middle three posts so that they would be equal in height."² For one desiring cattle he makes them equal in height. "He should interlink the others."³ So he interlinks. In this way he interlinks eight posts—first the southern one and then the northern one.⁴

2. Caland reads *agniṣṭho'rigānām itare rūpam iti*. I have preferred the variant reading recorded by Caland namely, *agniṣṭho'rigānām itare yūpā iti*.
1. Caland reads *yūpam abhyaiti*. Certain MSS have *yūpān* which is preferable.
2. TS VI.6.4.1
3. TS VI.6.4.2
4. That is to say, the alternate posts out of the four on each side should be of the same height.

अथ वै भवति यं कामयेत प्रमायुकः स्यादिति गर्तमितं तस्य
 मिनुयादुत्तरार्ध्यं वर्षिष्ठमथ ह्रसीयांसमिति । उत्तरार्ध्यमत्र वर्षिष्ठं मिनोति
 दक्षिणार्ध्यं ह्रसीयांसम् । एषा वै गर्तमिद्यस्यैवं मिनोति ताजकप्रमीयत
 इति ब्राह्मणम् । दक्षिणार्ध्यं वर्षिष्ठं मिनुयात्सुवर्गकामस्याथ ह्रसीयांसमिति
 दक्षिणार्ध्यमत्र वर्षिष्ठं मिनोत्युत्तरार्ध्यं ह्रसीयांसम् । आक्रमणमेव
 तत्सेतुं यजमानः कुरुते सुवर्गस्य लोकस्य समष्ट्या इति ब्राह्मणम् । अथ
 वै भवति यदेकस्मिन्यूपे द्वे रशने परिव्ययति तस्मादेको द्वे जाये विन्दते ।
 यन्नैकां रशनां द्वयोर्यूपयोः परिव्ययति तस्मान्नैका द्वौ पती विन्दत इति
 ब्राह्मणम् । अथ वै भवति यं कामयेत स्यस्य जायेतेत्युपान्ते तस्य
 व्यतिषजेदिति । उपान्ते तस्य व्यतिषजति । स्येवास्य जायत इति
 ब्राह्मणम् । अथ वै भवति यं कामयेत पुमानस्य जायेतेत्यान्तं तस्य
 प्रवेष्टयेदिति । आन्तं तस्य प्रवेष्टयति । पुमानेवास्य जायत इति ब्राह्मणम् ।
 अत्रैतमुपशयं दक्षिणतो न्यस्यति तूष्णीम् । स्वर्वन्तान्यूपानुत्सृज्याग्नेयमेवाग्निष्ठ
 उपाकरोति ॥ १३ ॥

सारस्वतीमुत्तरे सौम्यं दक्षिणे पौष्णमुत्तरे बार्हस्पत्यं दक्षिणे वैश्वदेवमुत्तर
 ऐन्द्रं दक्षिणे मारुतमुत्तर ऐन्द्राग्रं दक्षिणे सावित्रमुत्तरे वारुणं दक्षिणे । अथ
 वै भवति यदि कामयेत यो ऽवगतः सो ऽपरुध्यतां यो ऽपरुद्धः सो
 ऽवगच्छत्वित्यैन्द्रस्य लोके वारुणमालभेत वारुणस्य लोक ऐन्द्रम् । य
 एवावगतः सो ऽपरुध्यते यो ऽपरुद्धः सो ऽवगच्छतीति ब्राह्मणम् । अथ
 वै भवति यदि कामयेत प्रजा मुह्येयुरिति पशून्यतिषजेदिति । पशूनेवात्र
 व्यतिषजति । प्रजा एव मोहयतीति ब्राह्मणम् । अथ वै भवति यदभिवाहतो
 ऽपां वारुणमालभेत प्रजां वारुणो गृह्णीयाद्दक्षिणत उदञ्चमालभते ऽपवाहतो

XVII.13

It is indeed said, "In respect of one whom he thinks that he may die, one should erect the posts in the manner of the funeral place lowering down towards the south (that is to say) the northern post as the highest and (the southern one) as the lower."³ He erects the northern one as the highest and the southern one as the lower one. "This is erecting like a funeral place. One for whom he erects in this way dies immediately."³ So says the Brāhmaṇa. "For a sacrificer desiring heaven one should erect the southern post to be the highest. Then (the northern) as a lower one."³ He erects the southern one as the highest and the northern as the lower one. "The sacrificer thereby builds up an ascending bridge for the attainment of the heavenly world."³ So says the Brāhmaṇa. It is indeed said, "In that one winds round two cords upon one post, one gets two wives. In that one does not wind one cord on two posts, one (woman) does not get two husbands."⁵ So says the Brāhmaṇa. It is indeed said, "In whose case one desires that a female child should be born to him one should entwine the cords near the end. A female child is born to him."¹ So says the Brāhmaṇa. It is indeed said, "In whose case one desires that a male child should be born to him, he should cause the entwining to enter up to the end." He causes the entwining to enter up to the end. A male child is born to him."⁵ So says the Brāhmaṇa. At this stage he puts down towards the south the lying post silently. Having equipped the posts with Svarus, he dedicates the animal to Agni at the post in front of the Āhavanīya.

XVII.14

(The female sheep) to Sarasvatī at the northern post; that to Soma at the southern one; that to Pūṣan at the northern one; that to Bṛhaspati at the southern one; that to the Viśve Devas at the northern one; that to Indra at the southern one; that to the Maruts at the northern one; that to Indra-Agni at the southern one; that to Savitr at the northern one; that to Varuṇa at the southern one. It is indeed said, "If he desires that the sacrificer who has attained prosperity may become depressed or one who is depressed may prosper, he should offer the animal to Varuṇa instead of to Indra and one to Indra instead of to Varuṇa. (Thereby) one who has prospered becomes depressed and one who has become depressed prospers."¹ So says the Brāhmaṇa. It is indeed said, "If he desires that the subjects should become dazed, he should interchange the animals."¹ He interchanges the animals. "He thereby dazes the progeny." So says the Brāhmaṇa. It is indeed said, "If one offers the animal to Varuṇa in the direction of the following water, Varuṇa would catch

5. TS VI.6.4.3

1. TS VI. 6.5.3

ऽपां प्रजानामवरुणग्रहायेति ब्राह्मणम् । अथैतस्मिन्नुपशये मनसैव यं द्वेष्टि तमुपाकरोति । यद्यु वै न द्वेष्ट्याखुस्ते पशुरित्यनुदिशति । समानं कर्मा पर्यग्निकरणात् । पर्यग्निकृतानामेतेषां पशूनां पञ्च दक्षिणाध्यान्पशूनुपक्रम्यैव स्थापयित्वा द्वावुपातिनीयाथेतैर्व्यतिषजति । अथ पर्यग्निकृतैः पशुभिरुदञ्चः प्रतिपद्यन्ते । तेषां वारुण उत्तरार्ध्यो भवति । आग्नेय उपचारतः । आग्नेयमेवाध्वर्युर्वपाश्रपणीभ्यामन्वारभते पृथगितरान्परिकर्मिण उदञ्चो नयन्त्यनुपूर्वमव्यतिषजन्तः । तेषां प्रसिद्धं वपाभिश्चरित्वा प्रसर्पन्ति प्रातःसवनाय । तदृजुधा संतिष्ठते ॥ १४ ॥ द्वितीयः ॥

अथ वै भवतीष्टं वपया भवत्यनिष्टं वशयाथ पालीवतेन प्र चरतीति । स यत्रैकादशिन्या अनुबन्ध्यस्येष्टं वपया भवत्यनिष्टं वशया तज्जघनेन गार्हपत्यमौपसदायां वेद्यां स्तम्बयजुर्हरति । इदमेव प्रसिद्धं पौरोडाशिकम् । त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं परिग्राहं परिगृह्णाति करणं जपत्युद्धन्ति । उद्धतादाग्रीध्रस्त्रिहरति यदाग्रीध्रस्त्रिहरत्यथाग्नेण गार्हपत्यं पालीवतस्य यूपावटं परिलिखति । समानं कर्मा स्नुचां सादनात् । सादयित्वा स्नुचो ऽग्नेण गार्हपत्यं पालीवतमुच्छ्रित्य तस्मिंस्त्वाष्ट्रं साण्डमजं पशुमुपाकरोति । तं पर्यग्निकृतमुत्सृज्याज्येन संस्थां कराति । अथ चतुर आज्यस्य गृह्णान आह त्वष्ट्र इत्युपांश्चनुब्रूहीत्युच्चैः । अत्याक्रम्याश्राव्याह त्वष्टारमित्युपांश्चु यजेत्युच्चैः । वषट्कृते जुहोति । इति नु वपायाः प्रतिचरति । चतुर एवाज्यस्य गृह्णान आह त्वष्ट्र इत्युपांश्चनुब्रूहीत्युच्चैः ॥ १५ ॥

hold of the progeny. He offers from south to north against the current of water, so that Varuṇa would not catch hold of the progeny."¹ So says the Brāhmaṇa. On the lying sacrificial post he dedicates one whom he hates. If one does not hate, he mentions with the formula, "Rat is thy animal."² The procedure upto the carrying round of the fire is similar. Out of these animals round which the fire has been carried, the Adhvaryu begins with (that is to say, unties) the five southern animals, makes them stand (in their places), carries beyond the two animals (out of them) and intermixes (the southern animals) with the others (northern animals). They go towards the north with the animals round which fire has been carried. Out of those the one dedicated to Varuṇa is to the extreme north. The animal dedicated to Agni (is the first) as regards the conduct of rites. The Adhvaryu contacts the animal for Agni by means of the omentum-fork, the assistants respectively contact the others. (The animals) are led towards the north one by one without mixing them. Having offered their omenta in the prescribed manner, they proceed to the morning pressing. It straightaway comes to an end.

XVII.15

It is indeed said, "While the omentum is offered and the barren cow is not offered, he offers the animal to Patnīvanta Indra."¹ While the omentum of the Anubandhya animal pertaining to the Ekādaśinī is offered, but her organs are not offered, he carries the Stambayajus from the altar pertaining to the Upasāda to the rear of the Gārhapatya. This rite is as prescribed in the Pauroḍāśika Kāṇḍa.² He carries the Stambayajus three times with the formula and for the fourth time silently. He does the first tracing of the altar, he murmurs the Karaṇa formula.² He digs out the altar. The Āgnīdhra carries (the Stambayajus) out of the altar three times. When the Āgnīdhra carries three times, he traces around the pit for the Pātnīvata sacrificial post. The procedure upto the placing of the ladles is similar. After having placed the ladles, he erects the Pātnīvata sacrificial post in front of the Gārhapatya and dedicates on it an uncastrated bull to Tvaṣṭṛ. He releases it after fire is carried around it and finishes the offering through clarified butter. Taking four spoonfuls of clarified butter, he says "For Tvaṣṭṛ" to himself and "Recite the puronuvākya" loudly. Having crossed beyond and having caused to announce he says, "For Tvaṣṭṛ" to himself and "Recite the yajya" loudly. At the Vāṣaṭ-utterance he makes the offering. Thus he offers counter to the omentum. Taking four spoonfuls of clarified butter he says, "For Tvaṣṭṛ" to himself and "Recite the puronuvākya" loudly.

2. cf. TS I.8.6.1

1. TS VI.6.6.2

2. cf. BaudhŚS I.11; IV.2

अत्याक्रम्याश्राव्याह त्वष्टारमित्युपांशु यजेत्युच्चैः । वषट्कृते जुहोतीति नु पशुपुरोडाशस्य प्रतिचरति । चतुर एवाज्यस्य गृह्णान आहाग्रय इत्युपांश्वनुब्रूहीत्युच्चैः । अत्याक्रम्याश्राव्याहाग्रिमित्युपांशु यजेत्युच्चैः । वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय पूर्वा आहुतीर्जुहोति । इति नु पशुपुरोडाशस्य स्विष्टकृतः प्रतिचरति । चतुर एवाज्यस्य गृह्णान आह त्वष्ट इत्युपांश्वनुब्रूहीत्युच्चैः । अत्याक्रम्याश्राव्याह त्वष्टारमित्युपांशु यजेत्युच्चैः । वषट्कृते जुहोति । इति नु हविषः प्रतिचरति । आज्येन दिशो जुहोति । पृषदाज्येन वनस्पतिम् । आज्यस्य स्विष्टकृतम् । आज्यस्येडा-मवद्यति । पृषदाज्येनानूयाजान्यजति । सो ऽत्रैव पत्नीः संयाज्यात्रैव समिष्टयजूंषि जुहोति । संतिष्ठते पालीवतः ॥ १६ ॥ तृतीयः ॥

अथ वै भवति यो ऽग्न्याधेयेन नध्नोति स पुनराधेयमाधत्ते यो ऽग्निं चित्वा नध्नोति स पुनश्चित्तिं चिनुत इति । अग्निं चित्वा ज्यानानो द्वादशेष्टका उपकल्पयते ऽष्टौ याजुषीश्चतस्रो लोकंपृणाः । स यत्र होत्तरवेदिव्या-घारितोपन्युप्तसंभारा भवति तद्द्वाभ्यामात्मन्यग्निं गृहीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति । स्वयंचितिं जपति यास्ते अग्रे समिधो यानि

XVII.16

Having crossed beyond and having caused to announce he says, "For Tvaṣṭṛ" to himself and "Recite the yājyā" loudly. At the Vaṣaṭ-utterance he makes the offering. In this way he offers counter to the Paśupuroḍāśa. Taking four spoonfuls of clarified butter he says "For Agni" to himself, and "Recite the puronuvākya" loudly. Having crossed beyond and having caused to announce, he says, "For Agni" to himself and "Recite the yājyā" loudly. At the Vaṣaṭ-utterance he makes the offering in the eastern half of the northern half beyond the earlier offerings. In this way he makes offering counter to the Svīṣṭakṛt of the Paśupuroḍāśa. Taking four spoonfuls of clarified butter he says "For Tvaṣṭṛ" to himself and "Recite the puronuvākya" loudly. Having crossed beyond and having caused to announce, he says "For Tvaṣṭṛ" to himself and "Recite the yājyā" loudly. At the Vaṣṭ-utterance he makes the offering. In this way he offers counter to the cooked organs. He offers clarified butter to the Diśes; Pṛṣāḍājya to Vanaspati. He makes the Svīṣṭakṛt-offering with clarified butter; he takes clarified butter as the Idā. He offers Anuyājas with Pṛṣāḍājya. At this stage itself he makes the Patnīsaṃyāja offerings; at this stage he makes the Saṃīṣṭayajus-offering. The offering to Patnīvant Indra comes to a close.

XVII.17

PUNAŚCITI

It is indeed said, "One who does not prosper with setting of the fires, goes in for resetting; one who does not prosper with the piling up of the fire-altar repiles up,"¹ One who becomes depressed after having piled up the fire-altar procures twelve bricks-eight Yājuṣī bricks and four Lokampṛṇā bricks. When clarified butter is poured in a line on the Uttaravedi and the Saṃbhāras are poured over, the sacrificer receives Agni unto himself with two verses, "I first receive Agni within me" and "Agni who in our hearts"² Hemurmurs the Svayaṃciti, namely, the verse, "O Agni, thy fire-stick which, thy places which ..."³ Having touched a white horse, he piles up eight Yājuṣī bricks respectively with the verses, "I pile up Agni for the attainment of the heaven for which the seers enkindling the fire and striving for the heaven commenced the sacrificial session through penance. Men deemed this Agni to be qualified with full-fledged sacrifice.—O gods, may we, aspiring to reach the goal in the world reached by the pious on the third illuminating surface of the heaven follow him along with our wives sons, brother and wealth.—This Agni supporting good, lord, wise, deposited on the surface of the earth, brilliant, has

1. cf. TS V.4.10.5
2. TS V.7.9.1
3. TS V. 7.8.1

धामेति । श्वेतमश्वमभिमृश्याष्टौ याजुषीरुपदधाति येनर्षयस्तपसा सत्रमास-
 तेति । चतस्रो लोकं पृणा लोकं पृण छिद्रं पृणेति । अथ चितिकृप्त्याभिमृशति
 चित्तिमचित्तिं चिनवद्वि विद्वानिति । आग्नेय्या गायत्रियैतां चितिमभिमृश्य
 द्वाभ्यामवद्रवति वाङ्म आसन्प्राणदा इति । तायते पशुबन्धो वाग्निष्टोमो
 वा । स प्रज्ञातः संतिष्ठते ॥ १७ ॥ चतुर्थः ॥

जर्वरो गृहपतिर्धृतराष्ट्र ऐरावतो ब्रह्मा दत्तस्तापसो होता पृथुश्रवा
 दूरेश्रवा उद्राता ग्लावश्चाजगावश्च प्रस्तोतृप्रतिहर्तारौ शितिपृष्ठो
 मैत्रावरुणस्तक्षको वैशालेयो ब्राह्मणाच्छंस्युपरीतिस्ताक्षर्यः सदस्यः
 शिखातिशिखौ नेष्टापोतारावरुणोऽह्यो ऽच्छावाकश्चक्रपिशङ्गावाग्रीध्रावजिरो

ascended the middle level of speech. It tramples down those who oppose. May this Agni the most heroic, giver of food, accomplished with a thousand (bricks), glittering in the midst of water shine uninterruptedly, (O worshippers), do you reach the heavenly abodes.—O Agni, do thou (and others) come down and move along together. Do you prepare the divine paths. O Viṣve Devas, do you and the sacrificer be seated in the high abode.—O Agni, do thou lead to success this our sacrifice which is the best path leading to gods, with (that power of thine) with which thou ledest a thousand things (indeed) all belongings.—O Agni, do thou rise up; make this (sacrificer) conscious. Do thou and this (sacrificer) produce together religious and social undertakings. May (this Agni) extend unto thee this offspring making thee the father young again.—O Agni, this is thy regular birth-place born out of which thou hast shone. Knowing, do thou ascend it, and promote our wealth.”⁴

He piles up four Lokamprṇā bricks with the verse, “Do thou fill in the region, fill in the vacuum ...” (recited each time).⁵ He touches (the Citi) with the Citikṛpti verse, “may this Agni the wise distinguish between our knowledge and ignorance”⁶ Having touched this Citi with the Gāyatrī verse addressed to Agni, he comes down with the two formulas, “Let there be speech within my mouth, vital breath in the nostrils”⁷ and “Giving Prāṇa, giving Apāna”⁸ An animal-sacrifice or an Agniṣṭoma is performed. It comes to a close in the well known way.

XVII.18

SARPASATTRA

(In the Sarpasattra the following kings or princes participated) : Jarvara (officiated as) the Gr̥hapati; Dhṛtarāṣṭra Airāvata the Brahman; Datta Tāpasa the Hotṛ; Pr̥thuśravā Dūreśravas the Udgātṛ; Glāva the Prastotṛ and Ajagāva the Pratiharṛ; Śitipṛṣṭha the Maitrāvaruṇa, Takṣaka Vaiśāleya the Brāhmaṇācchamsin; Uparīti Tārksya the Sadasya; Śikha the Neṣṭṛ, Atiśikha the Potṛ; Aruṇa Ahya the Acchāvāka; Cakrapīṣaṅga the Āgnīdhra; Ajira Māheya the Subrahmaṇya; Arbuda

4. TS IV. 7.13.5

5. TS IV.2.4.4

6. TS V.5.4.4; BaudhŚS X.36

7. TS V.5.9.2; BaudhŚS X.36

8. TS IV.6.1.4; BaudhŚS X.36

माहेयः सुब्रह्मण्यो ऽर्बुदो ग्रावस्तुत्साण्ड उन्नेता पशुक्रो ध्रुवगोपः
 कौतुस्तावध्वर्यू अरिमेजयश्च जनमेजयश्च । एते वै सर्पाणां राजानश्च
 राजपुत्राश्च खाण्डवे प्रस्थे सत्रमासत पुरुषरूपेण विषकामाः । तेषां
 दशस्तोमान्यन्यान्यहान्यासन्द्वादशस्तोमान्यन्यान्याक्षीयन्ति च । स
 यदशदशेति तस्मात्सर्पा दंशुका दंशुवीर्याः । तदेतल्लौक्यं पौत्रीयं
 पशव्यं सत्रम् । य एतदुपयन्ति नैतात्सर्पा हिंसन्ति ॥ १८ ॥
 पञ्चमः ॥

तपो गृहपतिरिरा पत्नी ब्रह्मैव ब्रह्मा सत्यं होतामृतमुद्राता भूतं
 भविष्यच्च प्रस्तोतृप्रतिहर्तारवृतं मैत्रावरुण ऋतवः सदस्या आर्तवा
 उपगातारस्तेजो ब्राह्मणाच्छंसी यशो ऽच्छावाकस्त्विषिश्चापचितिश्च
 नेष्टापोतारावग्निरेवाग्नीध्रो वाक्सुब्रह्मण्यो भगो ग्रावस्तुदूग्नेता बलं ध्रुवगोपो
 मनो ऽध्वर्युश्चक्षुः प्रतिप्रस्थाता सेदिश्चाशनया चेध्मवाहौ दिष्टिर्विशास्ता
 मृत्युः शमिता । एते वै विश्वसृजः प्रथमाः सत्रमासां चक्रिरे । तेषां शतं
 समा दीक्षा आसञ्छतमुपसदः सहस्रं प्रसुताः । तदेषाभिवदति विश्वसृजः
 प्रथमाः सत्रमासत सहस्रसमं प्रसुतेन यन्तः । ततो मिषदमिषत्संबभूव ततो
 ह जज्ञे भुवनस्य गोपा इति । अग्निष्टोमैर्वाव ते तदीयुः । तदेतदृद्धमयनं
 प्रजननं यदग्निष्टोमाः ॥ १९ ॥ षष्ठः ॥

the Gṛvastut; Sāṇḍa the Unnetṛ; Paśukra the Dhruvagopa; Arimejaya and Janamejaya—the two sons of Kutusta the Adhvaryu and the Pratipasthātṛ.¹

These kings and princes of the Sarpas desiring poison and adopting human forms entered the sacrificial session in the Khāṇḍava Prastha. In their Sattrā many days were characterised by stotras involving Daśa stoma; others were characterised by Stotras involving Dvādaśa stomas; and some others were *ākṣīyant* days.² Because many days are characterised by Daśa stoma (*daśa*), the serpents have the biting habit and have the power of biting. This Sattrā is capable of leading to the other world, giving sons and cattle. Serpents do not bite them who enter into this (Sattrā).

XVII.19

VIŚVASRĪJĀM SATTRA

(In the Sattrā of the Viśvasrījs) Tapas was the Gṛhapati; Irā the wife; Brahman the Brahman, Satya the Hotṛ; Amṛta the Udgātṛ; Bhūta the Prastotṛ; Bhaviṣyat the Pratihartṛ; Ṛta the Maitrāvaruṇa; seasons the Sadasyas; those pertaining to the seasons the Upagātṛs; Tejas the Brāhmaṇācchaṁsin; Yaśas the Acchāvāka, Tviṣi the Neṣṭṛ; Apaciti the Potṛ; Agni the Āgnīdhra; speech the Subrahmaṇya; Bhaga the Gṛvastut; strength the Unnetṛ; might the Dhruvagopa; mind the Adhvaryu; eye the Pratiprasthātṛ; invalidation and hunger the two carriers of faggot; direction the instructor, and death the immolator. These Viśvasrījs first sat for the sacrificial session. Their Dikṣā-period was a hundred years, the Upasad-period a hundred years and the pressing period a thousand years. The verse goes; “The creators of the world born first sat for the sacrificial session for a thousand years continuing the pressing. Therefrom was erected the winking and nonwinking; from that was created the guardian of the creation.”¹ They went on performing the Agniṣṭoma. The performance of Agniṣṭomas is a session leading to prosperity and procreation.

1. The Sarpasattrā is also prescribed in TāṇḍBr XXV.15.1-4 which probaly was the source of the Baudh-passage. There is some difference about the names and assignments: for *Aruṇa Ahya* the TāṇḍBr has *Aruṇa Āta*; the Baudh-text reads *cakrapīṣaṅgāu āgnīdhrau*. The reading *cakrapīṣaṅga āgnīdhro* is found in some MSS; it is accepted here; the TāṇḍBr reads *timirgho dauresṛuto 'gnūt*, instead of *Kautustāv* the TāṇḍBr reads *Kautastāv*; the TāṇḍBr has *cakkapīṣaṅgāu unnetārāv*; it also adds *ṣaṇḍakuṣaṇḍāv abhigarāpagarau*. There is some change in the order in the TāṇḍBr.
2. For the various meanings of *ākṣīyant* (ĀpŚS XXIII.9.16 - *ākṣīyant*) see BaudhŚS XXIII.11.
1. TBr III.12.9.6. The third quarter, *tato miṣas amiṣat sambabhūva* in the Baudh-text is different.

कुण्डपायिनामयनेनैष्यन्तो दीक्षन्ते । पञ्च सर्वतो धुराः । तेषामियमेव प्रज्ञाता संवत्सरदीक्षा । समानं कर्मारम्भणीयात् । आरम्भणीयेनेष्ट्वैन्द्रं पयो दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथ वसतीवरीः परिहृत्याविशिष्य पयाःस्युपवसन्ति । अथ श्वो भूत आमावास्येन हविषा यजन्ते । तेन यन्त्यष्टाविंशतिरहानि । प्रायणीयारम्भणीयौ । स मासः । पौर्ण-मासहविर्भिर्यन्ति मासम् । वैश्वदेवहविर्भिर्यन्ति मासम् । वरुणप्रघासह-विर्भिर्यन्ति मासम् । साकमेधहविर्भिर्यन्ति मासम् । शुनासीरीयहविर्भिर्यन्ति षड्विंशतिरहान्यभिजित् त्रयः परःसामानः स मासः । वैषुवतम् । त्रयो ऽर्वाक्सामानः । अथ विश्वजित् । त्रयस्त्रिंशेन यन्ति मासम् त्रिणवेन यन्ति मासम् । एकविंशेन यन्ति मासम् । सप्तदशेन यन्ति मासम् । पञ्चदशेन यन्ति मासम् । त्रिवृता यन्ति द्वादशाहानि । गोआयुषी । तानि चतुर्दश । चत्वार्यूर्ध्वं वैषुवतात् । तान्यष्टादश । दशरात्रो महाव्रतं चातिरात्रश्च । स मासः ॥ २० ॥

अथैषां कुण्डानि । ते यत्सर्व एव त्रिवेदसो भवन्ति तदेषां कुण्डम् । अथ यदन्योऽन्यमनुपरिसर्प याजयन्ति तदेषां कुण्डम् । अथ यदत्सरुकैश्च-मसैर्भक्षयन्ति तदेषां कुण्डम् । तेषां य एव ब्रह्मा स एव ब्राह्मणाच्छःसी स पोता । अथ यो होता स एव मैत्रावरुणः सो ऽच्छावाकः । अथ य उद्गाता स एव प्रस्तोता स प्रतिहर्ता । अथ यो अध्वर्युः स एव प्रतिप्रस्थाता स

XVII.20

KUṆḌAPĀYINĀM AYANA¹

Those going to sit for the Kuṇḍapāyinām Ayana (session) get initiated. There are five loads (?) on all sides. They adopt the initiation for a year as is well-known. The procedure upto the Ārambhaṇīyā Iṣṭi is similar. Having performed the Ārambhaṇīyā Iṣṭi, he causes to be milked the milk for the oblation to Indra with the procedure prescribed for the Sāmnāyā or silently. The Vasatīvarī waters are carried around; no instructions are given concerning the milks and they wait. The next day the New-moon sacrifice is performed. They perform this Iṣṭi for twentyeight days. (There are two days-) one of Prāyanīyā Iṣṭi and another of the Ārambhaṇīyā Iṣṭi (already performed). This makes a month. They perform the Full-moon sacrifice for a month. They perform the Vaiśvadevaparvan (of the Cātumāsya) for a month. They perform the Varuṇapraghāsaparvan for a month. They perform the Sākamedhaparvan for a month. They perform the Śunāsirīyaparvan for twenty six days. Then there is the Abhijit (Soma-sacrifices) and three Paraḥ-sāman (Soma-sacrifices). This forms a month. Then the central day. Three Arvāksāman days, then Viśvajit; by performing (twenty six Agniṣṭomas characterised by) Trayastrimśa stoma they complete a month. They complete a month with (Agniṣṭomas characterised by) Triṇava stoma. They complete a month with (Agniṣṭomas characterised by) Ekaviṃśa stoma. They complete a month with (Agniṣṭomas characterised by) Saptadaśa stoma. They complete a month with (Agniṣṭomas characterised by) Pañcadaśa stoma. They complete twelve days with (Agniṣṭomas characterised by) Trivṛt stoma; then Gauḥ and Āyus sacrifices; that makes fourteen. Four days, namely, those posterior to the central day (i.e. three Arvāksāman days and Viśvajit), that makes eighteen. Then Daśarātra, Mahāvṛata and Atirātra. This makes a month.

XVII.21

Now the bowls. Since all of them have studied three Vedas, they possess a bowl. Since they cause each other to sacrifice moving along towards, they possess a bowl. Since they consume Soma with goblets without handles, they possess a bowl. Among them one who is the Brahman is also the Brāhmaṇacchaṁsin; he is also the Potṛ. One who is the Hotṛ is also the Maitrāvaruṇa; he is also the Acchāvāka. One who is the Udgātṛ is also the Prastotṛ; he is also the Pratihartṛ. One who is the Adhvaryu is also the Pratiprasthātṛ; he is also the Neṣṭṛ. One who is the Āgnīdhra is also the Grāvastut; he is also the Subrahmanya; he is also the Unnetṛ.

1. cf. BaudhŚS XXVI.25

नेष्टा। अथ य आग्नीध्रः स एव गावस्तुत्स सुब्रह्मण्यः स उन्नेता ।
अथोपनिषदः । अग्निश्चतुर्होता वायुः पञ्चहोता चन्द्रमाः षड्होता प्रजापतिः
सप्तहोतासावादित्यो नवहोता । एता वै देवता एतेनायनेनायन् । ततो वै
ता आर्ध्वन्सुवर्गं लोकमायन्त्य एवं विद्वांस एतेनायनेन यन्त्यर्ध्वन्त्येव
सुवर्गं लोकं यन्ति ॥ २१ ॥ सप्तमः ॥

उत्सर्गिणामयनेनैष्यन्तो दीक्षन्ते । तेषामियमेव प्रज्ञाता संवत्सर-
दीक्षा । समानं कर्मा पृष्ठ्यात्षडहात् । पृष्ठ्येन षडहेनेष्टैन्द्रं पयो दोहयति
सांनाय्यस्य वावृता तूष्णीं वा । अथ वसतीवरीः परिहृत्याविशिष्य
पयांस्युपवसन्ति । अथ प्रातरहरुत्सृज्य ज्योतिष आयतने प्राजापत्यं
पशुमालभन्ते । तस्य पशुपुरोडाशमनुवर्तते ऽग्रये वसुमते पुरोडाशो
ऽष्टाकपालः । माध्यंदिन इन्द्राय मरुत्वते पुरोडाशमेकादशकपालं निर्व-
पन्त्यैन्द्रं सांनाय्यम् । सा द्विहविरिष्टिः संतिष्ठते । अत्रैतदैन्द्रं सांनाय्यं
समुपहूय भक्षयन्ति । अथापराह्णे वैश्वदेवं द्वादशकपालं निर्वपन्ति वैश्वदेवं
चरुम् । ताभ्यां चरन्ति देवताप्रभृतीभ्यामिडान्ताभ्याम् । अथ पशुना चरति
मनोताप्रभृतिनेडान्तेन । अथानूयाजैश्चरित्वा प्रदक्षिणमावृत्य प्रत्यङ्मोक्ष्य
पत्नीः संयाज्य प्राडेत्य ध्रुवामाप्याय्य वसतीवरीः परिहृत्य पयांसि
विशिष्योपवसन्ति । अथ श्वो भूते गवा प्रतिपद्यन्ते । त एवमेवैतेन यन्तो
मासिमास्युत्सृजन्तः पञ्च ज्योतींश्च्युत्सृजन्त । अथामुत आवृत्तांश्चतुरश्र
त्रयस्त्रिंशस्तोमानुत्सृजन्त्येकं च ज्योतिः । अथ श्वो भूत आयुषैव
प्रतिपद्यन्ते ॥ २२ ॥ अष्टमः ॥

तपश्चितापमयनेनैष्यन्तो दीक्षन्ते । तेषामियमेव प्रज्ञाताग्निदीक्षा ।
समानं कर्मा संनिवापात् । प्रसिद्धः संनिवापः । अथ प्रायणीयेन चरति ।
प्रायणीयेन चरित्वा पदेन चरति । पदेन चरित्वा राजानं क्रीत्वोह्यातिथ्यं

Now the Upaniṣads : Agni is represented by the Caturhotṛ formula, Vāyu by the Pañcahotṛ, Candramas by the Saḍḍhotṛ. Prājāpati by Saptahotṛ, the Āditya by Navahotṛ. These deities descended by reason of this sacrificial session. Thereby they prospered; ascended the heaven. Those who know this prosper through this session and reach the heaven.

XVII.22

UTSARGINĀM AYANA

Those going to enter upon the Utsarginām Ayana get initiated. Their initiation is known, namely, that for a year. The procedure upto the Prṣṭhya Śaḍaha is similar. After having performed the Prṣṭhya Śaḍaha, one causes milk to be milked for Indra by the procedure of the Sāmnāyā or silently. The Vasatīvārī waters are carried around; no instructions are issued regarding the milks, and they stay on. Next morning they leave one day, and offer an animal to Prajāpati in the case of the Jyotis. The paśupuroḍāśa pertaining to him is followed by the offering of a cake on eight potsherds to Vasumant Agni. At the midday pressing they offer a cake on eleven potsherds to Marutvant Indra and Sāmnāyā to Indra. This Iṣṭi comprising two oblations comes to a close. At this stage they consume (the remnants of) the Sāmnāyā for Indra after having acquiesced each other. In the afternoon a cake on twelve potsherds is offered to the Viśve Devas and also cooked rice to Viśve Devas. The offerings begin with the principal offerings and end with invocations of Idā. The animal-offering begins with the recitation of the Manotā hymn. After having offered the Anūyājas, having turned by the right, having passed to the west, having offered the Patnīsaṃyājas, having passed eastwards, having swollen the Dhruvā-ladle, having carried around Vasatīvārī waters and having given instructions about the milks, they stay on. Next day they proceed with the Gavām Ayana. Proceeding in this way and omitting a day every month, they leave away five Jyotis days. Proceeding in the reverse order they omit four Jyotis-days with stotras involving Trayastrimśa-stoma and one Jyotis-day. Next-day they perform the Āyus sacrifice.

XVII.23

TAPAŚCITĀM AYANA

Those proposing to proceed with the Tapaścītām Ayana get initiated. They undergo the Agnidīkṣā which is already explained.¹ The procedure upto the pouring down of the fire from the cauldron is similar.² The pouring together is as prescribed. Then he performs the Prāyaṇīyeṣṭi. After having performed the

1. cf. BaudhŚS X.12; XXVI.26

2. cf. BaudhŚS X.21

निर्वपति । आतिथ्येन प्रचर्याथैतां पञ्चहविषमिष्टिं निर्वपत्याग्रेयमष्टाकपाल-
 मैन्द्रमेकादशकपालं वैश्वदेवं द्वादशकपालं बार्हस्पत्यं चरुं वैष्णवं
 त्रिकपालमिति । तथा सकृदेवेष्टा नाद्रियेरन्नित्येक आहुः । एतयैवाहरहः
 संवत्सरं यजेरन्नित्येके । प्रथमे ऽहन्सर्वैरन्वहमेकैकया षष्ठे
 ऽहन्सर्वैरन्वहमेकैकया । प्रथमे द्वादशाहे ऽग्निं चिन्वीतेत्येक आहुः । तदु
 वा आहू रुद्रो वा एष यदग्निः स एतर्हि जातो यर्हि सर्वश्चितः । स यथा
 वत्सो जात स्तनं प्रेप्सत्येवं वा एष एतर्हि भागधेयं प्रेप्सति । संवत्सर
 उवेवास्यातो भागधेयम् । नैतस्याशां चनेयादिति । उत्तमे द्वादशाहे ऽग्निं
 चिन्वीतेत्येतदपरम् ॥ २३ ॥

अथातो ऽहरहश्चयनस्यैव मीमांसा । सद्यश्चितिं निस्तिष्ठन्ति । अथ
 लोकंपृणा इण्टका उपदधन्मासमेति । मासि तयादेवतं कुरुते । द्वितीये
 मासे पुरीषचितिः । सद्यश्चितिं निस्तिष्ठन्ति । अथ मुष्टिनोनु प्रकारं
 मासमेति । मासि तयादेवतं कुरुते । तृतीये मासे वण्डचितिः । चतुर्थे मासे
 पुरीषचितिः । पञ्चमे मासे मध्यमा चितिः । षष्ठे मासे पुरीषचितिः । सप्तमे
 मासे वण्डचितिः । अष्टमे मासे पुरीषचितिः । नवमे मासे सप्त स्कन्ध्या
 उपदधात्या नक्षत्रेष्टकाभ्यः । दशमे मासे पुरीषचितिः । एकादशे मासे
 संयच्च प्रचेताश्चेत्येता उपदधात्या विकर्णेः । द्वादशस्य मासस्याष्टा-
 विंशतिरहानि पुरीषम् । एकात्रिंशे शतरुद्रीयम् । श्वो भूते वसोर्धारा
 ॥ २४ ॥

Prāyaṇīyeṣṭi, he goes through the rite of (collecting the earth of) the foot-step (of the Soma-selling cow). After having gone through the rite of the foot-step, having purchased Soma and having fetched it, he pours out the oblation for the Ātithyeṣṭi. Having performed the Ātithyeṣṭi, he performs the Iṣṭi of five oblations : a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra, a cake on twelve potsherds to Viśve Devas, cooked rice to Bṛhaspati and a cake on three potsherds to Viṣṇu. One should perform it once only; then he should not attend to it. This is the view of some teachers. One should perform this Iṣṭi each day for a year. This is another view. On the first day one should offer all the oblations; then one oblation each day. On the sixth day all oblations and one oblation on each succeeding day. In the first Dvādaśāha sacrifice one should pile up the fire-altar. This is the view of some teachers. They say what is Agni is indeed Rudra. He is then born when he is piled up. Just as a calf, when born, aspires for the mother's udder, similarly he then aspires for his share. A year is his share. One should not entertain that wish. One should pile up the fire-altar in the last Dvādaśāha. this is another view.

XVII.24

AHARAHAŚCAYANA¹

Now the discussion of the Aharhaścayana. The Citi is piled up in a single day. Then for one month he goes on piling up Lokampṛṇā bricks. At the end of that month one employs the Tayādevata formula (for each brick). In the second month he piles up the earth. The Citi is piled up in a single day. He passes a month in the manner of Muṣṭhin. At the end of the month he employs the Tayādevata formula. In the third month the Vaṇḍaciti.² In the fourth month the Citi of earth. In the fifth month the middle Citi. In the sixth month the Citi of earth. In the seventh month the Vaṇḍaciti. In the eighth month the Citi of earth. In the ninth month he piles up seven Skandhyā bricks, upto the Nakṣatreṣṭakā.³ In the tenth month Citi of earth. In the eleventh month he piles up the bricks respectively with the formulas *saṁyac ca pracetās ca* etc., upto the Vikarṇi.³ On twentyeight days of the twelfth month the earth. On the twenty ninth day (the offering with) Śatarudrīya.⁴ Next day the Vasordhārā.⁵

1. cf. BaudhŚS XXVI.27

2. ? Caland has proposed the meaning "without the tail (of Agni)."

3. cf. BaudhŚS X.46; TS IV.4.11.2

4. cf. BaudhŚS X.48

5. cf. BaudhŚS X.54

अथोपरिष्ठात्मासमित्याचक्षते । मासस्य प्रथमे ऽहन्सद्यश्चितिं निस्तिष्ठन्ति सतयादेवतः ससूददोहसम् । मासं प्रवर्ग्योपसद्भ्यां यन्ति । द्वितीयस्य मासस्य प्रथमे ऽहन्पुरीषचितिः । सद्यश्चितिं निस्तिष्ठन्ति सतयादेवतः ससूददोहसम् । द्वितीयं मासं प्रवर्ग्योपसद्भ्यां यन्ति । तृतीयस्य मासस्य प्रथमे ऽहन्वण्डचितिः । चतुर्थस्य मासस्य प्रथमे ऽहन्पुरीषचितिः । पञ्चमस्य मासस्य प्रथमे ऽहन्मध्यमा चितिः । षष्ठस्य मासस्य प्रथमे ऽहन्पुरीषचितिः । सप्तमस्य मासस्य प्रथमे ऽहन्वण्डचितिः । अष्टमस्य मासस्य प्रथमे ऽहन्पुरीषचितिः । नवमस्य मासस्य प्रथमे ऽहन्सप्त स्कन्ध्या उपदधात्या नक्षत्रेष्टकाभ्यः । दशमस्य मासस्य प्रथमे ऽहन्पुरीषचितिः । एकादशस्य मासस्य प्रथमे ऽहन्संयच्च प्रचेताश्चेत्येता उपदधात्या विकर्णेः । द्वादशस्य मासस्य प्रथमे ऽहन्पुरीषचितिः । एकात्रिंशे शतरुद्रीयम् । श्वो भूते वसोर्धारा ॥ २५ ॥

अथ पुरस्तात्मासमित्याचक्षते । मासं प्रवर्ग्योपसद्भ्यां यन्ति । मासस्योत्तमे ऽहन्सद्यश्चितिं निस्तिष्ठन्ति सतयादेवतः ससूददोहसम् । द्वितीयं मासं प्रवर्ग्योपसद्भ्यां यन्ति । द्वितीयस्य मासस्योत्तमे ऽहन्पुरीषचितिः । सद्यश्चितिं निस्तिष्ठन्ति सतयादेवतः ससूददोहसम् । तृतीयस्य मासस्योत्तमे ऽहन्वण्डचितिः । चतुर्थस्य मासस्योत्तमे ऽहन्पुरीषचितिः । पञ्चमस्य मासस्योत्तमे ऽहन्मध्यमा चितिः । षष्ठस्य मासस्योत्तमे ऽहन्पुरीषचितिः । सप्तमस्य मासस्योत्तमे ऽहन्वण्डचितिः । अष्टमस्य मासस्योत्तमे ऽहन्पुरीषचितिः । नवमस्य मासस्योत्तमे ऽहन्सप्त स्कन्ध्या उपदधात्या नक्षत्रेष्टकाभ्यः । दशमस्य मासस्योत्तमे ऽहन्पुरीषचितिः । एकादशस्य मासस्योत्तमे ऽहन्संयच्च प्रचेताश्चेत्येता उपदधात्या विकर्णेः । द्वादशस्य मासस्याष्टाविंशे ऽहन्पुरीषम् । एकात्रिंशे शतरुद्रीयः श्वो भूते वसोर्धारा ॥ २६ ॥

XVII.25

UPARIṢṬĀN MĀSA

(The ritual now laid down) is called as Upariṣṭān māsa. On the first day of the month they carry out a Citi of one day characterised by the Tayādevata and Sūdadohasa formulas. The Pravargya and the Upasad rites are performed for the month. The Citi of earth takes place on the first day of the second month. On the same day is carried out the Citi characterised by Tayādevata and Sūdadohasa formulas. The Pravargya and Upasad rites are performed for the second month. The Vaṇḍaciti is performed on the first day of the third month. The Citi of earth is piled up on the first day of the fourth month. The middle Citi is piled up on the first day of the fifth month. The Citi of earth is piled up on the first day of the sixth month. The Vaṇḍaciti is piled up on the first day of the seventh month. The Citi of earth is piled up on the first day of the eighth month. On the first day of the ninth month the Adhvaryu piles up seven Skandhyā bricks upto the Nakṣatra-bricks. The Citi of earth is piled up on the first day of the tenth month. On the first day of the eleventh month he piles up the bricks beginning with the formula *saṁyac ca pracetās ca...*³ until the Vikarṇi. The Citi of earth is piled up on the first day of the twelfth month. The Śatarudriya⁴ rite is performed on the twenty-ninth day. Next day the Vasordhārā.⁵

XVII.26

PURASTĀN MĀSA

(The ritual now laid down) is called as the Purastān māsa. The Pravargya and the Upasad rites are performed for one month. On the last day of the month the Citi of one day characterised by Tayādevata and Sūdadohasa formulas is performed. The Pravargya and the Upasad rites are performed for the second month. The Citi of earth is piled up on the last day of the second month. The Citi of one day characterised by Tayādevata and Sūdadohasa formula is performed. The Vaṇḍaciti is piled up on the last day of the third month. The Citi of earth is piled up on the last day of the fourth month. The middle Citi is piled up on the last day of the fifth month. The Citi of earth is piled up on the last day of the sixth month. The Vaṇḍaciti is piled up on the last day of the seventh month. The Citi of earth is piled up on the last day of the eighth month. On the last day of the ninth month the Adhvaryu piles up seven Skandhyā bricks upto the Nakṣatra-bricks. The Citi of earth is piled up on the last day of the tenth month. On the last day of the eleventh month the Adhvaryu piles up the bricks respectively with the formulas beginning with *saṁyac ca pracetās ca*³ up to the Vikarṇi brick. The Citi of earth is piled up on the twentieth day of the twelfth month. The Śatarudriya⁴ on the twenty-ninth day. Next day the Vasordhārā.⁵

अथात उत्थानानामेव मीमांसा । अभिजितेष्टोत्तिष्ठेयुरित्येतद्ब्राह्मण-
संपन्नम् । अपि वाभिजितेष्टार्थैताः सवनेष्टिं निर्वपन्त्याग्नेयमष्टा-
कपालमैन्द्रमेकादशकपालं वैश्वदेवं द्वादशकपालमिति । तथा समस्तया
वा विहृतया वा प्रतिपद्यन्ते । वसतीवरीषु मृत्पिण्डमन्ववधायाह-
रहर्वसतीवरीः परिहरमाणा यन्ति । अथ संवत्सरसंपन्नं ब्रह्मणो-
ऽयनमित्याचक्षते । चतुरो मासो दीक्षाभिर्यन्ति चतुर उपसद्भिश्चतुरो मासः
प्रसुताः । तदाहुः क एतावत्तपस्तप्त्वान्यसाधारणं कुर्वीत । अन्तेवासिषु
वोपहवमिच्छेत दक्षिणावता वैनं याजयेयुरिति । सो ऽन्तेवासिषु
वैवोपहवमिच्छते दक्षिणावता वैनं याजयन्ति ॥ २७ ॥ नवमः ॥

अथ वै भवति छन्दश्चितं चिन्वीत पशुकाम इति । स छन्दश्चित् । यत्र
क्र चाहुतिरागच्छति जुहोत्येव तत्र । अथ यदन्यदाहुतिभ्यः शरीरवद्यजुरेव
तत्र जपति यजुरेव रशनयोर्यजुरश्चर्गर्दभयोर्यजुरुखायै प्रवृञ्जने । यजते
वायव्येन पशुना । दीक्षते । विमायाग्रिं परिखायापस्यायतने यजुरेव तत्र
जपति यजुः सर्वासामिष्टकानामुपधाने । जुहोति शतरुद्रीयं कुरुते
वसोर्धाराम् । श्येनचितं चिन्वीत सुवर्गकाम इति । अयमेवैष श्येनचित् ।
कङ्कचितं चिन्वीत यः कामयेत शीर्षण्वानमुष्मिन्लोके स्यामिति ।
एतस्यैव सतो ऽरतिमात्रेण प्राक् शिर इव निरूहति । स तथा विमितो
भवति यथा न बहिर्वेदि यूपः स्यात् । अलजचितं चिन्वीत चतुःसीतं
प्रतिष्ठाकाम इति । एतस्यैव सतो ऽरतिमात्रेण पक्षाग्रावणीयाः सौ

XVII.27

BRAHMAṆO'YANA

Now the discussion of the closings of the sacrificial sessions. The Brāhmaṇa view is that the session should be closed with the Abhijit sacrifice. Alternatively, having performed the Abhijit sacrifice, they perform the Savaneṣṭi-a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra, and a cake on twelve potsherds to the Viśve Devas. The Iṣṭi is performed separately or combinedly. They put a lump of soil into the Vasatīvari waters and go on carrying around the Vasatīvari each day.

The ritual (as laid down in the sequel and) to be completed in a year is called Brahmanōyana. Four months they observe as Dīkṣā-days; next four months they go on performing the Upasad rite; next four months they perform Soma-sacrifices. It is asked : how can one go through this observance involving so much penance with collaboration of others ? He should seek consent from neighbouring persons, or they should make him perform a sacrifice involving giving away of Dakṣiṇās. He seeks consent from neighbouring persons or they make him perform a sacrifice involving giving away of Dakṣiṇās.

XVII.28

CHANDAŚCIT

It is indeed said, "One desiring cattle should pile up the Chandaścīt."¹ It is known as a Chandaścīt. Whenever as oblation is involved, one offers. Where there is a concrete object as different from an oblation, he murmurs the formula. He murmurs the formula in regard to the two cords, in regard to a horse and a donkey; in regard to a cauldron while making it warm. He offers an animal to Vāyu. He gets initiated. He measures the area of Agni; digs it around; in the place of the piling up of the Apasyā bricks he murmurs the formula. He murmurs the formula at the piling up of all bricks. He makes the offering at the (recitation of) Śatarudriya. He offers the Vasordhārā.

"One desiring heaven should pile up the Śyenacit."¹ He is known as the Śyenacit.

"One who desires, may I be superior in the heaven should pile up the Kaṅkacit."¹ While it (= Śyenacit) still persists, he extends its head one Aratni long towards the east. It is arranged in such a way that the sacrificial post would not stand outside the Mahāvedi.

भवतः । तावन्मात्रेणापिपक्षौ वरीयाऽसौ । तौ मनागपनतौ परोऽणीयाऽसौ
 भवतः । एकैकामृचा सीतां कृषति । प्रउगचितं चिन्वीत भ्रातृव्यवानिति ।
 एतस्यैव सतः समुद्बृह्याऽसौ प्रागायातयति । स तथा विमितो भवति यथा
 न बहिर्वेदि यूपः स्यात् । उभयतः प्रउगं चिन्वीत यः कामयेत
 प्रजातान्भ्रातृव्यानुदेय प्रतिजनिष्यमाणानिति । एतस्यैव सतः समुद्बृह्यैव
 श्रोणी प्रत्यगायातयति । स तथा विमितो भवति यथा न बहिर्वेदि यूपः
 स्यात् ॥ २८ ॥

रथचक्रचितं चिन्वीत भ्रातृव्यवानिति विज्ञायते । आकृतिविकारः
 शब्दसंयोगात् । यावानग्निः सारत्निप्रादेशस्तावतीं भूमिं परिमण्डलां
 कृत्वानुशर्करमन्तःशर्करमिष्टकाः परिचिनोति । अथान्ततो ऽथान्तरतः ।
 एवमेवा स्वयमातृण्णायाः । अथाभितः स्वयमातृण्णाम् । मध्ये नाभिमिव
 करोति । तस्या अनुदिशमवान्तरदिशमरानिव नेमिमिवेष्टका आयातयति ।
 स एष रथचक्रचिद्भ्रातृव्यवतः परिकृष्यः । द्रोणचितं चिन्वीतान्नकाम
 इति । एतस्यैव सतो ऽरत्निमात्रेण प्रागोष्टमिव निरूहति । अथ मध्ये
 निम्नमिव करोति । स एष द्रोणचिदन्नकामस्य परिकृष्यः । समूह्यं चिन्वीत
 पशुकाम इति विज्ञायते । पुष्करपर्णः रुक्मः हिरण्मयं पुरुषः
 स्तुचावित्येतल्लक्षण्यमित्याचक्षते । कुरुत एव तत् । अथो पुरीषस्यैवेष्टका
 आयातयति । स एष समूह्यः पशुकामस्य परिकृष्यः । परिचाय्यं चिन्वीत
 ग्रामकाम इति । अनुशर्करमन्तःशर्करमिष्टकाः परिचिनोति । अथान्ततो
 ऽथान्तरतः । एवमेवा स्वयमातृण्णायाः । अथाभितः स्वयमातृण्णामिष्टकाः
 परिचिनोति । स एष परिचाय्यो ग्रामकामस्य परिकृष्यः ॥ २९ ॥

One desiring stability should pile up the Alajacit with only four furrows (at the bottom). While it (= Śyenacit) still persists, the tips of the two wings are small by one Aratni. To that extent the regions of the sides are broad. They are a little bent and smaller on the outside. He draws each furrow with a verse.

"One who has got an enemy should pile up a Praugacit."¹ While it (Śyenacit) still persists, he raises the shoulders and extends them eastwards. The Citi is raised in such a way that the sacrificial post would not stand outside the altar.

"One who desires that he should drive away the enemies who are born and are to be born, should pile up the Ubhayataḥ-Praugaciti." While it (=Śyenacit) still persists, he raises the buttocks of the altar and extends them westwards. The Citi is raised in such a way that the sacrificial post would not stand outside the altar.

XVII.29

RATHACAKRACIT

"One who has an enemy should pile up Rathacakracit."¹ So is it said. Because of the employment of a (specific) word, the form of the Citi is to be ascertained. As much may be the area equal to an Aratni and a span, one draws a circle thereby on the ground and piles around the bricks along and inside the pebbles-first bordetwise and then inside. In this way (he piles up) upto the self-perforated stone. Then (he piles up) on all sides of the self-perforated stone. He raises a navel in the middle. Along its directions and intermediate directions he extends the bricks like the spokes around the felly of a wheel. This Rathacakracit is to be raised for one who has an enemy.

DROṆACIT

"One desirous of food should pile up the Droṇacit."³ While it (=Śyenacit) still persists, the Adhvaryu pushes out an Aratni towards the east like the lip. At the centre he renders it deep. This Droṇacit is to be raised up for one desiring food.

SAMŪHYACIT

"One desirous of cattle should pile up a Samūhya."¹ So is it said. It is said to be characterised by a lotus-leaf, a (golden) sheet, a golden man and two ladles. He does so. He arranges bricks of earth. This Samūhyacit is to be raised for one desiring cattle.

PARICĀYYACIT

"One desirous of village should pile up a Paricāyyacit. The Adhvaryu piles up bricks along and inside the border. First along the border and then inside. In this way upto the self-perforated stone. On all sides of the self-perforated stone he piles up the bricks. This Paricāyya is to be piled up for one desirous of a village.

श्मशानचितं चिन्वीत यः कामयेत पितृलोक ऋधुयामिति । षट्
 प्राञ्चः पुरुषास्त्रयः पुरस्तात्तिर्यञ्चौ द्वौ पश्चात्तिर्यञ्चौ स आत्मा । तस्य मात्रा ।
 यदि ग्रीवदघ्नं पुरस्तान्नाभिदघ्नं पश्चात् । यदि नाभिदघ्नं पुरस्ताज्जानुदघ्नं
 पश्चात् । यदि जानुदघ्नं पुरस्ताद्गुल्फदघ्नं पश्चात् । यदि गुल्फदघ्नं पुरस्तात्समं
 भूमेः पश्चात् । स एष श्मशानचित्पितृलोककामस्य । अथ हैष
 कूर्मचिदब्राह्मणः । मध्य उत्पृष्ठः परिकृष्यः । एतस्यैव सतो ऽरत्निमात्रेण
 प्राक् शिर इव निरूहति । तस्यावान्तरदिशं पादानिवेष्टका आयातयति ।
 स एष कूर्मचिदब्राह्मणो मध्य उत्पृष्ठः परिकृष्यः ॥ ३० ॥ दशमः ॥

सौत्रामण्या यक्ष्यमाणो भवति । स उपकल्पयते रोहितं चर्मान्दुहः
 सीसं च क्लीबं च शष्पाणि च तोक्माणि च ब्रीहीन्नाग्रहं चूर्णकृतं त्रीणि
 नानावृक्ष्याणि पात्राणि त्रयान्सक्तूस्त्रयाणि लोमानि यूपं च श्येनपत्रं च
 गर्भिणीं वडबामासन्दीमिण्ड्वं कुम्भं कारोतरं विशाख्यौ दीर्घवःशः
 शिक्वः शतातृण्णाः शतमानः हिरण्यः सतं च वालं च ब्राह्मणमाहुत्या
 उच्छेषणस्य पातारं यदि ब्राह्मणं न विन्दति वल्मीकवपाम् । अथामावास्येन
 वा हविषेष्ट्वा नक्षत्रे वाग्रेण शालाः रोहिते चर्मणि सुरासोमः सःसत्रः शेते ।
 तं दक्षिणतः क्लीब उपास्ते । सीसेन क्लीबाच्छष्पाणि क्लीणातीदं तवेदं
 ममेति । क्रीतः सुरासोम इति । अथैनमादाय पूर्वया द्वारा शालां प्रपाद्य
 जघनेन गार्हपत्यमुपसादयति । अथैतेषां ब्रीहीणामर्धानवघ्नन्ति ।
 अथेतरानगार्हपत्य एककपालमधिश्रित्य भर्जन्ति । तेषां ये फलन्ति
 लाजास्ते भवन्ति । अथ य उ न फलन्ति तास्तर्ह्यः । गार्हपत्ये नवां
 कुम्भीमधिश्रित्य प्रोदकमिवौदनः श्रपयन्ति । अथैनं विस्राव्य कठिने वा

XVII.30

ŚMAŚĀNACIT

"One who desires that he may prosper in the world of Pitṛs should pile up Śmaśānacit."¹ Six Puruṣas eastwards, three Puruṣas across in the east, two Puruṣas across in the west-this is the body. Its measurement (in height) : If it is as high as the neck towards the east, it should be as high as the navel towards the west. If it is as high as the navel towards the east, it should be as high as the knee towards the west. If it is knee-high towards the east, it should be ankle-high towards the west. If ankle-high towards the east, level-ground towards the west. This is the Śmaśānacit for one desiring the world of Pitṛs.

Now this Kūrmacit (intended for one who is) not a brāhmaṇa. It is to be elevated in the middle reducing all around. While it (Śmaśānacit) still persists, the Adhvaryu pushes out the head towards the east by an Aratni. He arranges bricks as its legs in the intermediate directions. This is the Kūrmacit (meant for one who is) not a brāhmaṇa with elevation in the middle reducing all around.

XVII.31

SAUTRĀMAṆĪ

One who is going to perform the Sautrāmaṇī procures a hide of red bull, lead, a eunuch, tender grass, sprouts, paddy, crude flour, three pots made of wood of different trees, flour of three kinds of parched grains, hair of three different animals, a sacrificial post, a feather of an eagle, a pregnant mare, a wooden stool, a support made of grass for a pitcher, a pitcher, a bamboo-filter, two-pronged poles, a long bamboo, a loop, a sieve with a hundred holes, a hundred mānas of gold, a pan, a filter made of hair of a tail, a brāhmaṇa who would drink the remnants of oblation, earth of an anthill in case such a brāhmaṇa does not become available.

One performs a sacrifice on the new-moon day or under an auspicious constellation. The materials necessary for preparing wine are kept upon a red hide in front of the sacrificial hall. The eunuch sits down to its south. The Adhvaryu purchases tender grass from the eunuch saying "This is thine, this is mine. The materials are purchased." Taking them and carrying into the hall by the eastern door, he puts them down to the rear of the Gārhapatya. Half of the paddy is pounded. An earthen pan is kept over the Gārhapatya, and the remaining paddy is parched into it. The grains which burst open become the pop-corn. Those which do not burst open are termed as *tarī*. A new small pitcher is placed over the Gārhapatya and in it rice is cooked so as to leave back ample water. Having caused the water to flow down in a wicker-work called *kathina* or *pājaka*, they hang (that

1. TS V.4.11.3

पाजके वा विषजन्ति । अथैनान्भृग्वानवघ्नन्ति । तेषां यानि च क्षुद्राणि याश्च
तर्यस्ता उत्सेके संप्रकिरन्ति । तं मासर इत्याचक्षते । अथ मानमादाय
विमिमीत एकः शष्पाणां द्वे तोक्माणां त्रीणि लाजानां चत्वारि नग्नहोः ।
अथैतमोदनं चूर्णैरनुप्रकिरन्मासरेणावोक्षन्संपादयति ॥ ३१ ॥

स्वाद्धीं त्वा स्वादुना तीव्रां तीव्रेणामृताममृतेन सृजामि सः सोमे-
नेति । अथैतामासन्दीमग्रेणाहवनीयं पर्याहृत्य दक्षिणतो निदधाति ।
आसन्द्यामिण्ड्वमिण्ड्वे कुम्भं कुम्भे कारोतरमवदधाति ।
अथैतमोदनमभितः कारोतरं परिचिनोति । अथैनमपिधायाभिमृशति
सोमो ऽस्यश्चिभ्यां पच्यस्व सरस्वत्यै पच्यस्वेन्द्राय सुत्राम्णे पच्यस्वेति ।
तिस्रः सःसृष्टा वसति । तिस्रो हि रात्रीः क्रीतः सोमो वसतीति ब्राह्मणम् ।
अथ तिसृषु व्युष्टासु तायते त्रिपशुर्वा चतुष्पशुर्वा पशुबन्धः । अथास्यैषा
पूर्वेद्युरेव सौत्रामणिकी वेदिर्विमिता भवति । तां परिस्तीर्य स्तम्बयजुर्हरति
॥ ३२ ॥

इदमेव प्रसिद्धं पौरोडाशिकम् । त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं
परिग्राहं परिगृह्णाति । करणं जपति । उद्धन्ति । उद्धतादाग्रीध्रस्त्रिर्हरति ।
यदाग्रीध्रस्त्रिर्हरत्यथ चात्वालस्यावृता चात्वालं परिलिखति ।
उत्तरवेदेरावृतोत्तरवेदिं निवपति । उत्तरनाभिमुत्साद्य यूपावटं खात्वाग्रेरावृता
द्वावग्री प्रणयत आहवनीयादेवाध्वर्युरन्वाहार्यपचनात्प्रतिप्रस्थाता ।
अग्रिवत्युत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चः स्फ्यः स्तब्ध्वा
संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसादय स्तुवः स्वधितिः स्तुचश्च
संमृद्धिं तूष्णीं पृषदाज्यग्रहणीं पत्नीः संनह्याज्येन च दध्ना चोदेहि

wicker-work). The parched grains are pounded. Their coarse parts and the non-burst grains are poured into the collected rice-water. That mixture is called *māsara*. The Adhvaryu takes up a measure and measures one part of the tender grass, two of sprouts, three of pop-corn, four of crude flour. He scatters the flour over the rice and sprinkles the mixture called *māsara* over it, and mixes up the entire quantity.

XVII.32

With the verse, "I mix up the sweet, acute and imperishable with the sweet, acute and imperishable." Having carried around the wooden stool along the front of the *Āhavanīya*, he keeps it towards the south, the support made of grass for the pitcher on the stool, the pitcher on the support and the bamboo-pitcher on the pitcher. He piles the cooked rice around the wooden filter. Having covered it, he touches it with the formula, "Thou art Soma; do thou be fermented for the *Āsṛins*, fermented for *Sarasvatī*, fermented for *Sutrāman Indra*."¹ The *Surā* mixed up together is retained for three consecutive (nights). "The Soma, after having been purchased, stays on for three nights." So says the *Brāhmaṇa*.² When it dawns after three nights, an animal-sacrifice of three or four animals is performed. The altar prescribed for the *Sautrāmaṇī* is measured for the sacrificer on the preceding day. Having strewn it around, he carries the *Stambayajus*.

XVII.33

This is prescribed in the *Pauroḍāśika Kāṇḍa*.¹ Three times with the relevant formula, silently for the fourth time. He does the first tracing of the altar. He murmurs the *Karāṇa* formula. He digs out (the altar). The *Āgnīdhra* carries (the *Stambayajus*) thrice from the dug out spot. When the *Augnīdhra* carries three times, (the Adhvaryu) traces around the *Cātvāla* with the procedure prescribed for the *Cātvāla*. He piles up the *Uttaravedi* with the procedure prescribed for the *Uttaravedi*. He turns out the *Uttaranābhi* and digs out the hole for the sacrificial post. They carry forth two fires with the procedure for carrying—the Adhvaryu from the *Āhavanīya* and the *Pratiprasthātṛ* from the *Anvāhāryapacana*. Having traced for the second time the altar on which fire has been deposited, having made the altar firm and having held erect the wooden sword across, he utters the call, "Do thou keep down the *Prokṣaṇī-ladle*, place nearby the sacrificial grass and *Haggot*,

1. TS I.8.21.1 The *BaudhŚS* has prescribed the *Caraka Sautrāmaṇī*. The *Kaukili* is absent in it.
2. TS VI.1.6.5
1. cf. *BaudhŚS* I.11; IV.2

प्रतिप्रस्थातः सुरासोमस्य विद्धीति । अध्वर्युरेव प्रसिद्धं पाशुबन्धिकं कर्म
चेष्टति । अथ प्रतिप्रस्थाता सुराः संपवय्य सशस्त्रामादाय पूर्व्या
द्वारोपनिर्हृत्यान्तर्वेद्यासादयति ॥ ३३ ॥

यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थाता सत उदीचीनदशेन
वालेन सुरां पुनाति पुनातु ते परिस्रुतः सोमः सूर्यस्य दुहिता । वारेण
शश्वता तनेति । वायुः पूतः पवित्रेणेति यदि सोमातिपवितो भवति ।
अथादत्ते पर्णमयं पात्रम् । तेन गृह्णाति कुविदङ्ग यवमन्त इत्यनुद्रुत्योपयाम-
गृहीतो ऽस्यश्चिभ्यां त्वा जुष्टं गृह्णामीति । बर्हिषी अन्तर्धाय कलसक्तुभिश्च
सिंहलोमभिश्च श्रीणाति । अपोद्धृत्य बर्हिषी श्येनपत्रेण परिमृज्य
सादयत्येष ते योनिरश्चिभ्यां त्वेति । अथादत्ते नैयग्रोधं पात्रम् । तेन गृह्णाति
कुविदङ्ग यवमन्त इत्यनुद्रुत्योपयामगृहीतो ऽसि सरस्वत्यै त्वा जुष्टं
गृह्णामीति । बर्हिषी अन्तर्धाय बदरसक्तुभिश्च व्याघ्रलोमभिश्च श्रीणाति ।
अपोद्धृत्य बर्हिषी श्येनपत्रेण परिमृज्य सादयत्येष ते योनिः सरस्वत्यै
त्वेति । अथादत्त आश्वत्थं पात्रम् । तेन गृह्णाति कुविदङ्ग यवमन्त
इत्यनुद्रुत्योपयामगृहीतो ऽसीन्द्राय त्वा सुत्राम्णे जुष्टं गृह्णामीति । बर्हिषी
अन्तर्धाय कर्कन्धुसक्तुभिश्च वृकलोमभिश्च श्रीणाति । अपोद्धृत्य बर्हिषी
श्येनपत्रेण परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा सुत्राम्ण इति
॥ ३४ ॥

ताञ्जघनेन सुद्रण्डान्प्राचो वोदीचो वायातयति । अथैताः सुराः
सप्ररेकामादाय दक्षिणमग्निमुपसः सर्पति । तमभितो गतौ खानयति ।

cleanse the spoon, knife and the ladles, the Pṛṣadājya-ladle silently, girdle the sacrificer's wife, and come up taking clarified butter and curds; O Pratiprasthātṛ, do you have a look at the wine." The Adhvaryu alone performs the duties prescribed in regard to the Animal-sacrifice. The Pratiprasthātṛ gets the wine purified, takes it up together with the implements, brings out by the eastern door, and places within the altar.

XVII.34

While the Adhvaryu is engaged in his duties, the Pratiprasthātṛ filters the wine by means of the woollen filter with its fringe towards the north, with the verse, "May the daughter of Sūrya filter O Indra for thee the mixture of wine regarded as Soma with the evernew and extensive woollen filter." If the sacrificer is purged of Soma, (he should filter it) with the verse, "The swift wine, cleansed by the filter, the associate friend of Indra has passed downwards. (irectify it.)"¹ He then takes up the cup of *Butea frondosa*. He takes the draught of wine in it with the formula, "Thou art taken with a support. I take thee dear to the Aśvins"¹ having first gone along the verse, "Just as the possessors of barley (and other grains) thresh them serially and then arrange, similarly do you (O gods), provide here food for those who do not violate the homage to the sacrifice."¹ He mixes it with the flour of parched jujube fruit (*kvala*) and hair of lion across two darbha-blades. Taking away the darbha-blades, he wipes it with the feather of an eagle and keeps down with the formula, "This is thy birth-place, for the Aśvins thee." He takes up the cup made of *Ficus religiosa*. He takes the draught in it with the formula, "Thou art taken with a support; I take thee dear to Sarasvatī" having first gone along the verse, "Just as the possessors of barley....."¹ He mixes it with the flour of parched jujube fruit (*badara*) and hair of a tiger across two darbha-blades. Having taken off the darbha-blades, he wipes it with the feather of an eagle and keeps down with the formula, "This is thy birth-place; for Sarasvatī thee." He takes the cup of *ficus Indica*. In it he takes a draught with the formula, "Thou art taken with a support; I take thee dear to Sutrāman Indra" having first gone along the verse, "Just as the possessors of barley" He mixes it with flour of parched jujube fruit (*karkandhu*) and the hair of a wolf. Having taken off the darbha-blades he wipes it with the feather of an eagle and keeps down with the formula, "This is thy birth-place; for Sutrāman Indra thee."

XVII.35

He carries those (cups) towards the east or north along the rear of the handles of the ladles. He takes the wine together with excessive substance and moves towards the southern fire. He causes two pits to be dug out on both of its sides. He

तदुपसादयति विशाख्यौ दीर्घवःशः शिक्यः शतातृष्णाः शतमानः
 हिरण्यः सतं च वालं च । अथ दक्षिणमग्निमग्रेण पुराणभस्मनः खरं
 करोति । तदुपसादयति ब्राह्मणमाहुत्या उच्छेषणस्य पातारम् । यदि
 ब्राह्मणं न विन्दति वल्मीकवपाम् । अथाप उपस्पृश्य यूपस्यावृता
 यूपमुच्छ्रयति । स्वर्वन्तं यूपमुत्सृज्याथैतान्पशूनुपाकरोत्याश्विनं धूम्रः
 सारस्वतं मेषमैन्द्रमृषभम् । बार्हस्पत्यं पशुं चतुर्थं यदि सोमातिपवितो
 भवति । तेषां प्रसिद्धं वपाभिश्चरित्वाश्विनसारस्वतावध्वर्युरादत्ते । ऐन्द्रं
 प्रतिप्रस्थाता । ग्रहावादायोपोत्तिष्ठन्नाहाश्विभ्याः सरस्वत्या इन्द्राय सुत्राम्णे
 सुराम्णाः सोमानामनुब्रूहीति । युवः सुराममश्विनेत्येतामन्वाह ।
 अत्याक्रम्याश्राव्याहाश्विभ्याः सरस्वत्या इन्द्राय सुत्राम्णे सुराम्णः
 सोमान्प्रस्थितान्प्रेष्येति । मैत्रावरुणो होता यक्षदश्विना सरस्वतीमिन्द्रः
 सुत्रामाणमिति । पुत्रमिव पितरावश्विनोभेति यजति । अहाव्यग्रे हविरास्ये
 त इति वषट्कृते जुहोति ॥ ३५ ॥

यस्मिन्नश्वास ऋषभास उक्षण इत्यनुवषट्कृते हुत्वाश्विनस्य सःस्त्रावः
 सारस्वते ऽवनयति । सारस्वतस्य सःस्त्रावमैन्द्रे । तं ब्राह्मणो भक्षयति नाना

keeps ready two two-pronged poles, a long bamboo, a loop of rope, a sieve with a hundred pores, a golden piece of a hundred Mānas, a pan and a filter made of hair of a tail. He prepares a mound of old ashes in front of the southern fire. He seats by its side a brāhmaṇa partaking of the remnants of the oblation. If a brāhmaṇa does not become available, the earth of an anthill. Having touched water, he raises the sacrificial post with the prescribed procedure. Having furnished the post with the Svaru, he formally dedicates the animals—a gray-coloured (goat) to the Áśvins, a male sheep to Sarasvatī and a bull to Indra. He dedicates a goat to Bṛhaspati as the fourth animal if the sacrificer has purged Soma. After having offered their omenta as prescribed, the Adhvaryu takes up the cups for the Áśvins and Sarasvatī; the Pratiprasthātṛ takes the one for Indra. Getting up taking the two cups, the Adhvaryu says “Do you recite the puronuvākya for the Surā-soma taken for the Áśvins, Sarasvatī and Sutrāman Indra.” The Maitrāvaruṇa recites as the puronuvākya the verse, “O Áśvins the guardians of the auspicious, do you two partaking of the Surā-soma in association with the demon Namuci help Indra in his deeds.” Having crossed the altar and having caused to announce, he says (to the Maitrāvaruṇa), “Do you impel (the Hotṛ to recite the yājyā for the Surā-soma set forth for the Áśvins, Sarasvatī and Sutrāman Indra.” The Maitrāvaruṇa pronounces the call, “Let the Hotṛ recite the yājyā for the Áśvins, Sarasvatī and Sutrāman Indra. These Surā-soma (O gods) set forth for you-powerful, exhilarating, prepared out of the mixture, bright, mixed with milk, granting immortality and yielding sweetness together with goats, sheeps and bulls and pressed together with sprouts and pop-corn. May the Ávins, Sarasvatī and Sutrāman Indra the Vṛtra-killer enjoy them; may they drink the sweet wine, become exhilarated and enjoy. O Hotṛ, do you recite the yājyā”¹ The Hotṛ recites the yājyā, “O Áśvins, do you favour us with your deed like the parents their son. O Indra, when thou didst consume the Surā-soma in order to achieve good deeds and to possess powers, Sarasvatī healed thee.”² (The Adhvaryu) recites the verse “O Agni, this oblation has been put into your mouth, like clarified butter into a ladle and Soma into a goblet. Do thou grant us a son, giver of wealth, wealthy, brave, praiseworthy, glorious and magnanimous,”² and makes the offering at the Vṣaṭ-utterance.³

XVII.36

(He recites the verse) “Do you offer heartfelt sweet praise to Agni the drinker of wine, receiving Soma on the surface, the creator of all and whom horses, oxen,

1. TBr II.6.11.10

2. TBr I.4.2.1

3. The Adhvaryu recites the verses at the Vṣaṭ- and second Vṣaṭ-utterance. cf. VādhŚS X.13.7-9.

हि वां देवहितं यदत्रेति द्वाभ्याम् । यदि ब्राह्मणं न विन्दति
 वल्मीकवपायामवनयत्येतेनैव मन्त्रेण । अथैतानि पात्राणि बल्कशस्य
 पूरयित्वा पर्णमये श्येनपत्रमवगूहति । तद्विशाख्यावुच्छ्रित्य दक्षिणाग्रं
 वःशं प्रोहति वःशे शिक्यः सजति शिक्ये शतातृण्णाः शतातृण्णायां
 वालं वाले शतमानः हिरण्यम् । अथैताः सुराः सप्ररेकामादाय
 शतातृण्णायाः समवनयति सोमप्रतीकाः पितरस्तृण्णुतेति । क्षरति
 शतातृण्णेत्युपतिष्ठन्ते पवमानः सुवर्जन इत्येतेनाष्टर्चेन । अथ यदि
 सोमातिपवितो भवति पितृणां याज्यानुवाक्याभिरुपतिष्ठन्त उदीरतामवर
 उत्परास आहं पितृन्त्सुविदत्राः अवित्सीदं पितृभ्यो नमो अस्त्वद्येति ।
 अध्वर्युर्होता ब्रह्मा त उपतिष्ठन्ते । यत्रैव शतातृण्णां धारयति तन्निदधाति
 प्रतिष्ठित्या इति ब्राह्मणम् । तदेवैनां निधाय दक्षिणतो निदधाति । अथैतानि
 पात्राणि पुराणभस्मनः खरे सादयति ॥ ३६ ॥

bulls, barren cows, sheep released (by the sacrificer) are offered,"² and makes the offering at the second *Vaṣaṭ*-utterance. He pours down the remnants of the cup for the *Āśvins* into that for *Sarasvatī*; the remnants of the cup for *Sarasvatī* into that for *Indra*. A *brāhmaṇa* consumes it with the two verses: "(O *Surā* and *Soma*) god has erected separate resorts for you; do not be mixed up in the high above. Thou art powerful *Surā*; this is *Soma*. Entering into thy own abode, do not injure me.—Whatever has remained here out of the juicy pressed drink, which *Indra* drank for his powers, that king *Soma* I consume with peaceful mind."¹ If one does not get such a *brāhmaṇa*, he pours it on the earth of anthill with these verses. He fills in the cups with the sediment of the *Surā*; he fixes the feather of the eagle into the cup of *Butea frondosa*. He erects the two two-pronged poles and places upon them the bamboo with its tip towards the south. He hangs the loop of a rope on the bambool, he places the sieve of a hundred pores into it; the filter of hair tail into it. The golden piece of a hundred *mānas* into it. He takes the *surā* with the excessive substance and pours it into the sieve of a hundred pores with the formula, "O *Pitṛs* with *Soma* as the first, be gratified."¹ When the liquid passes through the sieve, all offer prayers with eight verses:² "May the purifier born in heaven, active, purify me with the purifier. - May the divine beings purify me; may the men purify me with this mind; may all living beings purify.—O *Jāta*vedas *Agni*, possessing a purifier and bright, do thou purify me with thy purifier. Do thou purify me with thy power through all sacrifices.—O *Agni*, we shall get ourselves purified with thy extended purifier which is expanded into thy flames.—O god *Savitṛ*, we get ourselves purified with both the expanded purifier and thy impulse.—May the goddess related to all gods who has many bodies which are straight-backed come to us purifying. Rejoicing through her in the religious performances, may we be lords of wealth. May god *Vaiśvānara* purify me with his rays. May the moving wind grant us happiness; may *Dyāvāpṛthivī*; truthful and worthy of sacrifice purify me by means of water and milk.—O impelling god *Agni*; do thou purify me through the great, relieving, high and effective praises."

If the sacrificer purges *Soma*, they praise with the *puronuvākya* and *yājyā* for *Pitṛs* : "May the lowe *Pitṛs* come up; may the yonder *Pitṛs* come up.....—I have reached the *Pitṛs*, propitious *Pitṛs*.....—May this be the obeisance to *Pitṛs* to-day....."³ The *Adhvaryu*, the *Hotṛ* and the *Brahman* offer prayers. "On the spot where he holds the sieve with a hundred pores, he puts it down." So says the *Brāhmaṇa*.⁴ Having placed it down there, he keeps it towards the south. He places the implements on the mound of old ashes.

1. TBr I.4.2.2
2. TBr I.4.8.1-3
3. TS II.6.12.3
4. TBr I.8.6

पितृभ्यः स्वधाविभ्यः स्वधा नमः पितामहेभ्यः स्वधाविभ्यः स्वधा नमः प्रपितामहेभ्यः स्वधाविभ्यः स्वधा नम इति । अत्र गर्भिणीं वडबां ददाति । अथाप उपस्पृश्य बार्हस्पत्यस्य पशुपुरोडाशं याचति । तेन प्रचरति देवताप्रभृतिनेडान्तेन । अथ पशुभिश्चरति मनोताप्रभृतिभिरिडान्तैः । अथैतान्पुरोडाशान्याचत्यैन्द्रमेकादशकपालं सावित्रं द्वादशकपालं वारुणं दशकपालमिति । तैश्चरति देवताप्रभृतिभिरिडान्तैः । अनूयाजैश्चरित्वा प्रदक्षिणमावृत्य प्रत्यङ्मुद्रुत् पत्नीः संयाज्य प्राडेत्य ध्रुवामाप्याय्य त्रीणि पाशुबन्धकानि समिष्टयजूंषि जुहोति यज्ञं यज्ञं गच्छैष ते यज्ञो यज्ञपते देवा गातुविद इति । अत्रैतमवभृथं ससादयन्ति यत्किञ्चित्सुरालिप्तं भवति तत्सह हृदयशूलानि भवन्ति । एतत्समादायान्तरेण चात्वालोत्करावुदङ्मुपनिष्क्रामन्ति ॥ ३७ ॥

द्वे स्नुती अशृणवं पितृणामहं देवानामुत मर्त्यानाम् । ताभ्यामिदं विश्वं भुवनं समेत्यन्तरा पूर्वमपरं च केतुमिति । प्रसिद्धं हृदयशूलैश्चरित्वाथैतानि पात्राण्युदकान्ते पराञ्चि सादयति यस्ते देव वरुण गायत्रच्छन्दाः पाशो ब्रह्मन्प्रतिष्ठितः । तं त एतेनावयज इति पर्णमयम् । यस्ते देव वरुण त्रिष्टुप्छन्दाः पाशः क्षत्रे प्रतिष्ठितः । तं त एतेनावयज इति नैयग्रोधम् । यस्ते देव वरुण जगतीछन्दाः पाशो विश्वे प्रतिष्ठितः । तं त एतेनावयज इत्याश्वत्थम् । यस्ते देव वरुणानुष्टुप्छन्दाः पाशः पशुषु प्रतिष्ठितः । तं त

XVII.37

With the formula, "Svadhā obeisance to the Svadhā-enjoying Pitṛs; Svadhā obeisance to the Svadhā-enjoying Pitāmahas; Svadhā obeisance to the Svadhā-enjoying Prapitāmahas."¹ At this stage the sacrificer gives away a pregnant mare as Dakṣiṇā. Having touched water he asks for the Paśupuroḍāśa pertaining to the animal for Bṛhaspati. He offers it with the procedure commencing with the principal offering to the deity and ending with the invocation of the Iḍā. Then he goes through the procedure of offering the cooked organs of the animals commencing with the reciting of the Manotā hymn and ending with the invocation of the Iḍā. He asks for the cakes—that on eleven potsherds to Indra, on twelve potsherds to Savitṛ and on ten potsherds to Varuṇa. He offers them with the procedure commencing with the offering to the deities and ending with the invocation of the Iḍā. He offers the Anūyājas, turns by the right, goes to the west, offers Patnīsaṃyājas, goes forward, swells the Dhruvā-ladle and offers three Samiṣṭayajus offerings related to the animal-sacrifice respectively with the formulas, "O sacrifice, go to the sacrifice ..., O lord of sacrifice, this is the sacrifice..., and gods knowing the path...."² At this stage the implements and materials pertaining to the Avabhṛtha are collected together. The heart-spikes are taken together with whatever is besmeared with wine. Having taken all this, they depart towards the north inbetween the Cātvala and the rubbish-heap.

XVII.38

With the verse, "I have heard about two ways of the Pitts—one towards the gods and the other towards the men. This entire universe is associated with the two—the former phenomenon and the latter one."¹ Having gone through the rite of the heart-spikes as prescribed, he keeps down near the water the implements with their openings outwards: the cup of *Butea frondosa* with the formula, "O god Varuṇa, I release myself through this from thy bond characterised by the Gāyatrī metre and cast upon the brāhmaṇa."¹ That of *Ficus Indica* with the formula, "O god Varuṇa, I release myself through this from thy bond characterised by the Trīṣṭubh metre and cast upon the Kṣatra."¹ That of *Ficus religiosa* with the formula, "O god Varuṇa, I release myself through this from thy bond characterised by the tagatī metre and cast upon the Viś."¹ The sieve of a hundred pores with the formula, "O god Varuṇa, I release myself through this from thy bond characterised by the Anuṣṭubh metre and cast upon the cattle."¹ (He keeps) the pan and the filter of hair of tail silently.

1. TBr II.6.3.2

2. TS I.4.44.3; BaudhŚS IV.10

1. TBr I.4.2.3

एतेनावयज इति शतातृष्णाम् । तूष्णीं सतं वालं च । प्रसिद्धो ऽवभृथः ।
 साम चैव नाह देवीराप एष वो गर्भ इति च । अथाप्रतीक्षमायन्ति
 वरुणस्यान्तर्हित्यै । प्रपथे समिधः कुर्वत एधो ऽस्येधिषीमहीति ।
 एत्याहवनीये ऽभ्यादधाति समिदसि तेजो ऽसि तेजो मयि धेहीति ।
 अथाहवनीयमुपतिष्ठन्ते ऽपो अन्वचारिषः रसेन समसृक्ष्महि । पयस्वाः
 अग्र आगमं तं मा सःसृज वर्चसेति । अथ कुसीदेन सक्तुहोमेन चरति ।
 अथ देवता उपस्थाय यूपमुपतिष्ठते । संतिष्ठते सौत्रामणी ॥ ३८ ॥
 एकादशः ॥

वेदमधीत्य स्नास्यन्नुपकल्पयत एरकां चोपबर्हणं च नापितं च क्षुरं
 च दारूणि चोपस्तरणं च वृकलाःश्च दन्तधावनमुष्णाश्चापः शीताश्च
 सर्वसुरभिपिष्टं चाञ्जनं च स्रजं चादर्शं चाहतं च वासः प्रावरणं च
 वसनान्तरं बादरं मणिः सुवर्णोपधानः सूत्रं च प्रवर्तौ च दण्डं चोपानहौ
 च छत्रमानडुहं चर्म सर्वरोहितमिति । एते ऽस्य संभारा उपकृप्ता भवन्ति ।
 स्नानस्य मीमांसा । रोहिण्याः स्नायादित्येकं प्राजापत्यं वा एतन्नक्षत्रम् ।
 तदस्य प्राजापत्य एव नक्षत्रे स्नातं भवति । अथो सर्वान् रोहान् रोहाणी-
 ति । तिष्ये स्नायादित्येकम् । बार्हस्पत्यं वा एतन्नक्षत्रम् । तदस्य बार्हस्पत्य
 एव नक्षत्रे स्नातं भवति । अथो बृहस्पतिप्रसूतो ऽसानीति । उत्तरयोः
 फल्गुन्योः स्नायादित्येकम् । भाग्यं वा एतन्नक्षत्रम् । तदस्य भाग्य एव नक्षत्रे
 स्नातं भवति । अथो भाग्योऽसानीति । हस्ते स्नायादित्येकम् । सावित्रं वा
 एतन्नक्षत्रम् । तदस्य सावित्र एव नक्षत्रे स्नातं भवति । अथो सवितृप्रसूतो
 ऽसानीति । चित्रायाः स्नायादित्येकम् । ऐन्द्रं वा एतन्नक्षत्रम् । तदस्यैन्द्र एव
 नक्षत्रे स्नातं भवति । अथो चित्रो ऽसानीति । विशाखयोः स्नायादित्येकम् ।
 ऐन्द्राग्रं वा एतन्नक्षत्रम् । तदस्यैन्द्राग्र एव नक्षत्रे स्नातं भवति । अथो
 विशाखो ऽसानीति प्रजया पशुभिरिति । एतेषामेकस्मिन्नापूर्यमाणपक्षे

The Avabhṛtha rite takes place as prescribed. One does not chant the Sāman, nor recite the formula, "O divine waters, this is your womb....."² They return without gazing back in order to be concealed from Varuna. On the way they collect fire-sticks with the formula, "Thou art fuel; may we prosper."³ Having returned (the Adhvaryu) puts a fire-stick on the Āhavanīya with the formula, "Thou art a fire-stick, thou art brilliance; do thou grant me brilliance."³ All pray to the Āhavanīya with the verse, "I have followed the waters; may we meet with essence. O Agni, possessing water, I have come; do thou unite me with splendour."³ He (burns sacrificial grass) with the Kusīda verse, and offers flour of parched barley (with the relevant formula),⁴ Having prayed to the relevant deities the sacrificer prays to the sacrificial post.⁴ The Sautrāmaṇī comes to a close.

XVII.39

SAMĀVARTANA¹

One who is going to take a bath after having completed the study of the Veda, procures a bed of grass and a pillow, a barbar, a razor, pieces of wood, a carpet, splinters, teeth-cleanser, hot and cold water, powder of fragrant substances, collyrium, garland, a mirror, a new piece of cloth, a bead of jujube set in gold, thread, two ear-rings, a staff, foot-wear, an umbrella, and the skin of fully red ox. These substances are procured for him. The discussion about the bath : There is a view that one should take bath under the Rohiṇī constellation. This constellation belongs to Prajāpati. He is deemed to have taken the bath under Prajāpati's constellation thinking "May I prosper in all ways." Another view is that one should take bath under the Tīṣya constellation. This belongs to Bṛhaspati. He is thereby deemed to have taken bath under Bṛhaspati's constellation—thinking "May I be impelled by Bṛhaspati." There is a further view that one should take bath under the Uttarā Phalgunī constellation. This constellation brings fortune. He is deemed to have taken bath under a constellation bringing fortune.

There is view that one should take the bath under the Hasta-constellation. This constellation belongs to Savitṛ. He is deemed to have taken bath under the constellation belonging to Savitṛ thinking "May I be impelled by Savitṛ." There is a view that one should take the bath under the Citrā constellation. This constellation belongs to Indra. He is deemed to have taken bath under the constellation

2. cf. BaudhŚS VIII.19-20

3. cf. BaudhŚS V.9.; VIII.20

4. cf. BaudhŚS IV.11

1. Samāvartana which is a domestic rite is laid down in BaudhŚS XVII. 39-44. It is also laid down in the BaudhGS. Evidence of the manuscripts of the BaudhŚS points to the fact that Samāvartana was primarily laid down in the BaudhŚS. cf. Caland, *Baudhāyana Śrautasūtra*, vol. II, preface pp. ii-iii, footnote to p. 316.

पुरादित्यस्योदयाद्व्रजमभि प्रपद्यते नैनमेतदहरादित्यो ऽभितपेत्तदह स्नातानामु
ह वा एष एतत्तेजसा यशसा तपति । अन्तर्लोम्ना चर्मणा व्रजमभिविघ्नन्ति ।
पूर्वार्धमध्ये व्रजस्याग्निमुपसमाधाय संपरिस्तीर्याहरन्त्येतान्संभारान्सकृदेव
सर्वान् । यत्सह सर्वाणि मानुषाणीत्येतस्माद्ब्राह्मणात् । दक्षिणतो ब्राह्मण
उपविशति । उत्तरत उदपात्रं पालाशीं च समिधं निदधाति । अपरेणाग्निमुदी-
चीनप्रतिषेवणामेरकाः साधीवासामास्तीर्य तस्यां प्राङ्मुख उपविशति ।
उत्तरतो नापित उत्तरत उपबर्हणम् । आ मध्यंदिनं भिक्षां दद्यात् । अपीह
गां पचेद्वशा चेदस्य स्यात् । आत्रैतां पालाशीः समिधमाज्येनाक्त्वा
मध्यंदिने ऽभ्यादधाति ॥ ३९ ॥

इमं स्तोममर्हते जातवेदसे रथमिव संमहेमा मनीषया । भद्रा हि नः
प्रमतिरस्य सः सद्यग्रे सख्ये मा रिषामा वयं तव स्वाहेति ।
अथैरकायामुदीचीनशिरा निपद्यते त्रायुषं जमदग्नेः कश्यपस्य
त्रायुषमगस्त्यस्य त्रायुषमृषीणां त्रायुषं यदेवानां त्रायुषं तन्मे अस्तु
त्रायुषमिति । उद्यमानमनुमन्त्रयते शिवा मे भवथ सः स्पृश इति ।
क्षुरमभिमन्त्रयते क्षुरो नामासि स्वधितिस्ते पिता नमस्ते अस्तु मा मा
हिः सीरिति । उप्यमानमनुमन्त्रयते यत्क्षुरेण वर्चयसि वज्रा वपसि
केशश्मश्रु वर्चय मे मुखं मा म आयुः प्रमोषीरिति । श्मश्रूयेवाग्रे वपते
ऽथोपपक्षावथ केशान्यथोपपादमितराण्यङ्गानि । एतस्माद्ध्येषा जरसा
पूर्वं आयुषि प्रयान्ति पूर्वं आयुष्यन्नादा भवन्ति य एवं विद्वांसो लोमानि
वापयन्ते । स यदि लोमानि वापयिष्यमाणः स्यात्केशश्मश्रु वापयित्वा

belonging to Indra thinking "I may be conspicuous." There is a view that one should take the bath under the Viśākhā constellation. This constellation belongs to Indra-Agni. He is deemed to have taken bath under the Viśākhā constellation thinking "May I become branched off with progeny and cattle."

Under one of these constellations, in the bright half of the month, he goes to the cowpen before sunrise. On this day the sun should not shine over him. The sun shines with lustre and glory of him, who takes bath on that day. The cowpen is covered with a skin with its hairy side inside. He enkindles fire in the eastern half of the cowpen, strews it around; all materials are brought here at one attempt. The materials which are related to a human being are to be taken from a brāhmaṇa. That brāhmaṇa sits towards the south. He keeps a pot full of water and a firestick towards the north. To the rear of the fire he spreads the bed of grass with its sewing towards the north together with upper garment, and sits upon it facing eastwards. The barbar to the north; the pillow to the north. One should give him a boon until midday. One should cook the flesh of a cow if one has a barren cow. At midday he should put on fire a firestick of *Butea frondosa* dipped in clarified butter.

XVII.40

With the verse "We fashion this hymn for the worthy Jātavedas from our heart like a chariot. In his meeting we enjoy good protection. O Agni, may we not be injured under thy friendship, "Svāhā."¹ He lies down on the bed of gras with his head towards the north with the formula, "May I enjoy threefold life² of Jamadagni, threefold life of Kaśyapa, threefold life of Agastya and threefold life of other Ṛṣis. May mine be that threefold life which belongs to gods. "The priest follows him being applied water (to the hair) with the formula, "(O waters) do you be auspicious to me at your touch."³ He follows the razor with the formula, "Thou art a *kṣura* by name, knife is thy father, obeisance to thee, do thou not injure me."⁴ He follows (the boy) being shaved with the formula, "Thou shavest hair and beard: thou illuminest (the face) with the shaving razor: illumine my face, do thou not steal my life."⁵ The barbar first shaves the beard, then the armpits, then the hair on the head and the other hair as may be convenient. By following this order they pass early life up to the old age.⁶

1. RV I.94.1

2. VS III.62. Childhood, youth and oldage.

3. The formula is not traced to any other text.

4. Found also in SatGS I.9.10.

5. cf. AV VIII.2.17

6. The text reads: *ṣṣā jarasā*. Caland writes in his foot-note; "Or should we write *ṣṣā' jarasā*? What may be the sense of these words?"

लोमानि संहृत्य नखानि निकृन्तयीत । अथैतानि समुच्चित्य ब्रह्मचारिणे
 प्रयच्छन्नाहेमानि हत्वा दर्भस्तम्बे वोदुम्बरमूले वा निधत्तादिति । तानि स
 तत्र निदधाति । अपरेणाग्निं प्राङ्मुख उपविश्य मेखलां विस्रंसयत इमं
 विष्यामि वरुणस्य पाशमिति । यो ऽस्य तत्र रातेः पुत्रो वान्तेवासी वा
 भवति तस्मै प्रयच्छन्नाहेमां हत्वा न्यग्रोधे वोदुम्बरमूले वा निधत्तादिति ।
 तामु स तत्र निदधातीदमहममुष्यामुष्यायणस्य शुचा पाप्मानमवगूहाम्युत्तरस्य
 द्विषद्भ्य इति । वृकलैः प्रधाव्य दन्तान्विधावयते ऽन्नाद्याय व्यपोहध्वं भगो
 राजायमागमत् । स मे मुखं प्रसर्पतु वर्चसे च भगाय चेति । उभयीरपः
 संनिषिञ्चति । उष्णासु शीता आनयति दैवमानुषस्य व्यावृत्त्या इति ।
 तासामञ्जलिनोपहृत्याभिषिञ्चत्यापो हि ष्ठा मयोभुव इति तिसृभिर्हिरण्यवर्णाः
 शुचयः पावका इति तिसृभिः । षोढाविहितो वै पुरुष इत्येतस्माद्ब्राह्मणात् ।
 अथैतस्य सर्वसुरभिपिष्टः समुदायुत्य त्रिः प्रसिञ्चति ॥ ४० ॥

नमः शाकजञ्जभाभ्यां नमस्ताभ्यो देवताभ्यो या अभिग्राहिणीरिति ।
 अनुलिम्पते ऽप्सरासु च यो गन्धो गन्धर्वेषु च यद्यशः । दिव्यो यो मानुषो
 गन्धः स मामाविशत्विहेति । अथाहतं परिधत्ते स्वा मा तनूराविश शिवा
 मा तनूराविशेति । एवमेवोत्तरासङ्ग्यम् । एवमेवात ऊर्ध्वम् । अथैतं बादरं
 मणिः सुवर्णोपधानः सूत्रे प्रोत्य दर्व्यामाधाय दर्विदण्डे सूत्रेण पर्यस्य
 जुहोतीयमोषधे त्रायमाणा सहमाना सहस्वती । सा मा करोतु सोमवर्चसः
 सूर्यवर्चसं ब्रह्मवर्चस्विनमन्नादं करोतु स्वाहेति । अथैनमुदपात्रे
 ऽनुपरिप्लावयति विश्वा उत त्वया वयं धारा उदन्या इव । अतिगाहेमहि द्विष

They become food-eaters in early life who, knowing this, cause the hair on the body to be shaved. If he is going to get his hair on the body shaved, he should first get his beard and hair on the head shaved, then get his hair on the body shaved⁷ and then get his nails pared.

Having collected all the hair (the barbar) while handing over to the Brahmacārin, says to him, "carry these and place them at the roots of a stump of Darbha-grass or at the root of *Ficus glomerata*." He places them there. He sits to the rear of the fire facing eastwards and loosening the girdle with the verse, "I loosen this (girdle) the bond of Varuṇa...."⁸ Handing over to one who is the son of a wealthy person or his friend, he says, "Carry this and place at the bottom of *Ficus Indica* or *Ficus glomerata*." He places it there with the formula, "Here I bury this evil together with the grief of N.N., son of N.N. for the enemies of the future generation." Having driven it away with barks he washes his teeth with the verse, "Do you drive it away for food; this royal fortune has come. May he promote my happiness for power and fortune." (The priest) sprinkles together both kinds of water; he pours the cold water into the hot water for the separation of the divine and the terrestrial. Having dipped the joined palms into it he sprinkles with the three verses beginning with "You are healing waters...."⁹ and with the three verses beginning with "The gold-coloured, shining, purifying...."¹⁰ Man is constituted of six constituents—this is the Brāhmaṇa. He mixes together the powder of all fragrant substances and sprinkles him with it three times.

XVII.41

With the formula, "Obeisance to Śāka and Jañjabha; obeisance to those deities which seize (a person)." (The boy) applies all over with the verse, "May the smell which exists among the Apsarases, the glory which exists among the Gandharvas, the smell which is divine and terrestrial enter into me." He wears a new garment with the formula, "Do thou occupy my own body, do thou occupy my auspicious body." Similarly the upper garment. Hereafter (he should wear the clothes) similarly. He passes the thread into the bead of jujube set in gold, keeps it into the ladle, suspends the thread around the handle of the ladle and makes the offering with verse, "This plant protecting, intruding, powerful—may it equip me with the valour of Soma, of Sūrya, and of spiritual power and eater of food, svāhā." He then moves it around to the waterpot with the formula "May we pass beyond the enemies

7. Instead of *saṁhṛtya*, the causal gerund *saṁhārya* was expected.

8. cf. TS I.1.10.2. Several formulas are common to other Gṛhya texts.

9. TS IV.1.5.1; BaudhŚS X.5

10. TS V.6.1.1; BaudhŚS X.29

इति । अपाशो ऽसीत्युक्त्वाक्षण्या परिहरति वध्यः हि प्रत्यञ्चं प्रतिमुञ्चन्ति
 व्यावृत्त्या इत्येतस्माद्ब्राह्मणात् । अथैतौ प्रवर्तौ सूत्रे प्रोक्त्य दर्व्यामाधाय
 दर्विदण्डे सूत्रेण पर्यस्य जुहोत्यायुष्यं वर्चस्यः सुवीर्यः रायस्पोषमौद्भिद्यम् ।
 इदं हिरण्यं वर्चसे जैत्र्यायाविशतादिमः रयिः स्वाहेति । द्वितीयां जुहोति
 शुनिमिवाहः हिरण्यस्य पितुरिव नामाग्रभैषम् । तन्मा करोतु सोमवर्चसः
 सूर्यवर्चसं ब्रह्मवर्चस्विनमन्नादं करोतु स्वाहेति । तृतीयां जुहोत्युच्चैर्वाजि
 पृतनासहः सभासाहं धनंजयम् । सर्वाः समृद्धीर्ऋद्धयो हिरण्ये याः
 समाहिताः स्वाहेति । चतुर्थीं जुहोति विराजं च स्वराजं चाभिष्टिर्या च नो
 गृहे । लक्ष्मी राष्ट्रस्य या मुखे तया मा सः सृजामसि स्वाहेति । पञ्चमीं
 जुहोति यशो मा कुरु ब्राह्मणेषु यशो राजसु मा कुरु । यशो विश्वेषु
 शूद्रेष्वहमस्मि यशस्तव स्वाहेति । अथैनावुदपात्रे ऽनुपरिप्लावयति विश्वा
 उत त्वया वयमित्येतया । तयोरन्यतरमादाय दक्षिणे कर्ण आबध्नीत
 आयुष्यं वर्चस्यमित्येताभिः पञ्चभिः । अथैनमनुपरिवर्तयत ऋतुभिस्त्वार्तवैः
 संवत्सरस्य धायसा तैस्त्वा सहानुकरोमीति । एवमेवोत्तरं प्रवर्तमाबध्नीते ।
 अथ स्रजं प्रतिमुञ्चते ॥ ४१ ॥

शुभिके शिर आरोह शोभयन्ती मुखं मम । मुखः हि मम शोभय
 भूयांसं च भगं कुरु ॥ यां त्वा जहार जमदग्निः श्रद्धायै कामायान्यै । तां
 त्वेमां प्रतिमुञ्चे ऽहं वर्चसे च भगाय चेति । त्रैककुदेनाञ्जनेनाङ्गे यदाञ्जनं
 त्रैककुदं जातः हिमवत उपरि । तेन वामाञ्जे मयि पर्वतवर्चसमस्त्विति ।
 आदर्शे परिपश्यते यन्मे मनः परागतमादर्शे परिपश्यतः । इदं तन्मयि
 पश्याम्यायुष्यं वर्चस्यं मे अस्त्विति । अथोपानहावुपमुञ्चते द्यौरसीति

like all water-streams through thee.¹” Having said, “Thou art bondless,” he carries it across in consideration of the Brāhmaṇa that one to be killed is released towards the west for the sake of separation. He passes each of the two ear-rings through the thread, puts into the ladle, suspends the thread on the handle of the ladle and makes the offering with verse, “May this gold granting life and splendour and prosperity, coming out of the earth enter into this precious metal for victory, svāhā.”² He makes a second offering with the verse, “I have uttered the name of gold as food like Śuni. May it render me as possessing the splendour of Soma, Sūrya and spiritual power and eater of food, svāhā.”³ He makes the third offering with the verse, “The gold is highly strong, attacking the armies, commanding the assembly and winning wealth. All prosperities are deposited in gold, svādā.”⁴ He makes the fourth offering with the verse, “I mix with myself the Virāj, the Svarāj, the protection which we have in our house and the prosperity which is in the midst of people svāhā.”⁵ He makes the fifth offering with the verse, “Make me successful among the brāhmaṇa, make me successful among the ruling class, successful among the Viś and Śūdra; I may be successful through thee svāhā.”⁶

He moves them around in the water-pot with the verse, “May we pass beyond....”⁷ He takes one of them and ties on the right ear with the five verses beginning with “May the gold granting life....”⁷ He turns it around with the verse, “I turn thee together with the seasons, with those belonging to the seasons and the sucking of the year.”⁸ Similarly he ties the left ear-ring. Then he suspends the garland.

XVII.42

With the two verses; “O garland, do thou ascend my head adorning my face. Do thou decorate my face; promote my fortune.—I suspend for splendour and fortune thee whom Jamadagni carried for faith and desire.” He puts into his eayes the collyrium from Trikakud with the verse, “The collyrium of Trikakud which is born of the Himalayas, with that I anoint (my eyes); may it grant me the splendour of the mountain.” He looks into the mirror with the verse, “My mind which has gone astray while I am looking into the mirror, I recall within me; may it grant me long

1. RV II.7.3
2. RVKhila IV.6.1; VS XXXIV.50 read *mām* instead of *imam rayim*.
3. Partly agrees with RVKhila IV.6.3.
4. RVKhila IV.6.2 reads *ṛtanāsāt* instead of *ṛtanāsaham*.
5. cf. RVKhila IV.6.4
6. cf. RVKhila IV.6.10
7. laid down in 83-87 above.
8. cf. AV V.28.13

दक्षिणे पादे पृथिव्यसीत्युत्तरे । अथ दण्डमादत्ते सखा मा गोपायेति । छत्रमादत्ते दिव्यो ऽसि सुपर्णो अन्तरिक्षान्मा पाहीति । सो ऽत्रैवास्त आ नक्षत्राणामुदयात् । अथोदितेषु नक्षत्रेषूपनिष्क्रम्य दिश उपतिष्ठते देवीः षडुर्वीरुरुणः कृणोत विश्वे देवास इह वीरयध्वमिति । मा हास्महि प्रजया मा तनूभिरिति नक्षत्राणि । मा रधाम द्विषते सोम राजन्निति चन्द्रमसम् । समुपस्थाय यत्रयत्र कामयते तदेतीति । एतत्समावर्तनम् ॥ ४२ ॥ द्वादशः ॥

अथेतरत् । तूष्णीमेव तीर्थे स्नात्वोदेति । अथ यदि रथं लभते रथंतरमसीति दक्षिणं चक्रमभिमृशति बृहदसीत्युत्तरं वामदेव्यमसीति मध्यम् । अथ रथं प्रवर्तमानमनुमन्त्रयते ऽयं वामश्विना रथो मा दुःखे मा सुखे रिषदिति । अथ यदि शमरथं करिष्यन्भवत्यप उपस्पृश्येमामभिमृशतीह धृतिरिह विधृतिरिह रन्तिरिह रमतिरिह रमतामिति । अथास्मा आचार्यः कूर्चमाहारयति । तं प्रदक्षिणं पर्यस्योदगावृत्त उपविशति पुरस्ताद्वैनं प्रत्यञ्चमुपोहते राष्ट्रभृदस्याचार्यासन्दी मा त्वद्योषमिति । अथास्मा उदकमाहारयति । तेनास्य पादौ प्रक्षालयति । अवेनेकुः पाणी संमृशति मयि महो मयि भगो मयि भर्गो मयि यश इति । अप उपस्पृश्य मयीन्द्रियं वीर्यमित्युरः प्रत्यात्मानं प्रत्यभिमृशते । अथास्मा अन्यदाहारयति । तत्प्रतिगृह्णात्या म आगन्वर्चसा यशसा सःसृज पयसा तेजसा च तं मा प्रियं प्रजानां कुर्वधिपतिं पशूनामिति ब्राह्मणः । प्रियं पशूनां कुर्वधिपतिं प्रजानामिति राजन्यः । तदुपस्पृश्य प्राक् सेक्तवा इत्याह । मधुपर्कं प्रोक्तमभिमन्त्रयते स मावतु स मा पातु स मा जुषतामिति । उभाभ्यां हस्ताभ्यां प्रतिगृह्णाति ॥ ४३ ॥

आ म आगन्वर्चसा यशसा सःसृज पयसा तेजसा च तं मा प्रियं प्रजानां कुर्वधिपतिं पशूनामिति ब्राह्मणः । प्रियं पशूनां कुर्वधिपतिं

life and splendour." He then wears the footwear with the formula, "Thou art heaven" in the right foot, and "Thou art earth" on the left one. He takes up the staff with the formula, "Do thou, my companion, guard me." He takes up the umbrella with the formula, "Thou art the divine eagle; do thou guard me in the midregion." He stays here until the stars rise. As soon as the stars rise, he goes out and prays to the quarters with the verse, "O six Urvī goddesses, do you make us wide. O Viśve Devas, do you do brave deeds."¹ To the stars with "May we not be departed from offspring nor from our bodies;"² to the moon with "O king Soma, may we not exert for the enemy."¹ After having prayed together, he may move according to will. This is the Samāvartana rite.

XVII.43

Now the other rites. He takes a bath in holy water and comes up. If he gets a chariot he touches its right wheel with the formula, "Thou art Rathantara;" the left one with "Thou art Bṛhat;" the middle part with "Thou art Vāmadevyā." He follows the chariot while it is moving, with the formula, "May this your chariot, O Āsvins, be not injured due to bad or good hole in the nave." If he went to halt the chariot, he touches waters and touches the earth with the formula, "Here is support; here is separation; here is joy, here is delight; may it rest here."² The teacher arranges a bunch of darbha grass to be offered to him. Having spread it around by the right, he sits upon it turning towards the north. Or he turns it from east to west with the formula, "Thou art supporting the kingdom, the stool of the teacher; may I not depart from thee," Water is procured for him. One washes his feet with it. He touches the palms of one who is washing with the formula, "Power in me, fortune in me, splendour in me, glory in me." Having touched water, he touches his bosom with "May strength and valour be in me." One causes other things to be brought to him. He receives them with the formula, "They have come to me; do thou unite me with splendour, glory milk and lustre. Do thou make me dear to the progeny and lord of cattle," if he is a brāhmaṇa; "...dear to cattle and lord of progeny" if he is a Rājanya. Having touched it, he says, "In order to sprinkle beforehand." He recites over the Madhuparka which is announced, the formula, "May it help me, may it guard me, may it be agreeable to me." He receives it with both the hands.

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With the formula, "It has come to me; do thou unite me with splendour, glory, milk and lustre; do thou make me dear to the offspring and lord of cattle" if he is a

1. TS IV.7.14.2

2. TS VII.1.12.1

प्रजानामिति राजन्यः । तस्मिंश्चेत्किंचिदापतितः स्यात्तदङ्गुष्ठेन च महानाम्न्या चोपसंगृह्येमां दिशं निरस्यति नेष्टाविद्धं कृन्तामि या ते घोरा तनूस्तया तमाविश यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इति । अथाप उपस्पृश्य समुदायुत्य त्रिः प्राश्नाति प्राण इदं ते बलिः हरामि श्रेष्ठं माधिपतिं कुर्विति । सोमो ऽसि सोमपं मा कुर्विति द्वितीयम् । अन्नमस्यन्नादं मा कुर्विति तृतीयम् । त्रिः पीत्वोच्छिष्टं ददाति । यमात्मनः श्रेयाः समिच्छेत्तस्मै शेषं दद्यात् । उपनीतां गामनुमन्त्रयते जहि मे पाप्मानमुपनेतुश्चेति । तां कुर्वन्ति वोत्सृजन्ति वा । स यदि करिष्यन्भवति कुरुतेत्याह । अथ यद्युत्सृक्ष्यन्भवति तामनुमन्त्रयते गौर्धेनुर्भव्या माता रुद्राणां दुहिता वसूनाः स्वसादित्यानाममृतस्य नाभिः । प्र णु वोचं चिकितुषे जनाय मा गामनागामदितिं वधिष्ट ॥ पिबतूदकं तृणान्यत्वोमुत्सृजतेति । अथास्मा ओदनमाहारयति । तमश्नाति ब्रह्म त्वाश्नातु ब्रह्म त्वाश्नात्विति । तच्चतुष्टयो ऽर्घ्यो दधि मधु घृतमाप इति । पञ्चतय इत्येके दधि पयो मधु घृतमाप इति ॥ ४४ ॥ त्रयोदशः ॥

ब्राह्मणो ह सोमार्थः शुक्लेन पिङ्गाक्षेण मूर्धभिन्नेन विस्रवता पथि समाजगाम । तः होवाच कथा विद्यां भगवन्तमिति । सोमो राजास्मीति हैनं प्रत्युवाच । तं मा कदध्वर्युरनैष्ट्ययनविदभ्यसौषीत् । यत्रो मा

brāhmaṇa, "...dear to cattle and lord of cattle" if he is a Rājanya. If something has fallen into it, he takes hold of it with his thumb and forefinger (of his right hand) and throws away towards the south-west with the formula, "I cut that which is clasped by a disagreeable object; with thy body which is fierce do thou enter him who hates us and whom we hate." Having touched water and having mixed it together, he partakes of it three times with the formula, "O Prāṇa, I bring this food for thee; do thou make me a great lord;" for the second time with the formula, "Thou art Soma; make me a Soma-drinker;" for the third time with the formula, "Thou art food, make me food-eater." Having drunk three times, he gives over the remnant. He gives over the remnant to one whom he desires to be better. He recites over the cow brought to him the formula, "Do thou kill the evil of myself and of the giver." The cow is immolated or is released. If he desires her to be immolated, he says "Do you immolate." If he is going to release her, he recites over her the verse, "The cow which is to be a milch-cow is the mother of the Rudras, daughter of the Vasus, sister of the Ādityas, and navel of immortality. I have spoken to the learned men, "Do you not kill the innocent cow, the Aditi.¹ Let her drink water and eat grass; Ay, release her." Cooked rice is brought to him. He consumes it with the formula, "May brāhmaṇa consume thee, may brāhmaṇa consume thee." The Arghya comprises curds, honey, ghee and water. Some say it consists of five substances : curds, milk, honey, ghee and water.

XVII. 45

NAIṢṬYAYANAS

A brāhmaṇa who was in search of Soma met on the way with a person who was white, brown-eyed, with broken head and oozing. He said to him, "As whom shall I know your honour ? "I am king Soma." He replied, "A bad Adhvaryu not knowing Naiṣṭyayanas pressed me. Because a bad Adhvaryu not aware of Naiṣṭyayanas pressed me, therefore I began oozing there. Such and such brāhmaṇa knows Naiṣṭyayanas. I shall meet him. He will reinstate my complexion. "When they go out for Avabhṛtha, they sprinkle on the residue of Soma by means of a twig of *Ficus glomerata* or *Butea frondosa* or a spoon not smeared with clarified butter, curds or milk mixed with honey reciting the Naiṣṭyayana verses. They sprinkle on the residue with the Anuvāka :

- (i) "O king Soma, do thou join and promote with clarified butter those thy limbs—thy firm joints, which were crushed by the stone. May we subsequently be sinless and live safely.
- (ii) What of thee the pressing stone, moved by the arm, has caused to fall—what of thee the men, with the right hand, have milked out.—Let that swell again for thee; let that grow firm again for thee, O God Soma.

कदध्वर्युरनैष्ट्ययनविदभिषुणोतीत्थमहं तत्र विस्रवाणि । असावसौ
 ब्राह्मणो नैष्ट्ययनानि वेद तं गमिष्यामि स म इमान्वर्णान्संरोपयिष्यतीति।
 ते यत्रावभृथमवयन्ति तदौदुम्बर्या शाखया पलाशशाखया वा सुवेण
 वानाज्यलिप्तेन दध्ना पयसा वा मधुमिश्रेण नैष्ट्ययनैर्ऋजीषमभिजुह्वति ।

- (iii) If they have torn up thy skin and if they have torn up thy womb - expelled from thy resting-place, thou art longing for it, let that be hidden to us by thee O Soma. May intimate union with thee in the highest heaven be ours.
- (iv) Having united with milk, he has abandoned his body. Each time his colour becomes different. To this feast we have been invited by thee. Give us a share in thy many-coloured abode.
- (v) May Soma be looking at men and listening to them. Desiring songs of praise, may he not abandon us. Harmless, strengthening his bodily forms, may he bring to us his beautiful appearance as soon as he is born.
- (vi) The ladles are pouring clarified butter on thee strengthening thy dear limbs. To thee O Soma, homage and the *Vaṣaṭ*-utterance. Do thou O king, give me consent for the good deed.
- (vii) Do thou unite,¹ king Soma, with the exhaling and inhaling with sight and hearing. What of thee has been damaged, may that be a cause of happiness to thee. Do thou recognise us at the junction of the paths.
- (viii) Do you recognise this (sacrificer) O gods, in the highest firmament. Do you, mighty ones² who are present here, know the shape of this one. When he comes along the paths which are the paths of the gods, do you reveal to him what has been offered and what has been bestowed (by him).
- (ix) Unhurt, O king, free from disease, do thou go (to thy abode). Homage to thee, to thy rapidly moving radiance. Ascend the heavenly vault along with the sacrificer. Go to the sun in the highest firmament.
- (x) God Savitr is honoured by us now—he who is to be praised by men at this time of the day - he who distributes treasures to the descendants of Manu so that he would bestow on us beat riches.
- (xi) Come and protect us here O Mitra-Varuṇa. Think of us here, O friends. May the weapon of the Ādityas, the terrible hundred-barbed poisonous missile avoid us.
- (xii) Swell up; may thy manly power concentrate from all sides O Soma. Do thou be in (the centre of) the gathering place of the powers.
- (xiii) May thy saps unite; may thy powers unite; may thy manly powers overcoming the foes unite. Swelling for immortality O Soma, do thou place in the heaven thy highest glories.³

1. Dumont has suggested the emendation *sam u cakṣuṣā* instead of *śam u cakṣuṣā*.

2. The text has *vrkāḥ* (wolves) which does not suit as an adjective of the gods. Dumont has therefore suggested the reading *vrṣṇyāḥ*. An identical verse which has occurred in TS V.7.7.1 has *devāḥ* in place of *vrkāḥ*.

3. TBr III.7.13; P. E. Dumont, "Taittirīya Brāhmaṇa III.7.7-10; 12-14." *Proceedings of the American Philosophical Society*, Vol. 107, No.3, October 1963, pp. 457-458.

यत्ते ग्राव्णा चिच्छिदुः सोम राजन्नित्येतेनानुवाकेनाभिर्गीर्भिर्यदतो न
ऊनमित्येतया च चतुर्दशभिर्ऋजीषमभिजुह्वति । ते यत्रावभृथः
संस्थित्येयुस्तान्ब्रूयाद्ये नु राजस्त्वचं भित्वा क्रूरं कृत्वेह ग्रावभिः
॥ ४५ ॥

अशमयित्वा नैष्ट्ययनैर्यन्त्येवैवं कृतागसः । ये सोममसंस्थाप्यापः
संसाद्य सोमिनः । संस्थितो न इत्यायन्त्यमुत्रैनाहिनस्ति सः ।
असिशूलैरुत्तुदन्ति यमस्य प्रतिषादने । यो ऽशमयित्वा नैष्ट्ययनैरथ
नाकमधिरोहति ॥ वायुर्भूत्वा पवते त्रिदिवं नाकमुत्तमम् । यः शमयित्वा
नैष्ट्ययनैरथ नाकमधिरोहति । अध्वर्योर्यजमानस्य प्रतिप्रस्थातुरग्रीधः ।
ब्रह्मणो होतुरुद्रातू राजैषां लोकमादत्ते न चाहौषुश्चतुर्दश । ये चतुर्दश
जुह्वति दध्न एताः सुवाहुतीः । नैषां राजा लोकमादत्ते न प्रजां नोत वाजि-
नम् । आप्याययन्तो राजानं ग्रावभिः क्रूरमृत्विजः । पयसा शमयन्तो ऽस्य
जुहुतैव चतुर्दशेति ॥ ४६ ॥ चतुर्दशः ॥

अथ वै भवति ब्रह्मवादिनो वदन्ति स त्वै दर्शपूर्णमासौ यजेत य एनौ
सेन्द्रौ यजेतेति । वैमृधः पूर्णमासे ऽनुनिर्वाप्यो भवति तेन पूर्णमासः
सेन्द्रः । ऐन्द्रं दध्यमावास्यायां तेनामावास्या सेन्द्रेति । केनो स्विदनीजानस्य
सेन्द्रौ भवत इति । ऐन्द्राग्नेन पुरोडाशेनेत्येव ब्रूयादिति । अथ वै भवति देवा
वै यद्यज्ञे ऽकुर्वत तदसुरा अकुर्वत । ते देवा एतामिष्टिमपश्यन्नाग्रावैष्ण-

He sprinkles with the thirteen verses in this Anuvāk, and the following verse, in all with fourteen verses, "(O Indra) possessing brown steeds, being promoted with these our utterances do thou fill up what is deficient with us. May we be enjoying ample wealth when thou breakest the big clouds for the good of thy worshippers."⁴ When they are commencing the Avabhṛtha rite, he should address them with the following verses : "Those who bruise the skin of king Soma by hammering him with stones.

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and depart bearing the evil without pacifying it with Naiṣṭyayana formulas, who after having offered Soma, and reaching the waters do not conclude the Soma-offering and return saying that we have concluded the Soma-offering, the Soma injures them in the yonder world. One who ascends the heaven without pacifying the Soma with the Naiṣṭyayana-offerings—him (Yama's messengers) prick with swords and stakes in Yama's abode. One who having pacified Soma with Naiṣṭyayana offerings ascends the heaven flows towards the third and the highest heaven in the form of wind. King Soma deprives the Adhvaryu, the sacrificer, the Pratiprasthātr, the Agnidh, the Brahman, the Hotṛ and Udgātṛ of the (heavenly) world if they do not make fourteen offerings. Those who offer fourteen spoonfuls of curds, the king Soma does not deprive them of the yonder world nor of their progeny nor their power. O priests, treating cruelly king Soma with stones, do you pacify him with milk and offer fourteen offerings."¹

XVII.47

OPTIONAL DARŚA-PŪRNAMĀSA SACRIFICES

It is indeed said, "He indeed performs the Full-moon and New-moon sacrifices who offers them together with an offering to Indra. The cake to be offered to Viṃṛdh Indra is to be offered immediately following the Full-moon sacrifice. Thereby the full-moon offering becomes characterised by Indra. In the New-moon sacrifice curds is to be offered to Indra. Thereby the new-moon offering becomes characterised by Indra."¹ By which sacrifice do the two sacrifice of one who has not performed Soma sacrifice become characterised by Indra ? By offering the cake to Indra-Agni, one should say. It is indeed said, "What the gods did in the sacrifice, the

4. TS III.7.11.4

1. VādhŚS VII.21.2 mentions the Naiṣṭyayana offerings to Soma at the Avabhṛtha.

1. TS II.5.4.1

वमेकादशकपालः सरस्वत्यै चरुः सरस्वते चरुम् । तां पौर्णमासः
 सःस्थाप्यानुनिरवपन् । ततो देवा अभवन्परासुराः । यो भ्रातृव्यवान्स्यात्स
 पौर्णमासः सःस्थाप्यैतामिष्टिमनुनिर्वपेत् । पौर्णमासेनैव वज्रं भ्रातृव्याय
 प्रहत्याग्रावैष्णवेन देवताश्च यज्ञं च भ्रातृव्यस्य वृद्धं इति ब्राह्मणम् । स एष
 भ्रातृव्यवतो यथाकामप्रयोगः । मिथुनान्पशून्सारस्वताभ्याम् ।
 यावदेवास्यास्ति तत्सर्वं वृद्धं इति ब्राह्मणम् । अथ वै भवति ॥ ४७ ॥

पौर्णमासीमेव यजेत भ्रातृव्यवान्नामावास्यामिति । स पौर्णमासीं
 पौर्णमासीमेव यजेत भ्रातृव्यवान्नामावास्याम् । हत्वा भ्रातृव्यं नाप्याययतीति
 ब्राह्मणम् । तदेतत्स्तरणावगधं वापरोध्यावगधं वेति । अथ वै भवति
 साकंप्रस्थायीयेन यजेत पशुकाम इति । एतयेष्ट्या यक्ष्यमाण उपकल्पयत
 औदुम्बरं महत्पात्रं प्रभूतमाज्यमिति । अथ देवस्य त्वा सवितुः प्रसव इति
 प्रतिपदं कृत्वाग्नेयमष्टाकपालं निर्वपत्यैन्द्रमेकादशकपालमैन्द्रः सांनाय्यम्
 प्रसिद्धमाग्नेयेन चरित्वाथेतरयोर्हविषोरौदुम्बरे महति पात्रे सम-
 वद्यन्नाहेन्द्रायानुब्रूहीति महेन्द्रायेति वा यदि महेन्द्रयाजी भवति । महता
 पूर्णः होतव्यमिति । अत्याक्रम्याश्राव्याहेन्द्रं यजेति महेन्द्रमिति वा यदि
 महेन्द्रयाजी भवति । वषट्कृते सहैव पात्रेण जुहोति । तृप्त एवैनमिन्द्रः
 प्रजया पशुभिस्तर्पयतीति ब्राह्मणम् । अथ वै भवति दारुपात्रेण जुहोति ।
 न हि मृन्मयमाहुतिमानशे । औदुम्बरं भवत्यूर्वा उदुम्बर ऊर्क् पशवः ।
 ऊर्जैवास्मा ऊर्जं पशून्वरुद्ध इति ब्राह्मणम् । तदेतल्लभ्यावगधं वा
 निर्वेदावगधं वेति । अथ वै भवति ॥ ४८ ॥

Asuras also did. The gods perceived this Iṣṭi : a cake on eleven potsherds to Agni-Viṣṇu, cooked rice to Sarasvatī, and cooked rice to Sarasvant. Having concluded the Full-moon sacrifice they performed this Iṣṭi. The gods thereby prospered, the Asuras were defeated. One who has an enemy should, having performed the Full-moon sacrifice, perform this Iṣṭi. Having thrown thunderbolt at the enemy by means of the Full-moon sacrifice, he appropriates the gods and sacrifice of the enemy by offering the sacrifice to Agni-Viṣṇu.” So says the Brāhmaṇa.² One having an enemy may perform this sacrifice if he wills. He offers a couple of animals to Sarasvatī and Sarasvant. “He appropriates whatever the latter possesses.” So says the Brāhmaṇa³. It is indeed said.

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“One who has an enemy should perform only the Full-moon sacrifice, not the New-moon sacrifice.” One having enemy should perform only the Full-moon sacrifice, not the New-moon sacrifice. “He kills the enemy, does not swell him.” So says the Brāhmaṇa.¹ This (offering) leads to his slaying or prohibition.² It is indeed said, “One desiring cattle should perform the Sākamprasthāyīya sacrifice.”¹ One who is going to perform this Iṣṭi procures a big pot made of *Ficus glomerata* and ample clarified butter. Reciting each time the formula beginning with “In the impulse god Savitr....” he pours out paddy for a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra and Sāmnāyā to Indra. Having offered the cake to Agni in the prescribed manner, while taking portions of the remaining two oblations in the big pot of *Ficus glomerata*, he says (to the Hotṛ), “Do you recite the puronuvākya for Indra” or “for Mahendra” if the sacrificer is offering to Mahendra. “The full oblation filled in the big pot should be offered.”¹ Having crossed the altar and having made to announce, he should say (to the Hotṛ). “Do you recite the yājyā for Indra” or “for Mahendra” if the sacrificer is offering to Mahendra. At the Vasaṭ-utterance he makes the offering together with the pot. “Indra, satisfied thereby, gratifies him the gift with of offspring and cattle.” So says the Brāhmaṇa.¹ It is indeed said, “He makes the offering with the wooden pot. An earthen pot is not capable of holding the oblation. (The pot) is made of *Ficus glomerata*. Strength indeed is *Ficus glomerata*. Strength are the cattle. Through strength he obtains strength i.e. the cattle for him (the sacrificer).” So says the Brāhmaṇa.³ This offering leads to the attainment of or indifference towards the thing to be achieved. It is indeed said :

2. TS II.5.4.1-2

3. TS II.5.4.2

1. TS II.5.4.3

2. The text reads *tad etat staraṇāvagadham vāparodhyāvagadham ve'ti*.

3. TS II.5.4.4

नागतश्रीर्महेन्द्रं यजेत । त्रयो वै गतश्रियः शुश्रुवान्ग्रामणी राजन्यस्तेषां
महेन्द्रो देवतेति । स यो ऽन्य एतेभ्यो महेन्द्रमियक्ष्येत स संवत्सरमिन्द्रमिष्टाग्रये
व्रतपतये पुरोडाशमष्टाकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ
यामावास्यागच्छति तस्यां महेन्द्रं यजते । सो ऽत ऊर्ध्वं महेन्द्रयाज्येव
भवति । अथ वै भवति संवत्सरमिन्द्रं यजेत संवत्सरः हि व्रतं नाति ।
स्वैवैनं देवतेज्यमाना भूत्या इन्द्रे वसीयान्भवतीति ब्राह्मणम् । अथ वै
भवति संवत्सरस्य परस्तादग्रये व्रतपतये पुरोडाशमष्टाकपालं निर्वपेत् ।
संवत्सरमेवैनं वृत्रं जघ्निवाऽसमग्रिर्व्रतपतिर्व्रतमालम्भयति । ततो ऽधि
कामं यजेतेति ब्राह्मणम् । अथ वै भवति ॥ ४९ ॥

नासोमयाजी संनयेत् । अनागतं वा एतस्य पयो यो ऽसोमयाजी ।
यदसोमयाजी संनयेत्परिमोष एव सो ऽनृतं करोति । अथो परैव सिच्यते ।
सोमयाज्येव संनयेत् । पयो वै सोमः पयः सांनाय्यम् । पयसैव पय
आत्मन्धत्त इति ब्राह्मणम् । अथ वै भवति वि वा एतं प्रजया पशुभिरर्धयति
वर्धयत्यस्य भ्रातृव्यं यस्य हविर्निरुप्तं पुरस्ताच्चन्द्रमा अभ्युदेति । त्रेधा
तण्डुलान्विभजेद्ये मध्यमाः स्युस्तानग्रये दात्रे पुरोडाशमष्टाकपालं कुर्यात् ।
ये स्थविष्ठास्तानिन्द्राय प्रदात्रे दधःश्चरुम् । ये ऽणिष्ठास्तान्विष्णवे
शिपिविष्टाय शृते चरुमिति । तस्या एता भवन्त्यग्रे दा दाशुषे रयिं दा नो
अग्रे प्रदातारः हवामहे प्रदाता वज्री प्र तत्ते अद्य किमिस्ते विष्णो परिचक्ष्यं
भूदितीन्वीजानस्य । अथानीजानस्य व्यापन्नयैव पूर्वया यजते
ऽव्यापन्नयोत्तरया । न द्वे यजेत । यत्पूर्वया संप्रति यजेतोत्तरया छम्बट्

XVII.49

"One who is not rich should not offer to Mahendra. The three are rich : The learned, leader of a village and a Rājanya. Mahendra is their deity."³ One of these who desires to offer to Mahendra, should offer to Indra for a year and then offer a cake on eight potsherds to Vratapati Agni. The Iṣṭi is concluded in the prescribed manner. On the new-moon day which comes subsequently, he offers to Mahendra. Hereafter he continues to offer to Mahendra. It is indeed said, "One should offer to Indra for a year. The vow does not cross a year. The deity (Mahendra) itself whom offering is being made enlightens him for welfare. He thereby prospers." So says the Brāhmaṇa.³ It is indeed said, "After a year one should offer a cake on eight potsherds to Vratapati Agni. Vratapati Agni makes him who has dispelled the evil for a year adopt the (new) vow (of offering to Mahendra). Thereafter he may offer (to Indra or to Mahendra) according to his will." So says the Brāhmaṇa.³ It is indeed said:

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"One who has not performed a Soma-sacrifice should not after Sāmnāyā. The milk of one who is not a Soma-offerer does not reach (the god). It would indeed amount to stealing if one who has not performed a Soma-sacrifice offers Sāmnāyā. He violates the order. His oblation is offered astray. (Therefore) one who has performed a Soma-sacrifice should alone offer Sāmnāyā. Soma indeed is milk; Sāmnāyā is milk. By means of milk he holds milk within." So says the Brāhmaṇa.¹

It is indeed said, "The moon which rises in the east after the oblation-material has been poured out, deprives (the sacrificer) of offspring and cattle. One should divide the rice-grains in three parts. He should prepare a cake on eight potsherds to Dātṛ Agni out of the rice-grains which are of middle size; he should prepare cooked rice in curds for Pradātṛ Indra out of those which are of big size; he should prepare cooked rice in hot milk for Śipiviṣṭa Viṣṇu out of those rice-grains which are of small size. These are the puronuvākya-yājyā in this Iṣṭi : *agne dā dāṣuṣe rayim*² and *dā no agne....*² *pradātāraṁ havāmahe...*³ and *pradātā vajr....*³ *pra tat te adya...* and *kimitte viṣṇu paricakīyam bhūt....*⁴ These for one who has performed a Soma-sacrifice. Now for one who has not performed a Soma-sacrifice. He should first perform the violated Iṣṭi; next day he should perform the unviolated (i.e. fresh) Iṣṭi."

1. TS II.5.5.1
2. TS II.2.12.6
3. TS I.7.13.4
4. TS II.2.12.5

कुर्यात् । यदुत्तरया संप्रति यजेत पूर्वया छम्बद् कुर्यान्नेष्टिर्भवति न यज्ञः । तदनु द्वीतमुख्यपगल्भो जायते । एकामेव यजेत प्रगल्भो ऽस्य जायते । अनादृत्य तद्द्वे एव यजेत यज्ञमुखमेव पूर्वयालभते । यजत उत्तरया । देवता एव पूर्वयावरुद्ध इन्द्रियमुत्तरया । देवलोकमेव पूर्वयाभिजयति मनुष्यलोकमुत्तरया । भूयसो यज्ञक्रतूनुपैतीति ब्राह्मणम् । अथ वै भवत्येषा वै सुमना नामेष्टिर्यमद्येजानं पश्चाच्चन्द्रमा अभ्युदेत्यस्मिन्नेवास्यै लोके ऽर्धुकं भवतीति ब्राह्मणम् । अथ वै भवति ॥ ५० ॥

दाक्षायणयज्ञेन सुवर्गकामो यजेत । पूर्णमासे संनयेन्मैत्रावरुण्या-
मिक्षयामावास्यायां यजेतेति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते ऽहतं
वासः । अथ पौर्णमास्या उपवसथे ऽग्रये व्रतपतये पुरोडाशमष्टाकपालं
निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथास्यैतदहरिन्द्राय वत्सा अपाकृता
भवन्ति । ऐन्द्रं पयो दोहयित्वोपवसति सांनाय्यस्य वावृता तूष्णीं वा । अथ
प्रातराग्रेयमष्टाकपालं निर्वपत्यैन्द्रः सांनाय्यम् । सा द्विहविरिष्टिः संति-
ष्ठते । अत्रैतदैन्द्रः सांनाय्यः समुपहूय भक्षयन्ति । अथाहतं वासः
परिधायापरपक्षं व्रतं चरति । तस्यैतद्व्रतं नानृतं वदति न माः समश्नाति न
स्त्रियमुपैति नास्य पल्पूलनेन वासः पल्पूलयन्ति । अथ यामावास्यागच्छति
तस्या उपवसथे ऽग्रये व्रतपतये पुरोडाशमष्टाकपालं निर्वपति । सा
प्रसिद्धेष्टिः संतिष्ठते । अथास्यैतदहर्मित्रावरुणाभ्यां वत्सा अपाकृता
भवन्ति । मैत्रावरुणं पयो दोहयित्वोपवसति सांनाय्यस्य वावृता तूष्णीं वा ।
अथ प्रातराग्रेयमष्टाकपालं निर्वपति मैत्रावरुणीमामिक्षाम् । सा द्विहविरिष्टिः
संतिष्ठते । वाजिनस्य काले वाजिनेन चरति । निधत्ते वासः । विसृजते
व्रतम् । विसृष्टव्रत एतं पूर्वपक्षं भवति । अथ पौर्णमास्यागच्छति ।

One should not perform two (Iṣṭis). If he performs the first Iṣṭi at the right time, the second will be futile. If he performs the second Iṣṭi at the right time, the first will be futile. Thereby no Iṣṭi will be deemed to have been performed, nor a (Soma) sacrifice. Consequently he will feel shy and embarrassed. He should perform only one Iṣṭi, (thereby) a non-embarrassed son is born to him. Discarding this view one should perform two. By the first Iṣṭi he achieves the opening of a (Soma) sacrifice, by the second he accomplishes it. By the first he obtains deities, power by the second. By the first he wins the world of gods, by the second the world of men. He achieves many Soma-sacrifices." So says the Brāhmaṇa.⁵ It is indeed said, "This Iṣṭi is "Sumanas" by name. In that the moon rises after he has performed the Iṣṭi, that performance leads to prosperity." So says the Brāhmaṇa.⁶ It is indeed said :

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"One desiring the heaven should perform the Dākṣāyaṇayajña. He should offer Sāmnāyā on the full-moon day, and offer coagulated milk to Mitra-Varuṇa on the new-moon day."⁶ One who is going to perform this Iṣṭi procures a new piece of cloth. On the Upavasatha day of the full-moon he offers a cake on eight potsherds to Vratapati Agni. The Iṣṭi is concluded as prescribed. On the same day the calves of the cows are driven away for the oblation to Indra. Having caused the milk to be milked for Indra (in the evening) the sacrificer observes fast in the manner of Sāmnāyā¹ or silently. In the morning he offers a cake on eight potsherds to Agni and Sāmnāyā to Indra. The Iṣṭi of two oblations is concluded. The Sāmnāyā offered to Indra is consumed by seeking mutual consent. The sacrificer wears the new garment and observes the vow for the next fortnight. His vow is : he does not speak untruth; does not eat flesh; does not approach his wife (for sexual enjoyment); his garment is not washed with alkaline substance. On the Upavasatha day of the next new-moon day the Adhyaryu offers a cake on eight potsherds to Vratapati Agni. The Iṣṭi is concluded as prescribed. On this day the calves are driven away from their mothers for the coagulated milk to Mitra-Varuṇa. Having caused the milk to be milked with the procedure of the Sāmnāyā¹ or silently, he observes fast. Next morning he offers a cake on eight potsherds to Agni and coagulated milk to Mitra-Varuṇa. The Iṣṭi of two oblations is concluded. He offers the whey at the proper time. He takes away the garment; releases vow. With the vow released, he passes the bright half of the month. Then comes the full-moon day. The Iṣṭi for Vratapati Agni is left out. He proceeds with the rite subsequent to the Iṣṭi for

5. TS II. 5.5.3

6. TS II. 5.5.4

1. cf. BaudhŚS I.3

उत्सीदति व्रतपतिः । यदेवोर्ध्वं व्रतपतेस्तेन प्रतिपद्यते । तदेतत्संवत्सरावगधः
सोमसंस्थम् ॥ ५१ ॥

अथेडादध इत्याचक्षते । समानं वाससश्च व्रतपतेश्च । तथैन्द्रं पयो
दोहयित्वोपवसति सांनाय्यस्य वावृता तूष्णीं वा । अथ प्रातराग्रेयमष्टाकपालं
निर्वपत्यग्रीषोमीयमेकादशकपालमैन्द्रं सांनाय्यम् । सा त्रिहविरिष्टिः
संतिष्ठते । अत्रैतदैन्द्रं सांनाय्यं समुपहूय भक्षयन्ति । तथाहतं वासः
परिधायापरपक्षं व्रतं चरति । आगच्छत्यमावास्या । तस्या उपवसथे यजते ।
तथा मैत्रावरुणं पयो दोहयित्वोपवसति सांनाय्यस्य वावृता तूष्णीं वा ।
अथ प्रातराग्रेयमष्टाकपालं निर्वपत्यैन्द्रमेकादशकपालं मैत्रावरुणीमामिक्षाम् ।
सा त्रिहविरिष्टिः संतिष्ठते । वाजिनस्य काले वाजिनेन चरति । निधत्ते
वासः । विसृजते व्रतम् । विसृष्टव्रत एतं पूर्वपक्षं भवति । अथ
पौर्णमास्यागच्छति । उत्सीदति व्रतपतिः । यदेवोर्ध्वं व्रतपतेस्तेन प्रति-
पद्यते । तदेतत्संवत्सरावगधः सोमसंस्थम् ॥ ५२ ॥

अथ चतुश्चक्रो भ्रातृव्यवतो यज्ञः । समानं वाससश्चैव व्रतपतेश्च ।
तथैवैन्द्रं पयो दोहयित्वोपवसति सांनाय्यस्य वावृता तूष्णीं वा । अथ
प्रातराग्रेयमष्टाकपालं निर्वपति सरस्वत उपांशुयाजमग्रीषोमीयमेकादशक-
पालमैन्द्रं सांनाय्यम् । सा चतुर्हविरिष्टिः संतिष्ठते । अत्रैतदैन्द्रं सांनाय्यं
समुपहूय भक्षयन्ति । तथैवाहतं वासः परिधायापरपक्षं व्रतं चरति ।
आगच्छत्यमावास्या । नैवोपवसथे यजते । तथैव मैत्रावरुणं पयो
दोहयित्वोपवसति सांनाय्यस्य वावृता तूष्णीं वा । अथ प्रातराग्रेयमष्टाकपालं
निर्वपति सरस्वत्या उपांशुयाजमैन्द्रमेकादशकपालं मैत्रावरुणीमामिक्षाम् ।

Bratapati Agni. This procedure goes on upto the end of a year and is concluded with a Soma-sacrifice.

XVII.52

Now they lay down a rite called *Iḍādadhā*. The procedure (of wearing and taking away) of the garment and the performance of the *Iṣṭi* to Vratapati is similar. Having caused the milk to be milked for Indra in a similar manner with the procedure of the *Sāmnāyā*¹ or silently, he observes fast. In the morning he pours out paddy for a cake on eight potsherds to Agni on eleven potsherds to Agni-Soma, and prepares *Sāmnāyā* for Indra. This *Iṣṭi* comprising three oblations comes to a close. Here in they consume the *Sāmnāyā* to Indra after seeking and giving mutual consent. Having worn the new garment as before,¹ the sacrificer observes vow in the dark half of the month. The new-moon day arrives. On the *Upavasatha* day he performs the sacrifice. Having caused milk to *Mitra-Varuṇa* to be milked in the manner of the *Sāmnāyā* or silently, he observes fast. In the next morning, the *Adhvaryu* pours out paddy for a cake on eight potsherds to Agni and on eleven potsherds to Indra and prepares coagulated milk for *Mitra-Varuṇa*. The *Iṣṭi* comprising three offerings comes to a close. He offers whey at the proper time. The sacrificer takes away the garment, and releases the vow. He remains with the vow released during the bright half of the month. Then the full-moon day comes. The offering to Vratapati Agni is omitted. He starts the rite which is next to the offering to Vratapati Agni. This procedure goes on for a year and is concluded with a Soma-sacrifice.

XVII.53

Now the sacrifice called *Catuṣcakrea* for one having an enemy. The procedure pertaining to the wearing of the (new) garment and the offering to Vratapati Agni is similar. having caused the milk to Indra to be milked as before with the procedure of the *Sāmnāyā* or silently. The sacrificer observes fast. Next morning the *Adhvaryu* pours out paddy for a cake on eight potsherds to Agni, clarified butter for an *Upāṁśuyāja* offering to Sarasvant, paddy for a cake on eleven potsherds to Agni-Soma and *Sāmnāyā* to Indra. The *Iṣṭi* comprising four offerings comes to an end. Herein they consume the *Sāmnāyā* to Indra by giving and receiving mutual consent. Having worn a new garment as before,¹ the sacrificer observes the vow during the dark half of the month. The new-moon day comes. The sacrificer does not perform a sacrifice on the *Upavasatha* day. Having caused the milk to *Mitra-Varuṇa* to be milked as before in the manner of the *Sāmnāyā* or silently,¹ he observes fast. Next morning the *Adhvaryu* pours out paddy for a cake on eight

1. cf. BaudhŚS XVII.51

सा चतुर्हविरिष्टिः संतिष्ठते । वाजिनस्य काले वाजिनेन चरति । निधत्ते वासः । विसृजते व्रतम् । विसृष्टव्रत एतं पूर्वपक्षं भवति । अथ पौर्णमास्यागच्छति । उत्सीदति व्रतपतिः । यदेवोर्ध्वं व्रतपतेस्तेन प्रतिपद्यते । तदेतत्संवत्सरावगधः सोमसंस्थम् ॥ ५३ ॥

स एष चतुश्चक्रो भ्रातृव्यवतो यज्ञः । स यथा ह वा इदमनश्चतुश्चक्रं व्यवघ्नानमेत्येवः ह वा एष एतेन यज्ञक्रतुनेष्ट्वा पाप्मानं भ्रातृव्यं व्यवघ्नान एति । स एष वसिष्ठयज्ञः केशियज्ञः सार्वसेनियज्ञः । वसिष्ठो ह यत्र सौदासानभिचचारैवः हैनानभिचचार । केशी ह यत्र खाण्डिकमभिचचारैवः हैनमभिचचार । सार्वसेनिर्ह यत्र भ्रातृव्यानभिचचारैवः हैनानभिचचार ॥ ५४ ॥ पञ्चदशः ॥

चातुर्मास्यैः सोमैर्यक्ष्यमाणो भवति । स द्वयान्संभारानुपकल्पयत आग्निष्टोमिकांश्च वैश्वदेवसंभारांश्च । स पुरस्तात्फाल्गुन्यै वा चैत्र्यै वा पौर्णमास्या आमावास्येन हविषेष्ट्वा दीक्षते । तस्यापरिमिता दीक्षास्तिस्त्र उपसदः । स तथा राजानं क्रीणाति यथा मन्यते पौर्णमास्यै मे यज्ञिये ऽहन्सुत्या संपत्स्यत इति । तस्य तथा संपद्यते । प्रसिद्धेन कर्मणोपवसथादेति । अथास्यैतदहर्विश्वेभ्यो देवेभ्यो वत्सा अपाकृता भवन्ति । वैश्वदेवं पयो दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथ वसतीवरीः परिहृत्य पयांसि विशिष्योपवसन्ति । अथ प्रातस्त्रिवृद्धिस्तदेकवदेव स्तृणाति । अथाग्रेयं पशुमुपाकरोति । तस्य वैश्वदेव उपालम्भ्यो भवति । तस्य प्रातः सवनीयाननुवर्तन्ते वैश्वदेवहवींषि । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषां हविषाम् । ऋजुधात्रिवृदग्निष्टोमः संतिष्ठते । पुरस्ताद्धानासोमानां वाजिनेन चरति । समानं कर्मावभृथात् । प्रसिद्धो अवभृथः । उदयनीययेष्ट्येष्ट्वा मैत्रावरुणीं वशामुपाकरोति । तस्यै द्यावापृथिव्योपालम्भ्या

potsherds to Agni, clarified butter for an Upāṁśuyāja offering to Sarasvatī, paddy for a cake on eleven potsherds to Indra and coagulated milk to Mitra-Varuṇa. The Iṣṭi comprising four offerings comes to a close. He offers whey at the proper time. The sacrificer takes away the garment, releases the vow. He remains with the vow released during the bright half of the month. Then the full-moon day comes. The offering to Vratapati Agni is omitted. He starts the rite which is next to the offering to Vratapati Agni. This procedure goes on for a year and ends with a Soma-sacrifice.

XVII.54

This is the Catuṣcakra sacrifice of one having an enemy. Just as a four-wheeled vehicle proceeds beating off (all opposition), similarly the sacrificer, after having performed this sacrifice goes on beating off evil and enemy. This sacrifice was performed by Vasiṣṭha, by Keśin and by Sārvaseni. When Vasiṣṭha practised exorcism against the Saudāśas, he did so through this sacrifice. When Keśin practised exorcism against Khāṇḍika, he did so through this sacrifice. When Sārvaseni practised exorcism against his enemies, he did so through this sacrifice.

XVII.55

CĀTURMĀSYA SOMAS

One who is going to perform the Cāturmāsya Somas procures two sets of materials—one pertaining to the Agniṣṭoma and another pertaining to the Vaiśvadevaparvan. He performs the New-moon sacrifice prior to the Full-moon sacrifice pertaining to the Phālguna or Caitra full-moon, and then gets initiated. For him there should be a larger number of Dikṣā-days and three Upasad-days. He purchases Soma on such a day as he would think “My pressing would fall on the full-moon day as the day worthy of sacrifice.” It falls so. He follows the prescribed procedure upto the Upavasatha day. On this day the calves of his cows are separated from their mothers for (the oblation to) Viśve Devas. He causes the milk for Viśve Devas to be milked in the manner of the Sāmnāyā or silently. Having carried around Vasatīvarī waters and having given instructions regarding the various milks, they stay on. Next morning he spreads (within the altar) the sacrificial grass tied in three bundles and again made into one bundle. When the time to dedicate the animal to Agni comes, he (instead) offers the animal to the Viśve Devas. Following (the Savanīya Puroḍāśas) are to be offered the oblations pertaining to the Vaiśvadevaparvan. The Savanīya Puroḍāśas are to be offered with the calls (given by the Maitrāvaruṇa to the Hotṛ). In regard to the other offerings he gives out the calls “Do you recite the puronuvākya” “Do you recite the yāgyā.” The Trivṛt Agniṣṭoma comes to a close straightway. Prior to the offering of the Dhānāsomas, he offers the whey. The procedure up to Avabhṛtha is similar. The Avabhṛtha-rite is as prescribed. After having performed the Udayanīyeṣṭi when the time to

भवति । तयोः प्रसिद्धं वपाभ्यां चरित्वा पशुपुरोडाशौ निर्वपति । संतिष्ठते
यथा द्विपशुः पशुबन्धस्तथा । अथ पौर्णमासवैमृधाभ्यामिष्टेत्युक्तमेतत् ।
अथातश्चतुर्षु मासेषु ॥ ५५ ॥

वरुणप्रघासाभ्यां सोमाभ्यां यक्ष्यमाणो भवति । दीक्षते ।
तस्यापरिमिता दीक्षा द्वादशोपसदः । स तथा राजानं क्रीणाति यथा मन्यते
पौर्णमास्यै मे यज्ञिये ऽहन्द्वातीयमहः संपत्स्यत इति । तस्य तथा संपद्यते ।
प्रसिद्धेन कर्मणोपवसथादेति । अथास्यैतदहर्मरुद्भ्यो वत्सा अपाकृता
भवन्ति । मारुतं पयो दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथ
वसतीवरीः परिहृत्य पयांसि विशिष्योपवसन्ति । अथ प्रातराग्नेयं
पशुमुपाकरोति । तस्य मारुत उपालम्भ्यो भवति । तस्य प्रातः
सवनीयाननुवर्तन्ते सप्त वरुणप्रघासहवींषि । स यत्र प्रातःसवने
धिष्ण्यान्विहरति तदजस्रं मार्जालीयं करोति । समासत्रेषु हविःषु
गार्हपत्ये कर्मभपात्राण्यभिपर्यग्निकृत्वा तैर्मार्जालीये । प्रचरति । प्रैषवन्तः
सवनीयाः । अनुब्रूहि यजेतीतरेषां हविषाम् । ऋजुधा पञ्चदश उक्थ्यः
संतिष्ठते । अहीनसंततिं करोति । अथास्यैतदहर्वरुणाय वत्सा अपाकृता
भवन्ति । वारुणं पयो दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथ
वसतीवरीः परिहृत्य पयांसि विशिष्योपवसन्ति । अथ प्रातराग्नेयं
पशुमुपाकरोति । तस्य वारुण उपालम्भ्यो भवति । तस्य प्रातः-
सवनीयाननुवर्तन्ते वारुणी च कायश्च । प्रैषवन्तः सवनीयाः । अनुब्रूहि
यजेतीतरयोर्हविषोः । ऋजुधा सप्तदश उक्थ्यः संतिष्ठते । पुरस्ताद्धानासोमानां
वाजिनाभ्यां चरति । समानं कर्मावभृथात् । अथैतस्मिन्नवभृथ उपाददते
वारुण्यै निष्कासं तुषानिति । वारुणस्य वारुण्यामिक्षाध्यवदानीया भवति ।

dedicate a barren cow to Mitra-Varuṇa comes, he also offers another to Dyāvāpṛthivī. Having offered their omenta as prescribed, he offers two Paśupuroḍāśas. The sacrifice comes to a close like the animal-sacrifice of two animals. After having performed the Full-moon sacrifice and the Vaimṛdheṣṭi-this has already been explained.¹ Then after four months.

XVII.56

He proposes to offer Varuṇapraghāsa Soma. He gets initiated. He observes a larger number of Dīkṣā-days and twelve Upasad-days. He purchases Soma on such a day that he would find "My second day of Soma-offering would fall on the full-moon day. "It so happens. He proceeds upto the Upavasatha as prescribed. On this day the calves are driven away for (the oblation to) the Maruts. He causes the milk for the Maruts to be milked with the procedure for the Sāmñāya or silently. The Vasatīvarī waters are carried around; instructions are given in regard to the various milks and they wait for the next day. Next morning when the time comes for the dedication of the animal to Agni, he dedicates it to the Maruts. The offerings of seven Varuṇapraghāsa-oblations follows that of the Savanīya Puroḍāśas pertaining to the morning pressing. When (the Āgnīdhra) spreads fires on the Dhiṣṇīya-mounds at the morning pressing, he deposits lasting fire on the Mārjālīya mound. After all oblations have been deposited, he carries a fire-brand from the Gārhapatya around the Karambha-pots and offers them on the Mārjālīya fire. The Savanīya Puroḍāśas should be offered at the calls (to the Hotṛ given by the Maitrāvaruṇa). In regard to the other oblations (the Adhvaryu himself gives the calls to the Hotṛ) "Do you recite the puronuvākya," "Do you recite the yājñā." The Ukthya sacrifice characterised by the Pancadaśa Stoma straightway comes to a close. (The Adhvaryu) accomplishes the continuity of the Ahīna sacrifice. On this day the calves are driven away (from their mothers) for (the coagulated milk to) Varuṇa. He causes the milk for Varuṇa to be milked in the manner of the Sāmñāya or silently. The Vasatīvarī waters are carried around; instructions are given in regard to the various milks, and they stay on.

Next morning when it is time to dedicate the animal to Agni, he dedicates and offers it to Varuṇa. The Savanīya Puroḍāśas at the morning pressing are followed by the offering of the coagulated milk to Varuṇa and the cake to Ka. (The offerings of) the Savanīya puroḍāśas are characterised by the calls (by the Maitrāvaruṇa to the Hotṛ). In regard to the other two offerings the Adhvaryu gives calls "Do you recite the Puronuvākya" "Do you recite the yājñā." The Ukthya sacrifice characterised by Saptadaśa stoma comes to a close straightway. He offers two Vājina offerings

1. cf. BaudhŚS XVII.47

ऋजीषेण सह तुषान्संप्रकिरन्ति । प्रसिद्धो ऽवभृथः । उदयनीययेष्ट्येष्वामैत्रावरुणीं वशामुपाकरोति । तस्यै कायोपालम्भ्या भवति । तयोः प्रसिद्धं वपाभ्यां चरित्वा पशुपुरोडाशौ निर्वपति । संतिष्ठते यथा द्विपशुः पशुबन्धस्तथा । अथ पौर्णमासवैमृधाभ्यामिष्टेत्युक्तमेतत् । अथातश्चतुर्षु मासेषु ॥ ५६ ॥

साकमेधैः सोमैर्यक्ष्यमाणो भवति । दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । स तथा राजानं क्रीणाति यथा मन्यते पौर्णमास्यै मे यज्ञिये ऽहन्तृतीयमहः संपत्स्यत इति । तस्य तथा संपद्यते । प्रसिद्धेन कर्मणोपवसथादेति । अथ वसतीवरीः परिहृत्य पयांसि विशिष्योपवसन्ति । अथ प्रातराग्नेयं पशुमुपाकरोति । तस्यानीकवत उपालम्भ्यो भवति । तस्य प्रातःसवनीयाननुवर्तत आनीकवतः । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेत्यानीकवतस्य । माध्यंदिनीयाननुवर्तते सांतपनः । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेति सांतपनस्य । ऋजुधैकविंश उक्थ्यः संतिष्ठते । अहीनसंततिं करोति । अथ वसतीवरीः परिहृत्य पयांसि विशिष्योपवसन्ति । अथ सायं गृहमेधीयेन चरति । अथापररात्रे पूर्णदर्व्येण चरति । अथ प्रातराग्नेयं पशुमुपाकरोति । तस्य क्रैडिन उपालम्भ्यो भवति । तस्य प्रातःसवनीयाननुवर्तते । क्रैडिनः प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेति क्रैडिनस्य । ऋजुधा त्रिणव उक्थ्यः संतिष्ठते । अहीनसंततिं करोति । अथ वसतीवरीः परिहृत्य पयांसि विशिष्योपवसन्ति । अथ प्रातराग्नेयं पशुमुपाकरोति । तस्य प्राजापत्यस्तूपर उपालम्भ्यो भवति । तस्य प्रातःसवनीयाननुवर्तन्ते महाहवींषि ।

prior to the offering of the Dhānāsoma. The procedure upto the Avabhṛtha is similar. For this Avabhṛtha they take up the scrapings of the coagulated milk to Varuṇa and the husks. The scrapings of the coagulated milk to Varuṇa are to be taken upon the coagulated milk to Varuṇa. The husks are scattered over the residue to Soma. The Avabhṛtha rite is as prescribed. After having performed the Udayanīyeṣṭi, he dedicates a barren cow to Mitra-Varuṇa. Another barren cow is to be offered to Ka. Having offered the omenta of these two, he offers two Paśupuroḍāśas. The sacrifice comes to an end in the manner of a sacrifice of two animals. After having performed the Full-moon sacrifice and the Vaimṛdheṣṭi—this is already explained,¹ After four months.

XVII.57

He proposes to perform Sākamedha Somas. He gets himself initiated. He observes a larger number of Dīkṣā-days. There are twelve Upasad days. He purchases Soma on such a day that he would think "My third day of the Soma-offering would fall on the full-moon day." It so falls. He proceeds up to the Upavasatha day as prescribed. Vasatīvarī waters are carried around, instructions are given in respect of the various milks, and they stay on. Next morning when it is the time for the normal offering of the animal to Agni, he offers to Anīkavant Agni. (The offering of) the cake to Anīkavant Agni follows the offering of the Savanīya Puroḍāśas at the morning pressing. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (given by the Maitrāvaruṇa to the Hotṛ). In regard to the offering of the cake to Anīkavant Agni (he gives out the calls) "Do you recite the puronuvākā," "Do you recite the yājyā." (The offering of) the cake to Sām̐tapana Agni¹ follows (that of the Savanīya Puroḍāśas) at the Midday pressing. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (given by the Maitrāvaruṇa to the Hotṛ). (The Adhvaryu gives the calls) regarding the offering of the cake to Sām̐tapana Agni as "Do you recite the puronuvākā" "Do you recite the yājyā." The Ukthya sacrifice characterised by Ekaviṃśa Stoma comes to an end straightway. He accomplishes the continuity of the Ahīna sacrifice. The Vasatīvarī waters are carried around; instructions are given in regard to the various milks, and then they stay on. In the evening he performs the Gṛhamedhiyeṣṭi. In the latter part of the night he makes the Pūrṇadarvya offering.¹

Next morning when it is time to dedicate an animal to Agni, he dedicates (instead) one to Kṛdīn Maruts. (The offering of) the cake to Kṛdīn Maruts follows that of Savanīya Puroḍāśas at the morning pressing. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (given by the Maitrāvaruṇa to the Hotṛ).

1. cf. BaudhŚS V.10

2. cf. BaudhŚS V.17

प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषां हविषाम् ।
 तृतीयसवनीयाननुवर्तन्ते महापितृयज्ञहवींषि । स यत्र तृतीयसवने
 धिष्ण्यान्विहरति तदजस्रं मार्जालीयं करोति । समासन्नेषु हविःषु
 गार्हपत्ये महापितृयज्ञहवींषि श्रपयित्वा तैर्मार्जालीये प्रचरति प्रैषवन्तः
 सवनीयाः । अनुब्रूहि यजेतीतरेषां हविषाम् । ऋजुधा त्रयस्त्रिंश उक्थ्यः
 संतिष्ठते । पुरस्ताद्धानासोमानां त्रैयम्बकैश्चरति । समानं कर्मावभृथात् ।
 प्रसिद्धोऽवभृथः । उदयनीययेष्ट्येष्ट्वा मैत्रावरुणीं वशामुपाकरोति । तस्यै
 वैश्वर्मण्युपालम्भ्या भवति । तयोः प्रसिद्धं वपाभ्यां चरित्वा पशुपुरोडाशौ
 निर्वपति । तावनुवर्तत आदित्यः । प्रैषवन्तौ पशुपुरोडाशौ । अनुब्रूहि
 यजेत्यादित्यस्य । संतिष्ठते यथा द्विपशुः पशुबन्धस्तथा । अथ
 पौर्णमासवैमृधाभ्यामिष्टेत्युक्तमेतत् । अथातश्चतुर्षु मासेषु ॥ ५७ ॥

शुनासीरीयेण सोमेन यक्ष्यमाणो भवति । दीक्षते । तस्यापरिमिता
 दीक्षास्तिस्त्र उपसदः । स तथा राजानं क्रीणाति यथा मन्यते पौर्णमास्यै
 मे यज्ञिये ऽहन्सुत्या संपत्स्यत इति । तस्य तथा संपद्यते । प्रसिद्धेन
 कर्मणोपवसथादेति । अथ वसतीवरीः परिहृत्य पयांसि विशिष्योपवसन्ति ।

(The Adhvaryu gives calls) in respect of the offering of the cake to Krīḍin Maruts as "Do you recite the puronuvākya," "Do you recite the yājya." The Ukthya characterised by Triṇava stoma straightway comes to a close. He accomplishes the continuity of the Ahīna sacrifice. The Vasatīvarī waters are carried around; instructions are given in regard to the various milks, and they stay on.

Next morning when it is the time for the dedication of the animal to Agni, he (instead) offers a hornless goat to Prajāpati. The Mahāhavis follow the offerings of the Savanīya Puroḍāśas at the morning pressing. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (to be given by the Maitrāvaruṇa to the Hotṛ). In regard to the other offerings (the Adhvaryu gives out the calls) "Do you recite the puronuvākya" "Do you recite the yājya." The offerings of the Mahāpitṛyajña follow (the offerings of) the Savanīya Puroḍāśas at the third pressing. When at the third pressing he spreads out fires on the Dhiṣṇiya mounds, (the Āgnīdhra) keeps the fire on the Mārjāliya mound flaring. After the oblations have been placed (within the altar, the Adhvaryu) having cooked the Mahāpitṛyajña oblations on the Gārhapatya, offers them on the Mārjāliya fire. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (by the Maitrāvaruṇa to the Hotṛ). (The Adhvaryu) gives the calls "Do you recite the puronuvākya," "Do you recite the yājya" in regard to the other oblations. The Ukthya characterised by the Trayastriṃśa Stoma straightway comes to a close. Before the offering of the Dhānāsomas he performs the Traiyambaka rite. The procedure upto the Avabhṛtha is similar. The Avabhṛtha rite is as prescribed. After having performed the Udayanīyeṣṭi, he dedicates a barren cow to Mitra-Varuṇa. Along with it another one is to be offered to Viśvakarman. Having offered the two omenta as prescribed, he offers two Paśupuroḍāśas. (The offering of cooked rice) to Aditi² follows them. (the offering of) the Paśupuroḍāśas is characterised by the calls (by the Maitrāvaruṇa to the Hotṛ). (He gives calls to the Hotṛ) in regard to the offering to Aditi, "Do you recite the puronuvākya," "Do you recite the yājya." The sacrifice comes to an end in the manner of a sacrifice and the Vainṛdheṣṭi- this is already explained.¹ After four months.

XVII.58

He proposes to perform the Śunāsīriya Soma. He gets initiated. He observes a larger number of Dikṣā-days and three Upasad-days. He purchases Soma on such day that he thinks "The pressing day of my Soma-sacrifice would fall on the full-moon day." It happens so. He proceeds with the rites upto the Upavasatha-day. The Vasatīvarī waters are carried around; instructions are given regarding the various

अथास्यैताः रात्रिं वायवे वत्सा अपाकृता भवन्ति । प्रातर्वायव्यं पयो दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथाग्नेयं पशुमुपाकरोति । तस्यैन्द्र ऋषभ उपालम्भ्यो भवति । तस्य प्रातःसवनीयाननुवर्तन्ते शुनासीरीयहवींषि । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषाः हविषाम् । ऋजुधा ज्योतिरग्निष्टोमः संतिष्ठते । समानं कर्मावभृथात् । प्रसिद्धो ऽवभृथः । उदयनीययेष्ट्येष्ट्वा मैत्रावरुणीं वशामुपाकरोति । तस्यै सौर्युपालम्भ्या भवति । तयोः प्रसिद्धं वपाभ्यां चरित्वा पशुपुरोडाशौ निर्वपति । संतिष्ठते यथा द्विपशुः पशुबन्धस्तथा । अथ पौर्णमास-वैमृधाभ्यामिष्टेत्युक्तमेतत् ॥ ५८ ॥ षोडशः ॥

अथातो ज्योतिरयनमित्याचक्षते । वैश्वदेवेन सोमेन यक्ष्यमाणो भवतीति समानी प्रतिपत् । एतावदेव नाना । त्रिवृदमुत्राग्निष्टोमः । ज्योतिरिह । अथातश्चतुर्षु मासेषु वरुणप्रघासेन सोमेन यक्ष्यमाणो भवति । दीक्षते । तस्यापरिमिता दीक्षाः षडुपसदः । स तथा राजानं क्रीणाति यथा मन्यते पौर्णमास्यै मे यज्ञिये ऽहन्सुत्या संपत्स्यत इति । तस्य तथा संपद्यते । प्रसिद्धेन कर्मणोपवसथादेति । अथास्यैतदहर्द्वया वत्सा अपाकृता भवन्ति । मरुद्भ्यो वरुणायेति । द्वयं पयो दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथ वसतीवरीः परिहृत्य पयांसि विशिष्योपव-सन्ति । अथ प्रातराग्नेयं पशुमुपाकरोति । तस्य मारुतो वारुण इत्युपालम्भ्यौ भवतः । तस्य प्रातःसवनीयाननुवर्तन्ते सप्त वरुणप्रघासहवींषि । स यत्र प्रातःसवने धिष्ण्यान्विहरति तदजस्रं मार्जालीयं करोति । समासन्नेषु हविःषु गार्हपत्ये करम्भपात्राण्यभिपर्याग्निकृत्वा तैर्मार्जालीये प्रचरति । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषाः हविषाम् । माध्यंदिनीया-ननुवर्तते वारुणी च कायश्च । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेती-तरयोर्हविषोः । ऋजुधा ज्योतिरुक्थ्यः संतिष्ठते । समानमुत्तरं कर्म यथा द्विरात्रे तथा । अथातश्चतुर्षु मासेषु ॥ ५९ ॥

milks, and they on. This night the calves are driven away from their mothers for (milk to) Vāyu. In the morning he causes the milk to Vāyu to be milked with the procedure of Sāmnāyā or silently. When it is time to offer an animal to Agni, he (instead of it) offers a bull to Indra. The Śunāsīriya offerings follow (the offerings of the Savanīya Puroḍāśas) at the morning pressing. (The offering of) the Savanīya Puroḍāśas are characterised by the calls (by the Maitrāvaruṇa to the Hotṛ). (The Adhvaryu gives calls to the Hotṛ) in regard to the other offerings "Do you recite the puronuvākya" "Do you recite the yājyā." The Jyotir Agniṣṭoma straightway comes to close. The procedure upto the Avabhṛtha is similar. The Avabhṛtha is as prescribed. After having performed the Udayanīyeṣṭi, he dedicates a barren cow to Mitra-Varuṇa. Along with it another to Sūrya is to be offered. Having offered their omenta as prescribed, he offers two Paśuroḍāśas. The sacrifice comes to a close in the manner of sacrifice of two animals. Having performed the Full-moon sacrifice and the Vaimṛdheṣṭi-this has been explained.¹

XVII.59

JYOTIRAYANA

Now they explain Jyotirayana. One proposes to perform Vaiśvadeva Soma. The commencement is similar. This much is different: There it is Trivṛt Agniṣṭoma. Here it is Jyotir (Agniṣṭoma).

After four months he proposes to perform Varuṇapraghāsa Soma. He gets initiated. There are a larger number of Dīkṣā-days and six Upasad-days. He purchases Soma on such a day that he thinks "in my Soma-sacrifice the pressing would fall on the full-moon day." It happens so. He proceeds upto the Upavasatha as prescribed. On that day two sets of calves are driven away-for (milk to) the Maruts and to Varuṇa. He causes two sets of milk to be milked with the procedure of the Sāmnāyā or silently. The Vasatīvari waters are carried around; instructions are given in regard to the various milks, and they stay on.

Next morning when it is the time to offer an animal to Agni, he offers (instead of it) one to the Maruts and the other to Varuṇa. The seven Varuṇapraghāsa offerings follow (the offerings of Savanīya Puroḍāśas) at the morning pressing. When he spreads fires on the Dhiṣṇiya mounds at the morning pressing, (the Āgnīdhra) spreads lasting fire on the Mārjāliya mound. When all oblations have been placed (within the altar), (the Adhvaryu) carries a Fire-brand from the Gārhapatya around the Karambha-pots and offers them on the fire on the Mārjāliya mound. (The offering of) the Savanīya Puroḍāśas should be characterised by the calls (by the Maitrāvaruṇa to the Hotṛ). (The Adhvaryu gives calls to the Hotṛ) "Do you recite the puronuvākya" "Do you recite the yājyā," with regard to the other two offerings. The Jyotir Ukthya sacrifice straightway comes to an end. Further procedure is as of the Dvirātra sacrifice. Then after four months.

1. cf. BaudhŚS XVII.58

साकमेधेन सोमेन यक्ष्यमाणो भवति । दीक्षते । तस्यापरिमिता दीक्षाः षडुपसदः । स तथा राजानं क्रीणाति यथा मन्यते पौर्णमास्यै मे यज्ञिये ऽहन्सुत्या संपत्स्यत इति । तस्य तथा संपद्यते । प्रसिद्धेन कर्मणोपवसथादेति । अथ वसतीवरीः परिहृत्य पयांसि विशिष्योपवसन्ति । अथ प्रातराग्नेयं पशुमुपाकरोति । तस्यानीकवतः क्रैडिनः प्राजापत्यस्तूपर इत्युपालम्भ्या भवन्ति । तस्य प्रातःसवनीयाननुवर्तत आनीकवतः । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेत्यानीकवतस्य । माध्यंदिनीयाननुवर्तते सांतपनः । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेति सांतपनस्य । तृतीय-सवनीयाननुवर्तन्ते गृहमेधीयप्रभृतीनि महाहवींषि । स यत्र तृतीयसवने धिष्णियान्विहरति तदजस्रं मार्जालीयं करोति । महाहविर्भिश्चरित्वा गार्हपत्ये महापितृयज्ञहवींषि श्रपयित्वा तैर्मार्जालीये प्रचरति । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषां हविषाम् । ऋजुधा ज्योतिरुक्थ्यः संतिष्ठते । समानमुत्तरं कर्म यथा त्रिरात्रे तथा । स उवेव शुनासीरीयः ॥ ६० ॥ सप्तदशः ॥

अथातो महायज्ञ इत्याचक्षते । ज्योतिरतिरात्र इत्येक आहुः । दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । स तथा राजानं क्रीणाति यथा मन्यते पौर्णमास्यै मे यज्ञिये ऽहन्सुत्या संपत्स्यत इति । तस्य तथा संपद्यते ।

XVII.60

He proposes to perform Sākamedha Somas. He gets initiated. There are a larger number of Dikṣā-days and six Upasad-days. He purchases Soma on such a day that he thinks "my pressing would fall on the full-moon day as the of sacrifice." It so happens. He goes through the procedure upto the Upavasatha as prescribed. Vasatīvarī waters are carried around; instructions are given in respect of the various milks, and they stay on. Next morning when it is time to offer an animal to Agni, he offers (instead of it) an animal to Anīkavant Agni, another to the Krīḍin Maruts and a hornless goat to Prajāpati. (The offering of) the cake to Anīkavant Agni follows (the offering of the Savanīya Puroḍāśas) at the morning pressing. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (given by Maitrāvaruṇa to the Hotṛ.) (The Adhvaryu gives out the call) "Do you recite the puronuvākya" "Do you recite the yājyā" in respect of the offering of the cake to Anīkavant Agni.

(The offering of) the cake to Sāmtapana Agni follows (the offering of the Savanīya Puroḍāśas) at the Midday pressing. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (gives by the Maitrāvaruṇa to the the Hotṛ.) (The Adhvaryu gives calls to the Hotṛ) "Do you recite the puronuvākya," "Do you recite the yājyā" in respect of the offering of the cake to Sāmtapana Agni.

(The offerings of) the oblations beginning with the cake to Gṛhamedhin Maruts and ending with the Mahāhavis follow (the offerings of the Savanīya Puroḍāśas) at the third pressing. When he spreads fires on the Dhiṣiṇya mounds for the third pressing, (the Āgnīdhra) deposits lasting fire on the Mārjālīya mound. (The Adhvaryu) offers the Mahāhavis offerings, cooks the oblations for the Mahāpitṛyajña on the Gārhapatya and offers them on the fire on the Mārjālīya mound. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (given by the Maitrāvaruṇa to the Hotṛ.) (The Adhvaryu gives calls to the Hotṛ) "do you recite the puronuvākya," "do you recite the yājyā" in regard to the other offerings. The Jyotir Uktha straightway comes to a close. The subsequent procedure should be as of a Trirātra sacrifice. The Śunāsīrīya Soma is the same (as before).¹

XVII.61

MAHĀYAJÑA

Now they explicate the Mahāyajña. Some call it Jyotir Atirātra. There are a larger number of Dikṣā-days and twelve Upasad-days. He purchases Soma on such a day that he would think "my pressing will fall on the full-moon day as the day of sacrifice." It so happens. He follows the procedure upto the Upavasatha as prescribed. On this day three sets of calves are driven away (for the sake of obtaining milk) respectively for the Viśve Devas, the Maruts and Varuṇa. He causes milk to be

प्रसिद्धेन कर्मणोपवसथादेति । अथास्यैतदहस्त्रया वत्सा अपाकृता भवन्ति विश्वेभ्यो देवेभ्यो मरुद्भ्यो वरुणायेति । त्रयं पयो दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथ वसतीवरीः परिहृत्य पयांसि विशिष्योपवसन्ति । अथ प्रातस्त्रिवृद्धिस्तदेकवदेव स्तृणाति । अथाग्रेयं पशुमुपाकरोति । तस्य वैश्वदेवो मारुतो वारुण आनीकवतः क्रैडिनः प्राजापत्यस्तूपर ऐन्द्र ऋषभ इत्युपालम्भ्या भवन्ति । तस्य प्रातः सवनीयाननुवर्तन्ते वैश्वदेवहवींषि । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषां हविषाम् । माध्यंदिनीयाननुवर्तन्ते सर्वाणि वरुणप्रघास-हवींषि ॥ ६१ ॥

स यत्र माध्यंदिनीये सवने धिष्ण्यान्विहरति तदजस्रं मार्जालीयं करोति । समासत्रेषु हविःषु गार्हपत्ये करम्भपात्राण्यभिपर्यग्निकृत्वा तैर्मार्जालीये प्रचरति । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषां हविषाम् । तृतीयसवनीयाननुवर्तन्त आनीकवतप्रभृतीनि महाहवींषि । स यत्र तृतीयसवने धिष्ण्यान्विहरति तदजस्रं मार्जालीयं करोति । महाहविर्भिश्चरित्वा गार्हपत्ये महापितृयज्ञहवींषि श्रपयित्वा तैर्मार्जालीये प्रचरति । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषां हविषाम् । ऋजुधा ज्योतिरतिरात्रः संतिष्ठते । पुरस्ताद्धानासोमानां वाजिनैश्चरित्वा त्रैयम्बकैश्चरति । समानं कर्माविभृथात् । अथैतस्मिन्नवभृथ उपाददते वारुण्यै निष्कासं तुषानिति । वारुणस्य वारुण्यामिक्षाध्यवदानीया भवति । ऋजीषेण सह तुषान्संप्रकिरन्ति । प्रसिद्धो ऽवभृथः । उदयनीययेष्ट्येष्टृमैत्रावरुणीं वशामुपाकरोति । तस्यै द्यावापृथिव्या काया वैश्वकर्मणी सौरीत्युपालम्भ्या भवन्ति । तासां प्रसिद्धं वपाभिश्चरित्वा पशुपुरोडा-शान्निर्वपति । ताननुवर्तन्त आदित्यप्रभृतीनि शुनासीरीयहवींषि । प्रैषवन्तः पशुपुरोडाशा । अनुब्रूहि यजेतीतरेषां हविषाम् । संतिष्ठते यथा पञ्चपशुः

milked in three lots in the manner of the Sāmnāyya or silently. Vasatīvarī waters are carried around; instructions are given in respect of the various milks, and they stay on. In the morning he spreads sacrificial grass which is first tied in three bundles which are then made into a single bundle. When it is time to offer the animal to Agni, he offers (instead of it) the following animals : to Viśve Devas, to the Maruts, to Varuṇa, to Anīkavant Agni, to Kriḍin Maruts, a hornless goat to Prajāpati and a bull to Indra. The offerings to the Viśve Devas follow (the offerings of the Savanīya Puroḍāśas) at the morning pressing. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (given by the Maitrāvaruṇa to the Hotṛ). (The Adhvaryu gives calls to the Hotṛ) "Do you recite the puronuvākya," "Do you recite the yājya" with regard to the other offerings. All offerings pertaining to the Varuṇapraghāsa follow (the offerings of the Savanīya Puroḍāśa) at the Midday pressing.

XVII.62

When he spreads fires on the Dhiṣṇya mounds at the Midday pressing, (the Āgnīdhra) deposits the lasting fire on the Mārjālīya mound. After all the oblations have been deposited (within the altar) (the Adhvaryu) carries a fire-brand from the Gārhapatya around the Karambha-pots and offers them on the fire on the Mārjālīya mound. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (given by the Maitrāvaruṇa to the Hotṛ). (The Adhvaryu gives calls to the Hotṛ) "Do you recite the puronuvākya" "Do you recite the yājya" in regard to the other offerings. The Mahāhavis offerings beginning with the one to Anīkavant Agni follow (the offerings of the Savanīya Puroḍāśas) at the third pressing. When he spreads fires on the Dhiṣṇya mounds (the Āgnīdhra) deposits lasting fire on the Mārjālīya mound. After having offered the Mahāhavis, (the Adhvaryu) cooks the Mahāpitṛyajna-oblations on the Gārhapatya and offers them on the fire on the Mārjālīya mound. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (given by the Maitrāvaruṇa to the Hotṛ). (The Adhvaryu gives the calls to the Hotṛ) "Do you recite the puronuvākya," "Do you recite the yājya" in regard to the other offerings. The Jyotiṛ Atirātra straightway comes to a close. After having offered the various wheys before the offering of the Dhānāsomas, he goes through Traiyambaka rite. The procedure upto the Avabhṛtha is similar. At this Avabhṛtha they take up the scrapings of the coagulated milk to Varuṇa and the husks. The scrapings are to be taken over and above the coagulated milk to Varuṇa. The husks are scattered over along with the sediment of Soma. The Avabhṛtha is as prescribed.

After having performed the Udayanīyeṣṭi, he dedicates a barren cow to Mitra-Varuṇa. Along with her are to be offered those to Dyāvāpṛthivī, to Ka, to Viśvakarman and to Sūrya. Having offered their omenta as prescribed, he offers the Paśupuroḍāśas.

पशुबन्धस्तथा । अथ पौर्णमासवैमृधाभ्यामिष्ट्वा यजमानायतन उपविश्य
 त्रेण्या शलल्या लोहितायसस्य च क्षुरेण शीर्षन्नि च वर्तयते परि च वपते
 पुरस्तादेवाग्रे ऽथ दक्षिणतोऽथ पश्चादथोत्तरतो ऽथोपरिष्ठात् । संतिष्ठन्ते
 चातुर्मास्याः सोमाः संतिष्ठन्ते चातुर्मास्याः सोमाः ॥ ६२ ॥
 अष्टादशः ॥

॥ इति सप्तदशः प्रश्नः ॥

These are followed by the Śunāsīriya offerings beginning with that to Aditi. (The offerings of) the Paśupuroḍāśas are characterised by the calls (to be given by the Maitrāvaruṇa to the Hotṛ). (The Adhvaryu) calls to the Hotṛ "Do you recite the puronuvākya," "Do you recite the yājñā" in regard to the other offerings. The sacrifice comes to an end in the manner of a sacrifice of five animals.

After having performed the Full-moon and the Vaimṛdha sacrifices, the sacrificer sits down on his seat, shortens his hair on the head by means of the three-striped quill of a porcupine and the red-iron razor, and gets shaved-first in front, then towards the south, then towards the west, then towards the north and then above.

CHAPTER XVII ENDS.

बृहस्पतिसवेन यक्ष्यमाणो भवति । स उपकल्पयते ऽश्वचतुस्त्रिंशा
 दक्षिणाः कृष्णाजिनं सुवर्णरजतौ च रुक्मौ पर्णमयं पात्रमाज्यमभिषेच-
 नाय । अथ वै ब्राह्मणं भवति परिस्रजो होता भवत्यरुणो मिर्मिरस्त्रिशुक्र
 इत्येष ह वै परिस्रजो यः खलतिः परिकेश्यः । अथ हैष मिर्मिरो यः शुक्रो
 विक्रिधस्तिलकवान्पिङ्गाक्षः । अथ हैष त्रिशुक्रो यस्त्रिवेदः । दीक्षते ।
 तस्यैकरात्रीणस्य सोमं क्रीणन्ति । तिस्र उपसदः । तायते त्रिवृदग्निष्टोमो
 रथंतरसामा प्रवर्ग्यवान्गायत्रीष्वेकस्तोमः । प्रज्ञातं देवसुवां हविषां
 करणम् । तस्य बार्हस्पत्यो ऽतिग्राह्यः बार्हस्पत्यः पशुरुपालम्भ्यः ।
 समानमाभिषेकस्य कालात् । अभिषेकस्य काले यजमानायतने कृष्णाजिनं
 प्राचीनग्रीवमुत्तरलोमोपस्तृणाति । तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्यां
 रुक्माभ्यां पर्युपास्य पर्णमये पात्रे आज्यमानीयाभिषिञ्चति बृहस्पतिः
 प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् । सप्तास्यस्तुविजातो रवेण
 वि सप्तरश्मिरधमत्तमांसि ॥ देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां
 पूष्णो हस्ताभ्यां सरस्वत्यै वाचो यन्तुर्यन्त्रेण बृहस्पतिसवेनाभिषिञ्चामीति ।
 समुन्मृष्टे समुत्कोशन्तीति समानमा मुखस्य विमार्जनात् ॥ १ ॥

तस्य प्रातःसवने सत्रेषु नाराशंसेष्वेकादश दक्षिणा नीयन्ते ।
 एकादश माध्यंदिने सवने सत्रेषु नाराशंसेषु । अश्वद्वादशास्तृतीयसवने
 सत्रेषु नाराशंसेषु । माध्यंदिन एव सवने ऽश्वं दद्यादिति ह स्माह

CHAPTER - XVIII

EKĀHA

BRĤASPATISAVA

XVIII.1

One who is going to perform the Br̥haspatisava procures thirtyfour Dakṣiṇās including a horse, a skin of black antelope, gold and silver sheets, a pot made of *Butea frondosa* and clarified butter for sprinkling. The Brāhmaṇa indeed says, "The Hotṛ is *parisrajin*, *aruṇa* (tawny) *mirmira* and *triśukra*."¹ *Parisrajin* is one who bald-headed and having hair around on his head. *Mirmira* is one who has skin-eruption and is leprous² and brown-eyed. *Triśukra* is one who is familiar with three Vedas. (The sacrificer) gets initiated. Soma is purchased for him who has passed one night (after the initiation). There are three Upasad-days. The Agniṣtoma is performed—Trivṛt, with Rathantara Saman as the prstha stotra, accompanied by Pravargya and characterised by a single stoma in Gāyatrī verses. The offering of Devasū Havis is well known. An Atigrāhya cup is to be offered to Br̥haspati. An animal is to be offered to Br̥haspati. The procedure upto the time for pressing is similar. At the time of pressing the Adhvaryu spreads on the sacrificer's seat a skin of black antelope with its hairy side upwards. He seats the sacrificer upon it facing the east, Places gold and silver sheets by his sides, takes clarified butter in a pot of *Butea frondosa* and sprinkles it upon him with the mantras, "Br̥haspati being born first of all in the highest vault of the great luminary, having seven mouths, of powerful nature, having seven tongues removed darkness with noise."³—In the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, with the support of Sarasvatī the controller of speech. I sprinkle (the sacrificer) with Br̥haspatisava." After he had been sprinkled on all sides they exclaim—the rite upto the cleansing of the face is similar.⁴

XVIII.2

At the morning pressing, after the Nārāsaṃśa goblets have been kept down, eleven Dakṣiṇās (cows) are led. Eleven at the Midday pressing after the Nārāsaṃśa goblets have been kept down. (Eleven cows) with the horse as the twelfth at the third pressing after the Nārāsaṃśa goblets have been kept down. The sacrificer should

1. TBr II. 7.1.1

2. Sāyaṇa on TBr. II. 7.1.2 explains *mirmiraḥ punaḥpunar ativegena cakṣurmīlanayuktaḥ*. Caland consequently explains "blinking". He has not referred to this BaudhŚS-passage.

3. TBr II. 8.2.7

4. cf. BaudhŚS XII.11

मौद्गल्यः । स वा एष नैमार्जनो यज्ञः । स यथा ह वा इयं गैरेयी नदी
 निमृजन्त्येत्येव२ ह वा एष एतेन यज्ञक्रतुनेष्टा पाप्मानं भ्रातृव्यं निमृजन्नेति ।
 स एतस्मिन्नेव पूर्वपक्षे चतुष्टोमेनाग्निष्टोमेन यजेत पुरा भ्रेषाच्छान्त्यै । राजा
 राजसूयेनेजान इच्छति बृहस्पतिसवेनाभिषिच्येयेति । तदु वा आहुर्न वै
 राजसूयाभिषिक्तो ऽन्येन यज्ञक्रतुनाभिषिच्येताप्रत्यवरोही ह भवतीति ।
 उभाभ्यां ब्रह्मक्षत्राभ्यामभिषिच्येता इत्यभिषिच्येतैवेति । दीक्षते । तस्य
 तिस्रो दीक्षास्तिस्र उपसदः । समानमाभिषेकस्य कालात् । अभिषेकस्य
 काले माध्यंदिनीया एवैनं चमसा निमृजन्तो यन्ति । चतुर्विंश एष भवति ।
 राजा राजसूयेन यक्ष्यमाण आध्यायति त्रिषु वर्णेष्वभिषिक्तेष्वध्यभिषिच्येय
 पुरोहिते स्थपतौ सूत इति । पुरोहितो दीक्षते । तस्य तिस्रो दीक्षास्तिस्र
 उपसदः । समानमाभिषेकस्य कालात् । अभिषेकस्य काले शुक्रामन्थिनोः
 स२स्त्रावेणाभिषिञ्चति । चतुष्टोम एष भवति ॥ २ ॥

स्थपति स्थपतिसवेन यक्ष्यमाणो भवति । स उपकल्पयत आर्षभं
 चर्म सुवर्णरजतौ च रुक्मावौदुम्बरं पात्रं दध्यभिषेचनाय । दीक्षते । तस्य
 तिस्रो दीक्षास्तिस्र उपसदः । आग्नेयस्य मारुती पृश्निः पष्ठौह्यपालम्या
 भवति । सप्त हवींषि प्रातःसवनीयाननुवर्तन्ते यदाग्नेयो भवत्यग्नि-
 मुखाद्व्यूद्धिरित्येतानि । समानमाभिषेकस्य कालात् । अभिषेकस्य काले
 यजमानायतन आर्षभं चर्म प्राचीनग्रीवमुत्तरलोमोपस्तृणाति । तद्यज-
 मानं प्राञ्चमुपवेश्य सुवर्णरजताभ्यां रुक्माभ्यां पर्युपास्यौदुम्बरे पात्रे

give away the horse at the midday pressing itself. So says Maudgalya. This is a wiping sacrifice. Just as a river coming down from a mountain flows on wiping out (everything), similarly the sacrificer goes on wiping out the evil and the enemy by performing this sacrifice. He should perform Catuṣṭoma Agniṣṭoma in this very sacrifice in order to pacify the possible fall.

A king who has performed the Rājasūya desires, "let me be sprinkled in the Brhaspatisava." They say, "One who has had a consecratory bath in the Rājasūya should not undergo consecration in any other sacrifice (because) he is not required to stand up in honour of another person. (He however thinks) "Let me be sprinkled by both the Brahman and Kṣatra. (Therefore) he should have a consecratory bath. He gets initiated. For him there are three Dikṣā-days and three Upasad-days. The procedure upto the time of sprinkling is similar. At the time of sprinkling the Soma-goblets at the midday pressing are passed on (to the respective Camasins for consuming) after they are touched by the sacrificer (undergoing the consecratory bath) in the Sadas. This sacrifice is Caturviṃśastoma.

The king who is going to perform the Rājasūya thinks. "Let me be sprinkled after the three classes have been sprinkled—the priest, the artisan and the charioteer." The priest gets initiated. For him there are three Dikṣā-days and three Upasad-days. The procedure upto sprinkling is similar. At the time of sprinkling the Adhvaryu sprinkles upon him the drops of the Śukra and Manthin draughts. This sacrifice is a Catuṣṭoma.

XVIII.3

STHAPATISAVA

The artisan who is going to perform the Sthapatisava¹ procures the skin of a bull, sheets of gold and silver, a pot of *Ficus glomerata* and curds for sprinkling. He gets initiated. For him there are three Dikṣā-days and three Upasad-days. A spotted heifer is to be offered to Maruts with reference to the cake on eight potsherds to Agni. Seven oblations (cakes) follow the offerings of the Savaniya Puroḍāśas at the morning pressing, beginning with "In that the cake is to be offered to Agni, prosperity follows the offering to Agni."² The procedure upto the time for sprinkling is similar. At the time of sprinkling, (the Adhvaryu) spreads the bull's skin on the sacrificer's seat with its neck towards the east and with the hairy side upwards. He seats the sacrificer upon it facing the east, covers him with the sheets

1. cf. TBr II. 7.2

2. TBr II. 7.2.1

दध्यानीयाभिषिञ्चति देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याः सरस्वत्यै वाचो यन्तुर्यन्त्रेण स्थपतिसवेनाभिषिञ्चामीति । समुन्मृष्टे समुत्क्रोशन्तीति समानमा मुखस्य विमार्जनात् । स एष स्थपतिसवः सप्तदशो ऽग्निष्टोमः । एष एव स्थपतिसवः । एष वैश्यसव एष माससवः । मासा हैनेनातः पूर्वमीजिरे ॥ ३ ॥

सूतः सूतसवेन यक्ष्यमाणो भवति । स उपकल्पयते कृष्णाजिनः सुवर्णरजतौ च रुक्मौ पर्णमयं पात्रं हिरण्यं घृतमभिषेचनाय । दीक्षते । तस्य तिस्रो दीक्षास्तिस्त्र उपसदः । अष्टौ हवींषि प्रातःसवनीयाननुवर्तन्ते यदाग्नेयो भवत्याग्नेयो वै ब्राह्मण इत्येतानि । समानमाभिषेकस्य कालात् । अभिषेकस्य काले यजमानायतने कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमोपस्तृणाति । तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्यां रुक्माभ्यां पर्युपास्य पर्णमये पात्रे घृतमानीय हिरण्येनोत्पूयाभिषिञ्चति देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याः सरस्वत्यै वाचो यन्तुर्यन्त्रेण सूतसवेनाभिषिञ्चामीति । समुन्मृष्टे समुत्क्रोशन्तीति समानमा मुखस्य विमार्जनात् । स एष सूतसवः सप्तदशो ऽग्निष्टोमः । एष एव सूतसव एष ग्रामणीसव एष ऋतुसव ऋतवो हैनेनातः पूर्वमीजिरे ॥ ४ ॥ प्रथमः ॥

सोमसवेन यक्ष्यमाणो भवति । स उपकल्पयते सौमीः सूतवशां कृष्णाजिनः सुवर्णरजतौ च रुक्मौ पर्णमयं पात्रं पयो ऽभिषेचनाय । अथ वै ब्राह्मणं भवति यत्किंच राजसूयमृते सोमं तत्सर्वं भवतीति । स आमावास्येन हविषेष्टाष्टावहान्यानुमतप्रभृतिभिरेति संवत्सरचातुर्मास्यैः सप्तेन्द्रतुरीयप्रभृतिभिः । अथ रत्तिनाः हविर्भिर्यजते । अथ देवसुवाः

of gold and silver (the silver sheet below and the golden sheet upon the head), takes up curds in the pot of *Ficus glomerata* and sprinkles with the formula, "In the impulse of god Savitr̥, with the arms of the Aśvins, with the hands of Pūṣan, with the support of Sarasvatī the controller of speech I sprinkle (the sacrificer) with Sthapatisava." "They cry out when the sacrificer has been wiped up"—from here the rite is similar upto the wiping of the face. This Sthapatisava is an Agniṣṭoma characterised by Saptadaśa-stoma. This is the Sthapathisava. This is also called the Vaiśyasava. This is the Māsasava. Formerly the Māsas performed this sacrifice.

XVIII.4 SŪTASAVA

A charioteer who is going to perform the Sūtasava procures a skin of black antelope, sheets of gold and silver, a pot made of *Butea frondosa*, a piece of gold and clarified butter for sprinkling. He gets initiated. For him there are three Dīkṣā-days and three Upasad-days. Offering of eight oblations (cakes) follows (the offering of) the Savanīya Puroḍāśa at the morning pressing, prescribed in the scripture: "In that there is (a cake) for Agni, the brāhmaṇa belongs to Agni."¹ The procedure upto the time for sprinkling is similar. At the time of sprinkling the Adhvaryu spreads on the sacrificer's seat the skin of a black antelope with its neck towards the east and with the hairy side upwards. He seats the sacrificer on it facing the east, covers him on both sides (below and above) with sheets of silver and gold, takes clarified butter in the pot of *Butea frondosa*, purifies it with gold and sprinkles the sacrificer with the formula, "In the impulse of god Savitr̥ with the arms of the Aśvins, with the hands of Pūṣan I sprinkle the sacrificer with Sūtasava under the control of Sarasvatī the regulator of speech." "They cry out when the sacrificer has been wiped up"—from here the rite is similar up to the wiping of the face. This Sūtasava is the Agniṣṭoma characterised by Saptadaśa-stoma. This is the Sūtasava, also the Grāmaṇisava, also the Ṛtusava. Formerly the Ṛtus performed this sacrifice.

XVIII.5 SOMASAVA

One who is going to perform the Somasava, procures a cow which is barren after the first calf to be dedicated to Soma, a skin of black antelope, sheets of gold and silver, a pot of *Butea frondosa* and milk for sprinkling. It is indeed said, "Whatever procedure is there in the Rājasūya excluding the Soma-sacrifices—all that is to be gone through herein."¹ After having performed the New-moon sacrifice, the Adhvaryu passes eight days with the rites beginning with that to

1. TBr II. 7.3.1

1. TBr II. 7.4.1

हविर्भिर्यजते । अथैताः सौमीः सूतवशामालभते । तस्या असमुदिते यजमानायतने कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमोपस्तृणाति । तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्याः रुक्माभ्यां पर्युपास्य पर्णमये पात्रे पय आनीयाभिषिञ्चत्यषाढं युत्सु पृतनासु पप्रिः सुवर्षामप्स्वां वृजनस्य गो-
पाम् । भरेषुजाः सुक्षितिः सुश्रवसं जयन्तं त्वामनु मदेम सोम ॥ देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याः सरस्वत्यै वाचो यन्तुर्यन्त्रेण सोमसवेनाभिषिञ्चामीति । समुन्मृष्टे समुत्क्रोशन्तीति समानमा मुखस्य विमार्जनात् । अथ सःसृपाः हविर्भिर्यजते । अथ पञ्चहविषा दिशामवेष्ट्या यजते । अथ द्विपशुना पशुबन्धेन यजते । अथ सात्यदूतानाः हविर्भिर्यजते । अथ पूर्वैः प्रयुजाः हविर्भिर्यजते । अथ पौर्णमासवै-
मृधाभ्यामिष्टोत्तरैः प्रयुजाः हविर्भिर्यजते । अथ देविकाहविर्भिर्यजते । अथ त्रैधातवीयया यजते । अथ सौत्रामण्या यजते । संतिष्ठते सोमसवो ऽर्धचतुर्दशैर्मासैः ॥ ५ ॥

पृथिसवेन यक्ष्यमाणो भवति । स उपकल्पयते रोहितं चर्मानडुहः सुवर्णरजतौ च रुक्मावौदुम्बरं द्रोणं चतुःस्रक्तिं चतुष्टयीरपो दिग्भ्यः संभृताः । अथ वै ब्राह्मणं भवति यत्किञ्च राजसूयमनुत्तरवेदीकं तत्सर्वं भवतीति । स आमावास्येन हविषेष्ट्याष्टावहान्यानुमतप्रभृतिभिरेति सप्तेन्द्रतुरीयप्रभृतिभिः । अथ रत्निनाः हविर्भिर्यजते । अथ देवसुवाः हविर्भिर्यजते । अथैतां चतुर्हविषमिष्टिं निर्वपत्याग्नेयमष्टाकपालमैन्द्र-
मेकादशकपालं वैश्वदेवं द्वादशकपालं बार्हस्पत्यं चरुमिति । तस्या असमुदिते यजमानायतने रोहितं चर्मानडुहं प्राचीनग्रीवमुत्तरलोमोपस्तृणा-
ति । तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्याः रुक्माभ्यां पर्युपास्यौदुम्बरे द्रोणे चतुष्टयीरपः समवनीयाभिषिञ्चति ये मे पञ्चाशतं ददुरश्चानाः सधस्तुतिः । द्युमदग्रे महि श्रवो बृहत्कृधि मघोनां नृवदमृत नृणाम् ॥ देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याः सरस्वत्यै

Anumati, one year with the Cāturmāsyas, seven days with the Indraturīya etc. Then he offers the Ratnin-offerings, then Devasū offerings. Then he offers the cow which is barren after the first calf to Soma, while the dialogue (between the Adhvaryu and the Āgnidhra prior to the Anūyāja offerings) has not yet taken place in connection with this sacrifice, the Adhvaryu spreads on the sacrificer's seat the skin of a black antelope with its neck towards the east and with the hairy side upwards. He seats on it the sacrificer facing the east, covers him with the sheets of gold and silver (below and above) pours milk into the pot of *Butea frondosa* with the mantras, "Let us O Soma, exhilarate after thee, unassailable in battles, supporting the armies, bringing rain; not consumed, guardian of the enclosure, fit for battles, having a good abode, well-known and victorious."¹ -In the impulse of god Savitr, with the Aśvinś arms, with the hands of Puṣan I sprinkle thee with Somasava under the control of Sarasvatī the regulator of speech." "They cry out when he is wiped up"—this is similar up to the wiping of the face. Then he offers the offerings of the Saṁsrps, then the Diśām Aveṣṭi comprising five oblations; then a sacrifice of two animals; then Sātyadūta offerings; then anterior Prayuj offerings; then Devikā offerings; then Traidhātavīyā; then the Sautrāmaṇī. The Somasava comes to an end after thirteen and a half months.

XVIII.6

PṚTHISAVA

One who is going to perform the Pṛthisava procures the hide of a red bull, silver and gold sheets, a four-cornered trough of *Ficus glomerata* and four kinds of water procured from the quarters. The Brāhmaṇa indeed goes, "Whatever rites are performed in the Rājasūya excepting those pertaining to the Uttaravedi, they all are performed herein."¹ Having offered the New-moon sacrifice, he passes eight days in performing the Iṣṭis beginning with that for Anumati, seven in performing the Indraturīya etc.; then he offers the Ratnin-offerings; then Devasū offerings. Then he performs the Iṣṭi comprising four oblations—a cake on eight potsherds to Agni, on eleven potsherds to Indra, on twelve potsherds to the Viśve Devas, and cooked rice to Brhaspati. While the dialogue (between the Adhvaryu and the Āgnidhra prior to the Anūyājya offerings) is yet to take place, he spreads on the sacrificer's seat the hide of a red bull with its neck towards the east and with the hairy side upwards. He seats the sacrificer on it facing the east, covers him on the two sides with silver and gold sheets, pours the four kinds of water in the trough of *Ficus glomerata* and sprinkles him with the mantras, "O immolated Agni, do thou grant glorious, great, bountiful abundance full of men to the wealthy persons who granted me five hundred horses by reason of joint praise."¹ In the impulse of god Savitr, with the

वाचो यन्तुर्यन्त्रेण पृथिसवेनाभिषिञ्चामीति । समुन्मृष्टे समुत्क्रोशन्तीति समानमा मुखस्य विमार्जनात् । अथ सःसृपाः हविर्भिर्यजते । अथ पञ्च-हविषा दिशामवेष्ट्या यजते । अथोपातीत्य द्विपशुं पशुबन्धः सात्यदूतानाः हविर्भिर्यजते । अथ पूर्वेः प्रयुजाः हविर्भिर्यजते । अथ पौर्णमास-वैमृधाभ्यामिष्टोत्तरैः प्रयुजाः हविर्भिर्यजते । अथ देविकाहविर्भिर्यजते । अथ त्रैधातवीयया यजते । अथ सौत्रामण्या यजते । संतिष्ठते पृथिसवोऽध्यर्धेन मासेन ॥ ६ ॥

गोसवेन यक्ष्यमाणो भवति । स उपकल्पयते ऽयुतं दक्षिणाः सुवर्णरजतौ च रुक्मौ पर्णमयं पात्रं प्रतिधुगभिषेचनाय । दीक्षते । तस्य षड् दीक्षाः षडुपसदः समानमाभिषेकस्य कालादभिषेकस्य काले यजमानायतने कृष्णाजिनमात्रं वेदेरनुद्धतं भवति । तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्यां रुक्माभ्यां पर्युपास्य पर्णमये पात्रे प्रतिधुगानीय बृहत स्तोत्रं प्रत्यभिषिञ्चति रेवज्जातः सहसा वृद्धः क्षत्राणां क्षत्रभृत्तमो वयोधाः । महान्महित्वे तस्तभानः क्षत्रे राष्ट्रे च जागृहि । प्रजापतेस्त्वा परमेष्ठिनः स्वाराज्येनाभिषिञ्चामि । देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां सरस्वत्यै वाचो यन्तुर्यन्त्रेण गोसवेनाभिषिञ्चामीति । समुन्मृष्टे समुत्क्रोशन्तीति समानमा मुखस्य विमार्जनात् । स एष गोसवः षट्त्रिंशः सर्वउक्थ्य उभयसामायुतदक्षिणः । पवमाने कण्वरथंतरं कुर्वन्ति ॥ ७ ॥ द्वितीयः ॥

ओदनसवेन यक्ष्यमाणो भवति । स उपकल्पयते रोहितं चर्मनिडुहः सुवर्णरजतौ च रुक्मौ शतमानं च प्रवर्तं चतुरो वर्णान्ब्राह्मणः राजन्यं वैश्यः चतुरो रसान्मधु सुरां पय अपश्चत्वारि पात्राणि सौवर्णः राजतं

Aśvinś arms, with the hands of Pūṣan. I sprinkle thee with Pṛthisava under the control of Sarasvatī the regulator of speech." "They cry out when the sacrificer is wiped up"—from here the procedure is similar up to the wiping of the face. Then he offers the offering of Saṁsrps; then he offers Diśām Aveṣṭi comprising five oblations. Having moved forward, he performs the sacrifice of two animals; then Sātyadūta oblations; then the anterior offerings of the Prayujṣ. Having offered the Full-moon sacrifice and the Vaimṛdheṣṭi, he offers posterior offerings of the Prayujṣ. Then he offers Devikā offerings; then the Traidhātaviyeṣṭi. Then the Sautrāmaṇi. The Pṛthisava comes to an end after one and a half months.

XVIII. 7

GOSAVA

One who is going to perform the Gosava procures ten thousand cows as Dakṣiṇā, silver and gold sheets, a pot of *Butea frondosa* and fresh milk for sprinkling. He gets initiated. For him there are six Dikṣā-days and six Upasad-days. The procedure upto the time of sprinkling is similar. At the time of sprinkling on the sacrificer's seat the part of the Mahāvedi which is equal to the area of the skin of a black antelope is not dugged out. He seats upon it the sacrificer facing the east, covers him on both sides (below and above) with the silver and gold sheets, pous fresh milk in the pot of *Butea frondosa* and sprinkles him while the Bṛhat Stotra is being chanted, with the mantras, "O sacrificer, do thou, grown wealthy, full of might, the best ruler among the rulers, fresh, great, stable in valour, flourish in the ruling class and the kingdom. I sprinkle thee for self-domination of the supreme Prajāpati.¹ In the impulse of God Savitr, with the Aśvin's arms, with the hands of Pūṣan I sprinkle thee with Gosava under the control of Sarasvatī the regulator of speech." "They cry out when the sacrificer is wiped up"—from here the procedure is similar up to the wiping of the face (by the sacrificer). This is the Gosava—an Ukthya sacrifice fully characterised by Śaṭtrimśat stoma, having both the (Bṛhat and Rathantara Prṣṭhastotras) and involving ten thousand cows as Dakṣiṇā. The Kaṇvarathantara Sāman is chanted in the Pavamānastotra.

XVIII. 8

ODANASAVA

One who is going to perform the Odanasava procures the hide of a red ox, silver and gold sheets, a round ornament weighing a hundred Mānas, four persons belonging to the classes-brāhmaṇa, Rājanya, Vaiśya and Śūdra, four liquids—honey, wine, milk and water, four pots respectively made of gold, silver, bronze and earth,

कांस्यं मृन्मयं चतस्रो दक्षिणाः शतमानः हिरण्यं तिसृधन्वमष्टां माषैः
पूर्णं कमण्डलुं चतुष्टयीः शलाकाः पर्णमय्यौ नैयग्रोध्यावाश्वत्थ्यौ
फाल्गुनपाच्यौ चत्वारि नानावृक्ष्याणि पात्राणि सक्तूस्त्रीणि दर्भ-
पुञ्जीलान्यौदुम्बरं द्रोणं चतुःसक्ति यतुष्टयीरपो दिग्भ्यः संभृताः सतं च
रथं च । एतेनोपकृप्तेन रोहिणीमायतीमुपरमति । अद्य रोहिण्येति
पूर्वाग्रिमन्ववस्यत्युत्तपनीयः शालीनो ऽन्वाहार्यपचनमाहिताग्निः ।
अथाध्वर्युरपररात्र आद्रुत्य सःशास्त्येकौदनः श्रपयतेति । तं तथा
श्रपयन्ति यथा पुरादित्यस्योदयाच्छृतो भवति । उद्यता सूर्येण कार्यं इति
ब्राह्मणम् । अथैतमोदनः श्रपयित्वाभिघार्योदञ्चमुद्वासयति । अथैतां पात्रां
निर्णिज्योपस्तीर्य तस्यामेनमसंघ्नन्निबोद्धरति । सर्पिरासेचनं कृत्वा
प्रभूतमाज्यमानीय । अथैतांश्चतुरो वर्णान्दक्षिणत उदङ्मुखानुपवेशयति ।
अथान्वारब्धे यजमाने जुहोति सिंहे व्याघ्र उत या पृदाकाविति चतस्रः
सुवाहुतीः । हुत्वाहुत्वैव सःस्त्रावैः प्रवर्तमभिघारयति राडसि विराडसि
सम्राडसि स्वराडसीति । अथैतं प्रवर्तमग्रेणाहवनीयं पर्याहृत्य दक्षिणतो
निदधाति ॥ ८ ॥

four kinds of Dakṣiṇās—gold weighing a hundred Mānas, a bow with three arrows, a goad and a gourd full of beans, four kinds of rods—two of *Butea frondosa*, two of *Ficus Indica*, two of *Ficus religiosa* and two of Phālgunapāci,² four pots made of the wood of different trees, flour of parched barley, three bunches of darbha, a four-corned trough of *Ficus glomerata*, four kinds of water procured from the four quarters, a pan³ and a chariot. Having procured this, he awaits the Rohiṇī constellation.

(Thinking that) today⁴ (the sun will rise) under the Rohiṇī constellation, he clings to the eastern (Āhavanīya) fire; one who is staying at home lights the Uttapanīya fire; one who is an Āhitāgni lights the Anvāhāryapacana fire. The Adhvaryu hastens in the latter part of the night and gives the instruction, "Do you cook all grains together." They are placed on fire at such a time that they would be cooked before sunrise. "It should be offered at sunrise." So says the Brāhmaṇa.⁵ Having cooked the rice and having poured clarified butter over it, he brings it down towards the north. He cleanses the pan, spreads clarified butter as base upon it and scoops the cooked rice into it in such a manner that it may not be scattered. He causes into it a vacuum for pouring ghee and pours ample ghee into it. He then seats the four persons of different castes towards the south facing the north. While the sacrificer has maintained contact, he offers four spoonfuls respectively with the verses, "May the divine and agreeable brilliance which lies in a lion, in a tiger in a bos constrictor, in Agni, in a brāhmaṇa, in Sūrya, which created the powerful one, come to us furnished with vigour. - which lies in a Rājanya, in a drum being beaten, in the neighing of a horse and in a man's roaring....—which lies in an elephant, in a panther, in gold, in horses, men and bulls.....—which lies in a chariot, in the dice, in the strength of a bull, in wind, in a cloud and in the power of Varuṇa....."⁶ At each offering he puts the drop of clarified butter from the spoon on the round ornament respectively with the formulas, "Thou art resplendent; thou art resplendent all around; thou art resplendent together, thou art self-resplendent."⁷ He brings around the round ornament along the front of the Āhavanīya and puts down towards the south.

2. The text has *phālgunapācyau*.

3. Here and in BaudhŚS XVIII.10 Caland reads *śatam*. Caland has called this reading as uncertain, and has recorded the variant readings. The right reading may be *śatam* meaning a pan which reading may find support in *dhūpāyitam* which precedes the word in BaudhŚS XVIII. 10.

4. Caland reads *atha*. Caland rightly suggests in the footnote, "Read perhaps *adya* cf. also BaudhŚS XIII.36 (p. 145.3); XV.2 (p. 205.10) and XVIII.16 (p. 361.8)."

5. TBr II. 7.9.4

6. TBr II. 7.7.1

7. TBr II. 7.7.2

अथैतत्सौवर्णं पात्रं याचति । तस्मिंस्तिरः पवित्रं मध्वानीय सक्तूनोप्य पर्णमयीभ्याः शलाकाभ्यामुपमन्थतीन्द्राय त्वा तेजस्वते तेजस्वन्तः श्रीणामीति । तेजो ऽसीति ब्राह्मणाय प्रयच्छति । तत्ते प्रयच्छामीति ब्राह्मणः प्रतिगृह्णाति । अथ यजमानो मुखं विमृष्टे तेजस्वदस्तु मे मुखं तेजस्वच्छिरो अस्तु मे । तेजस्वान्विश्वतः प्रत्यङ् तेजसा संपिपृग्धि मेति । त्रिराचम्य प्रशंसति । तस्मा एतच्चैव पात्रं ददाति शतमानं च हिरण्यम् । अथैतद्राजतं पात्रं याचति । तस्मिंस्तिरः पवित्रं सुरामानीय सक्तूनोप्य नैयग्रोधीभ्याः शलाकाभ्यामुपमन्थतीन्द्राय त्वौजस्वत ओजस्वन्तः श्रीणामीति । ओजो ऽसीति राजन्याय प्रयच्छति । तत्ते प्रयच्छामीति राजन्यः प्रतिगृह्णाति । अथ यजमानो मुखं विमृष्ट ओजस्वदस्तु मे मुखमोजस्वच्छिरो अस्तु मे । ओजस्वान्विश्वतः प्रत्यङ् ओजसा संपिपृग्धि मेति । त्रिराचम्य प्रशंसति । तस्मा एतच्चैव पात्रं ददाति । तिसृधन्वं च । अथैतत्काश्यं पात्रं याचति । तस्मिंस्तिरः पवित्रं पय आनीय सक्तूनोप्याश्वत्थीभ्याः शलाकाभ्यामुपमन्थतीन्द्राय त्वा पयस्वते पयस्वन्तः श्रीणामीति । पयो ऽसीति वैश्याय प्रयच्छति । तत्ते प्रयच्छामीति वैश्यः प्रतिगृह्णाति । अथ यजमानो मुखं विमृष्टे पयस्वदस्तु मे मुखं पयस्वच्छिरो अस्तु मे । पयस्वान्विश्वतः प्रत्यङ् पयसा संपिपृग्धि मेति । त्रिराचम्य प्रशंसति । तस्मा एतच्चैव पात्रं ददात्यष्ट्रां च । अथैतन्मृन्मयं पात्रं याचति तस्मिंस्तिरः पवित्रमप आनीय सक्तूनोप्य फाल्गुनपाचीभ्याः शलाकाभ्यामुपमन्थतीन्द्राय त्वायुष्मत आयुष्मन्तः श्रीणामीति । आयुरसीति शूद्राय प्रयच्छति । तत्ते प्रयच्छामीति शूद्रः प्रतिगृह्णाति । अथ यजमानो मुखं विमृष्ट आयुष्मदस्तु मे मुखमायुष्मच्छिरो अस्तु मे । आयुष्मान्विश्वतः प्रत्यङ् आयुषा संपिपृग्धि मेति । त्रिराचम्य

XVIII.9

He asks for the golden pot. He pours honey into it across the strainers, pours into it the flour of parched barley, and churns the mixture by means of two rods of *Butea frondosa* with the formula, "I mix up thee the lustrous with the lustrous Indra."¹ He hands it over to a brāhmaṇa with the formula, "Thou art lustre."¹ The brāhmaṇa receives it with the formula, "I hand it over to thee."¹ The sacrificer wipes his face with the verse, "May my face become lustrous, may my head become lustrous. May I be lustrous on all sides and to the rear; do thou furnish me with lustre."¹ Having sipped water thrice, he praises (the mixed beverage). (The sacrificer) gives him away that very pot and gold weighing a hundred mānas.

Then he asks for the silver pot. He pours into it the wine across the strainers, pours the flour of parched barley, and churns with the two rods of *Ficus Indica* with the formula, "I mix up thee the vigorous for vigorous Indra."¹ He hands it over to the Rājanya with the formula, "Thou art vigour."¹ The Rājanya receives it with the formula, "I give it over to thee."¹ The sacrificer wipes his face with the verse, "Let my face be vigorous, my head vigorous, let me be vigorous on all sides and to the rear; do thou furnish me with vigour."² Having sipped it three times, he praises it. The sacrificer gives him away that pot and the bow with three arrows.

He asks for the pot of bronze. He pours milk into it across the strainers, pours flour of parched barley into it and churns by means of two rods of *Ficus religiosa* with the formula, "I mix up thee with milk for Indra possessing milk."¹ He hands it over to the Vaiśya with the formula, "Thou art milk."² The Vaiśya receives it with the formula, "I give it over to thee."² The sacrificer wipes his face with the verse, "Let my face be full of milk, let my head be full of milk, let me be full of milk on all sides and to the rear, do thou furnish me with milk."² Having sipped it thrice, he praises it. The sacrificer gives him away that pot and the goad.

He asks for the earthen pot. He pours water into it across the strainers; pours into it flour of parched barley and churns it with the two rods of Phālgunapāci with the formula, "I mix thee full of life for Indra having long life." He hands it over to a Śūdra with the formula, "Thou art (long) life."³ The Śūdra receives it saying, "I give it over to thee."³ The sacrificer wires his face with the verse, "Let my face be full of long life, let my head be full of long life, let me be full of life on all sides, do thou furnish me with long life."³ Having sipped it thrice, he praises it. The sacrificer gives away to him that pot and the gourd full of beans.

1. TB II. 7.7.3
2. TBr II. 7.7.4
3. TBr II. 7.7.5

प्रशंसति । तस्मा एतच्चैव पात्रं ददाति माषैश्च पूर्णं कमण्डलुम् ।
 अथैतमोदनमभ्युत्सृप्य प्राश्नाति । तस्य यन्न सहते तदप्सु प्रवेशयति । अथ
 हिरण्यादघृतं निष्पिबति । निष्पिबन्तमनुमन्त्रयत इममग्र आयुषे वर्चसे
 कृधि प्रियः रेतो वरुण सोम राजन् । मातेवास्मा अदिते शर्म यच्छ विश्वे
 देवा जरदष्टिर्यथासदिति । अथैतं प्रवर्तमद्भिः प्रक्षाल्य दक्षिणे कर्ण
 आबध्नीत आयुष्टे विश्वतो दधदिति । अथैनमनुपरिवर्तयत आयुरसि
 विश्वायुरसि सर्वायुरसि सर्वमायुरसीति । अथैनं त्रिभिर्दर्भपुञ्जीलैः पवयति
 यतो वातो मनोजवा यतः क्षरन्ति सिन्धवः । तासां त्वा सर्वासां
 रुचाभिषिञ्चामि वर्चसेति । अथास्य दक्षिणमक्षिकटं न्यचति समुद्र
 इवासि गह्वना सोम इवास्यदाभ्यः । अग्निरिव विश्वतः प्रत्यङ् सूर्य इव
 ज्योतिषा विभूरिति ॥ ९ ॥

यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थातौदुम्बरे द्रोणे चतुष्टयीरपः
 समवनीय चतुरो ग्रहान्गृह्णाति । अपां यो द्रवणे रसस्तमहमस्मा आमुष्यायणाय
 तेजसे ब्रह्मवर्चसाय गृह्णामीति पर्णमयेन । अपां य ऊर्मौ रसस्तमहमस्मा
 आमुष्यायणायौजसे वीर्याय गृह्णामीति नैयग्रोधेन । अपां यो मध्यतो
 रसस्तमहमस्मा आमुष्यायणाय पुष्ट्यै प्रजननाय गृह्णामीत्याश्वत्थेन । अपां
 यो यज्ञियो रसस्तमहमस्मा आमुष्यायणायुषे दीर्घायुत्वाय
 गृह्णामीत्यौदुम्बरेण । अथैतद्रोहितं चर्मानडुहं प्राचीनग्रीवमुत्तरलोमोप-
 स्तृणाति । तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्यां रुक्माम्यां
 पर्युपास्याभिषिञ्चत्यपां यो द्रवणे रसस्तेनाहमिममामुष्यायणं तेजसे
 ब्रह्मवर्चसायाभिषिञ्चामीति पर्णमयेन । अपां य ऊर्मौ रसस्तेनाह-
 मिममामुष्यायणमौजसे वीर्यायाभिषिञ्चामीति नैयग्रोधेन । अपां यो
 मध्यतो रसस्तेनाहमिममामुष्यायणं पुष्ट्यै प्रजननायाभिषिञ्चामीत्या-

The sacrificer scoops out the cooked rice and consumes it. Whatever portion he does not consume, he throws it into water. He then drinks the total quantity of ghee from the golden pot. The Adhvaryu follows him while he is drinking with the verse, "O Agni, give him long life and vigour, O Varuṇa and king Soma, do you grant him good semen. O Aditi, do thou grant him welfare as the mother. O Viśve Devas, do you manage so that he may attain old age."³ The Adhvaryu washes the round ornament with water and hangs it on the right ear (of the sacrificer) with the verse, "(O sacrificer), may this dear Agni grant thee full life, let thy vital breath come back to thee; I drive away thy illness,"⁴ He follows this with the formula, "Thou art life, thou art whole life, thou art the entire life, thou art the full life."⁴ He purifies him with three bunches of Darbha-grass with the verse, "I sprinkle thee vigorously with that lustre with which the wind blows and the rivers flow with the mind's speed." He presses the hollow of the right eye with the verse, "Thou art as deep as the sea, invulnerable as Soma, in vicinity on all sides as Agni, extensive in illumination as Sūrya."⁵

XVIII.10

While the Adhvaryu is engaged in these rites, the Pratiprasthātṛ pours the four kinds of water in the trough of *Ficus glomerata* and takes four draughts—in the cup of *Butea frondosa* with the formula, "The essence which is there in the liquid of water. I take it for the lustre and brahman-splendour on the part of N.N., son of N.N."¹ In the cup of *Ficus Indica* with the formula, "The essence which is there in the wave of water, I take it for vigour and heroic deed on the part of N.N., son of N.N."¹ In the cup of *Ficus religiosa* with the formula, "The essence which is there in the liquid of water, I take it for prosperity and procreation on the part of N.N., son of N.N."¹ In the cup of *Ficus glomerata* with the formula, "The essence of water which is worthy of sacrifice I take it for long life on the part of N.N., son of N.N."¹

He spreads the hide of the red bull with its neck towards the east and with the hairy part upwards. He seats the sacrificer upon it facing the east, covers him on both sides (below and above) with silver and gold sheets and sprinkles him with the cup of *Butea frondosa* with the formula, "The essence which is there in the liquid of water, with it I sprinkle N.N., son of N.N. for lustre and brahman-splendour."¹ With the cup of *Ficus Indica* with the formula, "The essence which is there in the wave of water, with it I sprinkle N.N., son of N.N. for vigour and heroic deed."¹ With the cup of *Ficus religiosa* with the formula, "The essence which is there in the midst of water,

4. TS I. 3.14.4

5. TBr II. 7.7.6

1. TBr II. 7.7.7

श्वत्थेन । अपां यो यज्ञियो रसस्तेनाहमिममामुष्यायणमायुषे
दीर्घायुत्वायाभिषिञ्चामीत्यौदुम्बरेण । समुन्मृष्टे समुत्क्रोशन्तीति समानमा
मुखस्य विमार्जनात् । उत्तरत एतद्धूपायितः सतं तिष्ठति रथश्च
तदभिप्रेत्यभिप्रेहि वीरयस्वोग्रश्चेत्ता सपत्नहा । आतिष्ठ मित्रवर्धनस्तुभ्यं
देवा अधिब्रवन्निति । अथ रथस्य पक्षसी संमृशत्यङ्कौ न्यङ्कावभितो रथं
याविति । रथमातिष्ठत्यातिष्ठ वृत्रहन्निति प्रतिपद्यायं पृणक्तु रजसी
उपस्थमित्यातः । अथैतच्छतं त्रिः प्रदक्षिणं परियाय पुरस्कृत्यायाति ।
तदध्वर्यवे ददाति । स एष ओदनसवो राज्ञो वा ब्राह्मणस्य वा वैश्यस्य
वा पुष्टिकामस्य यज्ञः ॥ १० ॥ तृतीयः ॥

पञ्चशारदीयेन यक्ष्यमाणो भवति । स उपकल्पयते सप्तदश
निरष्टान्वत्सतरानेकहायनान् । स पुरस्तान्मार्गशीर्ष्यै पौर्णमास्या आमावास्येन
हविषेष्टा सप्तदश मारुतीः पृथ्वीर्वत्सतरारालभते । अभिप्रेक्षणतो
वत्सतरान्स्थापयित्वोत्सृजन्ति । अथेतराभिः सःस्थां कुर्वन्ति । संवत्सरे
पर्यवेते मरुद्भ्यः सांतपनेभ्यः सप्तदश पृथ्वीर्वत्सतरारालभते ।

with it I sprinkle N.N., son of N.N. for prosperity and procreation."²³ With the cup of *Ficus glomerata* with the formula, "The essence which is worthy of sacrifice, with it I sprinkle N.N. son of N.N. for long life."¹

"They cry out when the sacrificer is rubbed off"—from here the procedure is similar upto the wiping of the face. The fumigating pan² and the chariot stand towards the north. The sacrificer moves towards it with the verse, "Do thou move on, harsh, attentive, killer of the enemy do thou invade. Helping thy friends, do thou ascend (the chariot). May god speak highly about thee."³ He touches together the sides of the chariot with the verse "May the two signs, the two specific signs on both sides of the chariot..."⁴ He ascends the chariot with the verses, "O Vṛtra-killer, do thou ascend the chariot, thy horses have been yoked by means of the prayer, let the pressing stone impel thy mind hither through its sound."⁵—All (gods) adorned around (the sacrificer) ascending (the chariot). His chariot is moving self-illuminating and expanding glory. The name of this life-giving (chariot) is great. The multi-formed chariot has achieved immortal things. May Indra continue to rejoice after thee; may Br̥haspati, may Soma, may Agni continue to guard thee; may the Viśve Devas continue to help thee. May seven kings who have had consecratory bath continue to help thee. May Mitra-Varuṇa continue to help thee; may Dyāvapṛthivī bestowing welfare. May Sūrya together with the days continue to help thee. May Candramas together with the constellations continue to help thee.—May Dyaus and Pṛthivī the wise, the Śukra draught, the Br̥hat Sāman and Dakṣiṇā support thee. May Svadhā, Soma and Agni agree with thee. Let this (chariot) occupy the two atmospheres and the inner part."⁶ He moves three times round the pan by the right, holds it ahead and comes up. He gives it away to the Adhvaryu. This Odanasava is the sacrifice to be performed by a king or a brāhmaṇa or a Vaiśya desiring prosperity.

XVIII.11

PAÑCAŚĀRADĪYA

One who is going to perform the Pañcaśārādīya sacrifice procures seventeen emsculated one-year-old weaned calves. He performs the New-moon sacrifice prior to the full-moon day of Mārgaśīrṣa, and then offers seventeen spotted heifers to the

2. See note 3 on p. 1175.
3. TBr II. 7.8.1
4. TS I. 7.7.2; BaudhŚŚ XI. 7
5. TS I. 4.37.1
6. TBr II. 7.8.2

अभिप्रोक्षणतो वत्सतरान्स्थापयित्वोत्सृजन्ति । अथेतराभिरेव संस्थां कुर्वन्ति । द्वितीये संवत्सरे पर्यवेते मरुद्भ्यो गृहमेधिभ्यः सप्तदश कल्माषीर्वत्सतरीरालभते । अभिप्रोक्षणतो वत्सतरान्स्थापयित्वोत्सृजन्ति । अथेतराभिरेव संस्थां कुर्वन्ति । तृतीये संवत्सरे पर्यवेते मरुद्भ्यः क्रीडिभ्यः सप्तदशावलिप्ता वत्सतरीरालभते । अभिप्रोक्षणतो वत्सतरान्स्थापयित्वोत्सृजन्ति । अथेतराभिरेव संस्थां कुर्वन्ति । चतुर्थे संवत्सरे पर्यवेते मरुद्भ्यः स्वतवद्भ्यः सप्तदश राजीवा वत्सतरीरालभते । अभिप्रोक्षणतो वत्सतरान्स्थापयित्वोत्सृजन्ति । अथेतराभिरेव संस्थां कुर्वन्ति । एतदेवाहर्दीक्षते । संवत्सरमुख्यं बिभर्ति । द्वादशोपसदः । तस्याहानि त्रिवृदग्निष्टोमः पञ्चदश उक्थ्यः सप्तदश उक्थ्यः पञ्चदश उक्थ्यः सप्तदशो ऽतिरात्रः । तस्य मारुत स्तोमो भवति । अथैतेषां पशूनां त्रयः प्रथमे ऽहन्नैन्द्रामारुता उक्षाणः सवनीया आलभ्यन्ते । एवं द्वितीय एवं तृतीय एवं चतुर्थे । पञ्चोत्तमे अहन्नालभ्यन्ते । वर्षिष्ठमिव ह्येतदहर्मन्यन्ते वर्षिष्ठः समानानां भवतीति ब्राह्मणम् । अथैतेषां पशूनां यदि नश्यति म्रियते वा याश्वमेधे प्रायश्चित्तिस्तां कृत्वाथान्यं तद्वैवत्यं तद्वर्णं तद्वयसं तद्रूपं तज्जातीयं पशुमालभन्ते । स एष पञ्चशारदीयो राज्ञो वा ब्राह्मणस्य वा । यः कामयेत बहोर्भूयान्स्यामिति स एतेन यज्ञक्रतुना यजेत । बहोरेव भूयान्भवति ॥ ११ ॥

अग्निष्टुता यक्ष्यमाणो भवति । तस्य सर्वमेव समानम् । पुरोरुच एवा-
न्याः । अस्याजरासो ऽग्न आयूष्पि पवस इत्यैन्द्रवायवस्य । यजा नो
मित्रावरुणेति मैत्रावरुणस्य । अश्विना पिबतः सुतमित्याश्विनस्य । द्वे
विरूपे चरतः पूर्वापरं चरतो मायथैताविति शुक्रामन्थिनोः । त्रीणि शता
त्री षहस्राण्यग्निमित्याग्रयणस्य । नियुनक्त्युक्थ्यस्य । नित्या ध्रुवस्य ।
अग्निनाग्निः समिध्यत इत्यैन्द्राग्रस्य । अग्निर्देवानां जठरमिति वैश्वदेवस्य ।

Maruts. The weaned calves are brought over (near the sacrificial post) and they are released after being sprinkled with water. The sacrifice is concluded with the help of the other (i.e. heifers). After one year has passed, he offers seventeen spotted heifers to Sāmtapana Maruts. Weaned calves are brought over and are released after they are sprinkled. The sacrifice is concluded with the help of the others. After the second year has passed, he offers seventeen heifers with black spots to Grhamedhin Maruts. Weaned calves are brought over and are released after they are sprinkled. The sacrifice is concluded with the help of the others. After the third year has passed, he offers seventeen besmeared heifers to Kṛīḍin Maruts. Weaned calves are brought over and are released after being sprinkled. The sacrifice is concluded with the help of the others. After the fourth year has passed, he offers seventeen striped heifers to Svatavas Maruts. Weaned calves are brought over and are released after being sprinkled. The sacrifice is concluded with the help of the others.

The sacrificer gets initiated on this day. He maintains fire in the cauldron for one year. There are twelve Upasad-days. The consecutive Soma-sacrifices are : Trivṛt Agniṣṭoma, Pañcadaśa Ukthya, Saptadaśa Ukthya, Pañcadaśa Ukthya and Saptadaśa Atirātra. It (the sacrifice) is the praise of the Maruts.¹ So far as the Savanīya animals are concerned, three bulls are offered to Indra-Maruts on the first day (i.e. in the first Soma-sacrifice). "Similarly on the second, the third and the fourth. Five are offered on the fifth day. It is the highest day." They say, "He becomes the highest among the equals." So says the Brāhmaṇa.² If any of these animals is lost, or dies, one should observe that expiation which is prescribed in Aśvamedha. Another animal belonging to the same deity, of the same colour, same age, identical form, same kind is offered. This Pañcaśaradiya is a sacrifice either of a king or of a brāhmaṇa. One who desires "I may grow bigger " should perform this sacrifice. He becomes bigger.

XVIII.12

AGNIṢṬUT

One goes to perform the Agniṣṭut. For him all rites are similar (to the Agniṣṭoma). Only Puroruc verses are different. Those for the Aindravāyava cup are: "The fires of this sacrificer are unaged, driving away the evil spirits, with manifold flames, purifying, whitish, swift, quick, sitting in the forest and moving like Soma."¹—O Agni, thou promotest our lives.² That for Mitra-Varuṇa is, "(O Agni) do

1. TāpBr XXI. 14.1; TBr II. 7.11.3

2. TBr II. 7.11.2

1. TBr II. 7.12.1

2. TS I. 3.14.7

अग्निश्रियो यदुत्तम ईडे अग्निः स्ववसमिति तिस्रो मरुत्वतीयानाम् । श्रुधि
 श्रुत्कर्ण वह्निभिरिति माहेन्द्रस्य । विश्वेषामदितिर्यज्ञियानां त्वे अग्ने त्वामग्र
 इति तिस्र आदित्यस्य ग्रहस्य । नि त्वा यज्ञस्य साधनमिति सावित्रस्य ।
 नित्या पालीवतस्य । नियुनक्ति हारियोजनस्य । स एष त्रिवृदग्निष्टत्पवित्रम् ।
 यथा ह वा इदं दावादभिदूना अभिवृष्टाः पुनर्णवा ओषधयो समुत्तिष्ठन्त्येवः
 ह वा एष एतेन यज्ञक्रतुनेष्टा शुचिः पूतो मेध्यो भवति । स यदि मुखेन
 पापकृन्मन्येत त्रिवृतं कुर्वीत । एष ह वै मुखेन पापं करोति यो ऽनूचानस्य

thou worship Mitra-Varuṇa for us. worship the gods duly and amply. Do thou worship at their place.”¹ That for the Ásvins is; “O Ásvins, do you consume the pressed Soma with the cup having bright fires, with pure observances and receiving worship.”¹ Those of Śukra and Manthin respectively are: “Two opposite entities (day and night) revolve having good intentions. Each one suckles its calf. With one the tawny (fire) achieves food. With the other one the bright becomes very brilliant.—These (sun and moon) traverse from east to west. The playing children move around the sacrifice. One illumines all worlds. The other, forming seasons is born again and again.”³ That of the Āgrayaṇa is: “Three thousand three hundred and thirty three gods worshipped Agni. They sprinkled him with clarified butter, spread sacrificial grass for him and seated him as the one invoking (gods).”³ He employs a suitable verse (addressed to Agni as the Puroruo)⁴ for the Ukthya vessel. The Puroruc for the Dhruva vessel is fixed. That of the draught for Indra-Agni is: “Agni the wise, lord of the house, young, carrier of oblations, and having the ladle for his mouth is enkindled with Agni.”⁵ That of the draught for the Viśve Devas is, “Agni is the belly of gods, pure-minded, wise. May the god (Agni) come with gods.”⁵ Those of the three Marutvatiya draughts are: “The Maruts resort to Agni (for oblations), they have all subjects for their service. We aspire for their brilliant and terrorising help. They make noise, possessing lightening fire, purifying by their showers, roaring like lions and giving good gifts.”—Maruts, sons of Rudra, if you are in the highest place or the middle place or the lower place, do you come to us from there. O Agni, do thou know of the oblation which we are offering. I pay obeisance to Agni the good guardian. Coming here, may he approve of our deed. Moving from left to right, may I accomplish the praise of the Maruts like the chariots seeking booty in the battle.”⁶ Of the draught for Mahendra is: “O Agni, with listening ears, do thou listen together with the gods accompanying thee. May Mitra, Varuṇa and Aryaman coming to the sacrifice in the morning sit down on the sacrificial grass.”⁷ The three Purorucs of the draught for the Ādityas are: “May the all-knowing Agni the bestower of all sacrifice-worthy things, visiting all men, being approached for favour among all gods. Grant us welfare.—O Agni, the worshippers asking thee for good intention attained fame reaching the heaven. (The gods) created the night and dawn (i.e.

3. TBr II. 7.12.2

4. The text reads *niyunakty ukthyaṣya*, ĀpŚS XXII. 27.6 reads *anyām āgneyīm ukthyaṣya niyunakti*. No Puroruc is prescribed in BaudhŚS VII. 7; BhāŚS XIII. 16.2; ĀpŚS XII. 15.11. Caland has rightly understood the sūtra in ĀpŚS. cf. Caland, *Śrautasūtra des Āpastamba* III. p. 357, Amsterdam 1928.

5. TBr II. 7.12.3

6. TBr II. 7.12.3-4

7. TBr II. 7.12.5

वा मुनेर्वा दुरवगतमवगच्छति । यदि बाहुभ्यां पञ्चदशं कुर्वीत । एष ह वै बाहुभ्यां पापं करोति यो ब्राह्मणायोद्यच्छते । यद्युदरेण सप्तदशं कुर्वीत । एष ह वा उदरेण पापं करोति यो ऽनाश्यान्नस्यान्नमश्नाति । यदि पद्भ्यामेकविंशं कुर्वीत । एष ह वै पद्भ्यां पापं करोति ॥ १२ ॥

य आरट्टान्वा गान्धारान्वा सौवीरान्वा करस्करान्वा कलिङ्गान्वा गच्छति । स यदि सर्वश एव पापकृन्मन्येत चतुष्टोमेनाग्निष्टोमेन यजेत । तेन हैतेनर्तुपर्णो भाङ्गाश्विन ईजे शफालानां राजा । तेन हेष्ट्वा मृगयामभिप्रययौ । तं हेन्द्रो ऽनुख्यायैवेक्षां चक्रे ऽहमु त्वा तद्यातये यन्मा यज्ञक्रतोरन्तराय इति । स ह स्विन्न उदकमभ्यवेयाय । तं ह तत्रैव स्त्रियं चकार । सा सुदेवला नामास । सा हैतदेव राष्ट्रमभ्यारुरोह । सा स्त्री सती पुत्रान्जनयां चकार । तेभ्यो हेन्द्रः समदं दधौ । ते हता विदृढाः शिष्यरे । तानुभयानन्तरेण रुदन्त्यासां चक्रे । अथो हेन्द्र आजगाम । तामु हाभ्युपेयाय । तां होवाच सुदेवला३ इति । भगव इति । प्रियं तवैतदिति । किं मे भगवः प्रियः भविष्यतीति । एवं वै मम तदप्रियमासीद्यन्मा यज्ञक्रतोरन्तरायो वृणीष्व नु यतरे ते पुत्रा जीवेयुरिति । यानेव भगव स्त्री सत्यध्यगममिति होवाच । तस्मादाहुः स्त्रियाः पुत्राः प्रेयांसो भवन्तीति । स एतस्मिन्नेव पूर्वपक्षे चतुष्टोमेनाग्निष्टोमेन यजेत पुरा भेषाच्छान्त्यै ॥ १३ ॥

day) of opposite characters. They assumed black and tawny colour. -O wise Agni, the bright Adityas deemed thee as their mouth, their tongue. Granting favour they accompanied thee in the sacrifice. Gods consume the oblation offered unto thee."⁸ That of the draught for Savitrī is : "O Agni, we meditate submissively upon thee, the achiever of sacrifice, the invoking priest, the wise, quick, carrier, the immortal."⁸

That of the draught for Patnīvant Indra is the normal one. He employs a suitable Puroruc (addressed to Agni) for the Hāriyojana draught. This is the Trivṛt Agniṣṭut also called Pavitra. Just as the plants burst by a flagrant fire, when rained upon, grow again, similarly one who has performed this sacrifice becomes pure, purified and worthy of sacrifice. If one deems himself as having perpetrated an evil by means of the mouth, he should perform Trivṛt Agniṣṭut. One is said to have committed a sin by means of the mouth who becomes aware of ill understanding of a Vedic scholar or an ascetic. If one is said to have committed a sin by means of the arms, he should perform Pañcadaśa Agniṣṭut. One is said to have committed a sin by means of the arms who attacks a brāhmaṇa. If by means of the belly, he should perform Saptadaśa Agniṣṭut. One is said to have committed a sin by means of the belly who eats food at one whose food is not to be eaten. If by means of the feet, he should perform Ekaviṃśa Agniṣṭut. One is said to have committed a sin by means of the feet.

XVIII.13

Who goes to the region known as Āraṭṭa, or Gāndhāra, or Sauvīra or Karaskara or Kālīṅga. If one is said to have committed a sin in all ways, he should perform Catuḥṣṭoma Agniṣṭoma. Ṛtuparna, son of Bhaṅgāśvin, the king of Śaphālas performed this sacrifice. Having performed this sacrifice, he proceeded on hunting. Indra caught his sight and said in his mind, "I shall punish thee since thou hast deprived me of the sacrifice." Perspiring he approached water. (Indra) turned him into a woman. She was Sudevalā by name. She entered into the same kingdom. Being a woman, she gave birth to sons. Indra fought with them. They were killed and lay down fast on the ground. (Standing) between the two (Indra and the sons) she started weeping. Indra came there. She approached him. He said to her "O Sudevalā," "O lord." "I shall do thee good." "What shall be my good, O Lord?" "I was grieved that I was deprived of the sacrifice Have a choice, which of thy sons should live?" "Those whom I obtained while I was a woman O lord." Therefore it is said, sons are dearer to a woman. (The sacrificer) should perform the Catuḥṣṭoma Agniṣṭoma in this very bright half of the month before his downfall and for pacification.

इन्द्रस्तुता यक्ष्यमाणो भवति । तस्य सर्वमेव समानं पुरोरुच
 एवान्याः । तिष्ठा हरी कस्य वृषा सुते सचेत्यैन्द्रवायवस्य । इन्द्रं वयं
 महाधन इति मैत्रावरुणस्य । द्विता यो वृत्रहन्तम इत्याश्विनस्य । स सूर
 आजनयञ्ज्योतिरिन्द्रमुत त्यदाश्वश्चियमिति शुक्रामन्थिनोः । भरेष्विन्द्र-
 मित्याग्रयणस्य । नित्योक्थ्यस्य । नियुनक्ति ध्रुवस्य । महि क्षत्रं पुरु
 श्चन्द्रमित्यैन्द्राग्रस्य । उरुं नो लोकमनुनेषि विद्वानिति वैश्वदेवस्य । नित्या
 मरुत्वतीयानाम् । नित्या माहेन्द्रस्य । आ नो विश्वाभिरूतिभिः कदाचन

XVIII.14

INDRASTUT

One proposes to perform the Indrastut sacrifice. The entire procedure is similar; only the Purorucs are different. Those for Aindra-vāyava draught are : "O Indra, do thou manage the two horses being yoked to the chariot. Do thou come to us like Vāyu to the mares. Coming towards us, do thou consume the Soma. We shall give oblation for thy exhilaration. At whose pressing the mighty Vṛtra-killer is roaring for consuming Soma like the strong (Vāyu) accompanied by mares?"¹ That of the draught for Mitra-Varuṇa is : "We invoke Indra wielding thunderbolt in fights in both the sacrifices - involving big requisites and also small requisites."¹ That of the draught for the Aśvins is : "The twofold Vṛtra-killer Indra possessing a hundred powers coming to us with his horses has obtained Soma." Those of the Śukra and Manthin draughts are : "May that sun generating lustre moving forward and fast as rock come to Indra by this prayer. Doing favour through the order to the strong ones by reason of their prayers, wielding the bolt has scattered away the enemies. O Indra, do thou grant us that power consisting of swift horses which shone among the subjects of Nahuṣa."² That of the draught for the Āgrayaṇa vessel is : "We invoke Indra who is easily approachable in the battles; also the divine beings relieving from sin and doing good deeds. (we also invoke-Agni, Mitra, Varuṇa and Bhaga for gift; also Dyāvāprthivī and Maruts for safety."³ That for the Ukthya is the normal one.⁴ He employs a suitable one for the Dhruva. That of the draught for Indra-Agni is : "Indra the wise impelled towards his friends a big residence, gladdening wealth and a chariot. Shining he created together with men the sun, the dawn, the wind and the fire."³ That of the draught for Viśve Devas is : "O Indra, do thou the wise lead us towards the wide region, heavenly light, safety and welfare. We resort to the noble protecting big arms of thee elderly."³ Those for the Marutvatiya draught are the normal ones. Those for the draught for Mahendra are the normal ones. The three for the draught for Ādityas are : "O Indra having tawny horses, do thou, gladdened and enjoying our prayer, come to us with all favours, O good-jawed, driving away the enemies with heavy attacks and providing us with manly strength.—The cows yielded sweet boiled milk to Indra wielding his thunderbolt, which Indra received in the sacrifice.—O Indra wielding the thunderbolt, those thy milch-cows, bright ones, moving in numbers, agreeable to all, often humming every day and full of milk making sound at milking have come to us."⁵ That of the draught for Savitr is :

1. TBr II. 7.13.1

2. TBr II. 7.13.2; cf. RV VIII. 6.24. The translation has taken note of the variant readings in the RV-verse. The translation of the first verse is tentative.

3. TBr II. 7.13.3

4. That is, the one prescribed in connection with the Agniṣṭut, BaudhŚS VIII. 12.

5. TBr II. 7.13.3-4

स्तरिरसीन्द्राय गाव आशिरमिति तिस्र आदित्य ग्रहस्य । इमां ते धियमिति सावित्रस्य । नियुनक्ति पालीवतस्य । नित्या हारियोजनस्य । स एष पञ्चदश इन्द्रस्तुदिन्द्रियकामस्य । यो वा ज्येष्ठबन्धुरपभूतः स्यात्स एतेन यज्ञक्रतुना यजेत । अश्रुते हैव ज्येष्ठताम् ॥ १४ ॥

अप्तोर्यामेण यक्ष्यमाणो भवति । दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । त्रिवृद्धहिष्पवमानः पञ्चदशः होतुराज्यः सप्तदशं मैत्रावरुणस्यैकविंशं ब्राह्मणाच्छःसिनस्त्रिणवमच्छावाकस्य । त्रयस्त्रिंशो माध्यंदिनः पवमानः । चतुर्विंशः होतुः पृष्ठः रथंतरं च वैराजं च सामनी अन्यतरेणान्यतरत्परिष्ठुवन्ति । चतुश्चत्वारिंशं मैत्रावरुणस्य वामदेव्यं च शाक्यं च सामनी अन्यतरेणान्यतरत्परिष्ठुवन्ति । अष्टाचत्वारिंशं ब्राह्मणाच्छःसिनो नौधसं च वैरूपं च सामनी अन्यतरेणान्यतरत्परिष्ठुवन्ति । एकविंशमच्छावाकस्य कालेयं च रैवतं च सामनी अन्यतरेणान्यतरत्परिष्ठुवन्ति । तमेतमष्टापृष्ठ इति छन्दोगा आचक्षते । त्रिणव आर्भवः पवमानस्त्रयस्त्रिंशमग्रिष्टोमसामैकविंशान्युक्थानि सषोडशिकानि पञ्चदशानीतराणि त्रिवृद्राथंतरः सन्धिः । तत्क्षुद्राः पशवो ऽतिसेदुः । सोमो वा एतदतिरिच्यमान इयाय । ते देवा अब्रुवन्नप्तोर्वा अयमत्यरेचि तस्य को याम इति । तदप्तोर्यामस्याप्तोर्यामत्वम् । तस्मा एतान्यतिरिक्तस्तोत्राण्यवकल्पयां चक्रुस्त्रिवृद्धोतुर्जराबोधीयं पञ्चदशं मैत्रावरुणस्य सौहविषः सप्तदशं ब्राह्मणाच्छःसिन उद्वंशीयमेकविंशमच्छावाकस्य वारवन्तीयम् । तदु वा आहुर्यदच्छावाकचमसमनु यज्ञः संतिष्ठेतान्तं यज्ञं गमयेत् । अथो हान्तं यजमानो गामुकः स्यात् । होत्र

"O Indra, I offer this great praise to thee the great. Let my intellect be engaged in thy prayer which exposes thy achievements. May the gods support by their strength Indra the powerful in his functioning and direction."⁶ He employs a suitable Puroruc for the Pātnivata draught. That of the Hāriyोजना draught is the normal one. This Pañcadaśa Indrastut sacrifice is prescribed for one desiring power. The eldest brother who has become deficient should perform this sacrifice. He thereby enjoys the seniority.

XVIII.15

APTORYĀMA

One proposes to perform the Aptoryāma. He gets initiated. For him there is a larger number of Dikṣā-days and twelve Upasad-days. the Bahiṣpamāna Stotra is Trivṛt, the Ājyastotra relating to the Hotṛ's Ājyaśāstra is Pañcadaśa, that relating to Maitrā varuṇa's Śāstra is Saptadaśa, that relating to the Brāhmaṇacchaṁsin's is Ekaviṁśa and that relating to the Acchāvāka's is Triṇava. The Mādhyandina-pavamāna Stotra has Trayastrimśa Stoma. The Stotra relating to the Hotṛ's Prṣṭha is Caturviṁśa. There are the Rathantara and Vairāja Sāmans; one is covered in chanting by the other. That relating to the Maitrāvaruṇa's Śāstra has Catuṣcatvāriṁśa Stoma. There are Vāmadevya and Śākvara Sāmans; one is covered in chanting by the other. That relating to Brāhmaṇacchaṁsin's Śāstra has Aṣṭacatvāriṁśa Stoma. There are the Naudhasa and Vairūpa Sāmans; one is covered in chanting by the other. That relating to Acchāvāka's Śāstra has Ekaviṁśa Stoma. There are Kāleya and Raivata Sāmans; one is covered in chanting by the other. The Chandogas call this sacrifice as Aṣṭāprṣṭha. The Ārbhavadpavamāna stotra is Triṇava. The Agniṣṭoma Sāman is Trayastrimśa. The Ukthastotras together with the Ṣoḍaṣistotra have Ekaviṁśa Stoma. Other Stotras have Pañcadaśa Stoma. Rāthantara Saṁdhistotra is Trivṛt.

The poor animals fled away. Soma went surpassing (all gods). The gods said. "He surpassed Aptu; how to control him?" This is why Aptoryāma is so called.¹ They prescribed for it additional Stotras: the Trivṛt Jarābodhiya Sāman pertaining to the Hotṛ's Śāstra; the Sauhaviṣa Sāman with Pañcadaśa Stoma pertaining to the Maitravaruṇa's Śāstra; Udvaṁśīya Sāman with Saptadaśa Stoma pertaining to the Brāhmaṇacchaṁsin's Śāstra, and the Vāravantiya Sāman with Ekaviṁśa Stoma pertaining to the Acchāvāka's Śāstra. It is said if the sacrifice is concluded following the offering of the Acchāvāka's goblet, the sacrifice would come to an end. Consequently the sacrifice would meet with end. Therefore the chanters should

6. TBr II. 7.13.4

1. TBr II. 7.14; TāṇḍBr XX.3

एव स्तुवीरन्होतानुशःस्यात्तथा मध्यतो यज्ञः समाधीयत इति । तदु वा
आहुः सर्वाण्येवाश्विनानि स्तुतशस्त्राणि स्युः । यद्ध किंच रात्रिमुपातिरिच्यते
सर्वं तदाश्विनमिति न्वेकम् । अथापरं त्रिवृत्पञ्चदशः सप्तदशमेकविंशम् ।
अथैतेषां देवता अग्निरिन्द्रो विश्वे देवा विष्णुरिति ॥ १५ ॥ चतुर्थः ॥

मृत्युसवेन यक्ष्यमाणो भवति । स उपकल्पयते शार्दूलचर्म सुवर्णरजतौ
च रुक्मौ वैयाघ्यावुपानहौ चार्मपक्ष्यावुपानहौ वृष्णिवाससं च क्षौमं च
तिसृधन्वमासन्दीः साधीवासां दुन्दुभिं विमितमौदुम्बरं द्रोणं चतुःस्त्रक्ति
चतुष्टयीरपो दिग्भ्यः संभृताः सतं च रथं च । एतेनोपकृप्तेन
चित्रामायतीमुपरमति । अद्य चित्रयेति पूर्वाग्निमन्ववस्यत्युत्तपनीयः
शालीनो ऽन्वाहार्यपचनमाहिताग्निः । अथान्वारब्धे यजमाने जुहोति
व्याघ्रो ऽयमग्नौ चरति प्रविष्ट इति षट् स्तुवाहुतीः । अथ यजमानायतने
शार्दूलचर्म प्राचीनग्रीवमुत्तरलोमोपस्तृणाति यत्ते शिल्पं कश्यप
रोचनावदिन्द्रियावत्पुष्कलं चित्रभानु । यस्मिन्त्सूर्या अर्पिताः सप्त साकं
तस्मिन्नाजानमधिविश्रयेममिति । अथ वैयाघ्यावुपानहावुपमुञ्चते द्यौरसीति
दक्षिणे पादे पृथिव्यसीत्युत्तरे । अथ दक्षिणं जान्वाच्याभिसर्पति व्याघ्रो
वैयाघ्रेऽधि विश्रयस्व दिशो महीः । विशस्त्वा सर्वा वाञ्छन्तु मा
त्वद्राष्ट्रमधि भ्रशदिति । अथास्मै धनुः प्रयच्छति यथा राजसूये तथा ।
तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्यां रुक्माभ्यां पर्युपास्यौदुम्बरे
द्रोणे चतुष्टयीरपः समवनीयाभिषिञ्चति ॥ १६ ॥

chant with reference to the Hotṛ. The Hotṛ should then recite his Śastra. Thereby the sacrifice would reach the centre. They say, all (excessive) Stotras and Śastras should be addressed to Aśvins. Whatever surpasses the night, all that belongs to Aśvins. This is one view. Another view is : the Stotras have respectively the Trivṛt, Pañcadaśa, Saptadaśa and Ekaviṃśa Stomas. Their deities respectively are Agni, Indra, Viśve Devas and Viṣṇu.

XVIII.16

MṚTYUSAVA

One who is going to perform the Mṛtyusava procures a tiger's skin, gold and silver sheets, footwear of tiger's skin, footwear with covering of leather, a garment made of the wool of a ram, a piece of linen, a bow with three arrows, a stool with acovercloth, a drum, a square hut, a four-cornered trough of *Ficus glomerata*, four kinds of water procured from the (four) quarters, a pan and a chariot. With these materials procurd, he awaits the appearance of the Citrā constellation. Finding that today (the sun will be in conjunction with the Citrā constellation, the Adhvaryu takes resort at the eastern (i.e. Āhavanīya) fire; one who usually stays at his residence at the fire generated by burning grass on hot potsherds, and one who has set up the sacred fires, at the Anvāhāryapacana fire. While the sacrificer has maintained contact, he offers six spoonfuls respectively with the verses, "This tiger-like (sacrificer) moves freely having entered into fire. A son of the Ṛsis, may he be guardian of evils. O Agni, I offer to thee together with obeisance. Let us not fail the fate of gods. O god, do thou grant height and extension to this impelling guardian. O Savitṛ, do thou grant us abundant cattle every day in this sacrifice. (The king) who has come into being moves on while being entered into the beings. He has become the lord of creatures. In the event of his downfall, the Rājasūya rite is observed. Let that king approve of the kingdom. -The marvels with which Prajāpau strengthened this extensive earth; with which he decorated the heaven; with which he covered the multiformed speech, do thou O Agni, unite this (sacrifice) with the strength (characterising those marvels).—The rays with which the sun shines, with which the sun is seen, as having variegated rays, with which ample ones, he covered the speech, do thou O Agni, unite this (sacrifice) with the strength (characterising those rays).—May this king enlighten the five tribes by his power. Surrounded by the subjects, may he be the uppermost like Indra. May he possess ample wealth with shining light. May he fill the heaven, earth and midregion."¹

He spreads on the sacrificer's seat the tiger-skin with its neck towards the east and with the hairy part upwards, with the verse, "O Kaśyapa sun, that marvel of thine, shining, powerful, ample and variegated lustre, in which are deposited the

या दिव्या आपः पयसा संबभूवुर्या अन्तरिक्ष उत पार्थिवीर्याः । तासां
त्वा सर्वासां रुचाभिषिञ्चामि वर्चसा ॥ अभि त्वा वर्चसा सिचं दिव्येन
पयसा सह । यथासा राष्ट्रवर्धनस्तथा त्वा सविता करत् ॥

इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः । रथीतमं रथीनां वाजानां
सत्पतिं पतिम् । वसवस्त्वा पुरस्तादभिषिञ्चन्तु गायत्रेण छन्दसेति
पुरस्तात् । एता एव तिस्रो ऽनुद्रुत्य रुद्रास्त्वा दक्षिणतो ऽभिषिञ्चन्तु त्रैष्टुभेन
छन्दसेति दक्षिणतः । एता एव तिस्रो ऽनुद्रुत्यादित्यास्त्वा पश्चादभिषिञ्चन्तु
जागतेन छन्दसेति पश्चात् । एता एव तिस्रो ऽनुद्रुत्य विश्वे त्वा देवा उत्तरतो
ऽभिषिञ्चन्त्वानुष्टुभेन छन्दसेत्युत्तरतः । एता एव तिस्रो ऽनुद्रुत्य
बृहस्पतिस्त्वोपरिष्ठादभिषिञ्चन्तु पाङ्केन छन्दसेत्युपरिष्ठात् । अथास्योर
ऊर्ध्वमुन्मृज्यते ऽरुणं त्वा वृकमुग्रं खजंकरमिति । अथास्य बाहू
अनुमार्ष्टि प्र बाहवा सिसृतं जीवसे न इति । अथैनावुपावहरतीन्द्रस्य ते
वीर्यकृतो बाहू उपावहरामीति । अत्रास्मै धनुः प्रयच्छति यदि पुरस्तादप्रत्तं
भवति । समुन्मृष्टे समुत्क्रोशन्तीति समानमा मुखस्य विमार्जनात् । उत्तरत
एतद्भूपायितं सतं तिष्ठति रथश्च । तदभिप्रैत्यभिप्रेहि वीरयस्वोग्रश्चेत्ता
सपत्नहा । आतिष्ठ वृत्रहन्तमस्तुभ्यं देवा अधिब्रवन्निति । अथ रथस्य
पक्षसी संमृशत्यङ्कौ न्यङ्कावभितो रथं यौ ध्वान्तं वाताग्रमनु संचरन्तौ ।
दूरेहेतिरिन्द्रियावान्पतन्नी ते नो ऽग्रयः पप्रयः पारयन्त्विति । अथ

seven suns together, do thou furnish this king with it."² The sacrificer wears the footwear of tiger's skin with the formulas, "Thou art heaven,"³ on the right foot, and with the formula, "Thou art earth"³ on the left foot. He then bends the right knee and moves (on the tiger's skin) with the verse, "(O king), do thou, a tiger, (sitting) upon the tiger's skin resort to the extensive quarters. May all the subjects desire thee; let not the kingdom vanish from thee."³ The Adhvaryu gives him the bow as in the Rājasūya.⁴ He seats the sacrificer facing east, covers him (below and above) with the silver and gold sheets, collects together in the trough of *Ficus glomerata* the four kinds of water, and sprinkles him.

XVIII.17

(With the verses) "I sprinkle thee with the lustre and strength of all those divine waters which are created together with milk, those belonging to the midregion and those belonging to the earth. I have sprinkled thee with the strength of divine water together with milk. May the Savitṛ fashion thee so that thou mayest promote the kingdom. All praises have promoted Indra as expansive as the ocean; the best of the charioteers and the supreme lord of food. May the Vasus sprinkle thee in front with the Gāyatrī metre." With these he sprinkles towards the east. Towards the south with the same three verses and with the formula, "May Rudra sprinkle thee towards the south with the Triṣṭubh metre."¹ Towards the west with the same three verses and with the formula, "May the Ādityas sprinkle thee towards the west with the Jagatī metre."¹ Towards the north with the same three verses and with the formula, "May the Viśve Devas sprinkle thee towards the north with the Anuṣṭubh metre."¹ From above with the same three verses and with the formula, "May Bṛhaspati sprinkle thee above with the Pañkti metre."¹

The Adhvaryu wipes up his (sacrificer's) bosom with the verse, "May we invoke thee O king, the ruddy, the tearer, causing tumult in the battle, shining over and above the lustre of the Maruts, resembling the sun, the wealthy, victorious, and being very often invoked in lauds like Indra."² He wipes along his arms with the verse, "O Arms, do you be stretched for our life. Besprinkle our pasture with water. O young ones, make us known to the people. O Mitra-Varuṇa, do you listen to our call."² He lowers down his arms with the formula, "I lower down the arms of thee the brave one." At this stage he hands over the bow to him if it was not previously given. "While the sacrificer is being wiped up, all cry out."—This procedure is

2. TBr II.7.15.3; TĀ I.7.1

3. TBr II. 7.15.3

4. BaudhŚS XII. 9

1. TBr II. 7.15.4

2. TBr II. 7.15.6

रथमुपतिष्ठते नमस्त ऋषे गदेति । अथ रश्मीनादत्त एवा ब्रह्मन्तवेदस्तु
 तिष्ठा रथे अधि यद्वज्रहस्तः । आ रश्मीन्देव युवसे स्वश्च इति । रथमा-
 तिष्ठत्यातिष्ठ वृत्रहन् रथमातिष्ठन्तं पर्यनु त्वेन्द्रो मदत्विन्द्रं विश्वा
 अवीवृधन्नित्यातः । अत्र धनुरधिज्यं कुरुते परि मा सेन्या घोषास्तन्मे
 ऽनुमतिरनुमन्यतामिति द्वाभ्याम् । अथैतत्सतं त्रिः प्रदक्षिणं परियाय
 पुरस्कृत्यायाति । अत्रास्मै प्रत्यवरोहणत आसन्दीं निदधाति । तां तथा
 प्रत्यवरोहति यथा राजसूये तथा ॥ १७ ॥

यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थाता वारुणेन शृतेनोपरमति ।
 वारुणस्य वारुण्यौ भवतः स्विष्टकृतः स्विष्टवत्यौ । अत्रास्मा एतत्सतं
 ददाति । अथैनं विमितेनाभिविघ्नन्ति । तस्योत्तरार्धे दुन्दुभिमासञ्जयति ।
 तमस्तं यात्यादित्य आघ्नन्ति । अथैनं सःशास्ति यजमान वाचं यच्छ राष्ट्रे
 च जागृहीति । सो ऽत ऊर्ध्वं वाचंयमो भवति । स यत्किंच व्याहरति

similar upto the wiping of the face. The fumigating pan and the chariot stand to the north. He goes towards it with the verse, "(O sacrificer) do thou approach, the harsh, the wise, killer of enemy. Killing the enemies, do thou ascend the chariot. May the gods praise thee."³ He touches the sides of the chariot with the verse, "The two signs, the two specific signs on both sides of the chariot which move along the gushing wind and the bountiful fires-the one throwig the dart at a distance, the powerful, and the winged one, may they lead us across."³ He prays to the chariot with the formula, "Obeisance to thee O Ṛṣi, speak on. We wait upon thee for safety, for food. O supreme Ṛṣi, let n injuries come to us."³ He catches hold of the reins with the verse, "O Brahman, let it be in thy control. With thunderbolt in hand, do thou climb up the chariot. O god, with swift horses, do thou hold the reins."⁴ The sacrificer ascends the chariot with the verses, "Do thou ascend the chariot. All (gods) adorned (the sacrificer ...).—May Indra continue to rejoice after thee...—May Mitra-Varuṇa continue to help thee ..."⁵—All praises have promoted Indra..."⁶ He stretches the bow-string with the two verses, "May the noises of the bow-strings of the (hostile) army trying to attack me spare me. May (the cattle) standing by the pegs and swelling come to me the lord of cattle.—May Anumati, gooddness earth, father heaven, the Soma-pressing stones which are beneficent, give me consent. O blessed Aśvins, do you listen to my prayer ."⁷ The Adhvaryu moves around the pan thrice by the right and proceeds holding it in front. He keeps a wooden stool for climbing down. The sacrificer climbs down upon it as in Rājasūya.⁸

XVIII.18

While the Adhvaryu is engaged in his duties, the Pratiprasthātṛ cooks the rice for Varuṇa and stops. For the offering to Varuṇa the puronuvākya-yājyā are those addressed to Varuṇa; those for the Sviṣṭakṛt offering are those addressed to Sviṣṭakṛt Agni. At this stage the sacrificer gives the pan to the Adhvaryu. He is covered with a square shed. In the northern half of the shed the drum is hung. It is beaten after sunset. Then he gives direction to the sacrificer, "O sacrificer, do thou restrain speech, be alert about the kingdom." Hereafter the sacrificer restrains speech. If ever he utters, he only says, "I give away." The royal relatives,

3. TBr II. 7.16.1

4. TBr II. 7.16.2

5. TBr II. 7.8.1; BaudhŚS XVIII. 10

6. TBr II. 7.15.5; BaudhŚS above

7. TBr II. 7.16.3

8. BaudhŚS XII

ददामीत्येव व्याहरति । उपसंगच्छन्त एनमेते राजगृहाः सूतग्रामण्यः
 क्षत्तसंग्रहीतारः कारुविशा इति । तेभ्यः पष्ठौहीं वेहतं ददाति । तां ते
 पचमाना रमयन्तो जागरयन्त आसते । अथाध्वुर्यपररात्र आद्रुत्य
 चतुष्टयीनामपां प्रेके मन्थमुपमथ्यावघ्राय वानवघ्राय वा प्रयच्छति । तं
 स भक्षयति तूष्णीम् । अथैनं नवनीतेनाभ्यनक्त्येना व्याघ्रं परिष्वजाना
 इति । अथादित्यमुद्यन्तमुपतिष्ठत उदसावेतु सूर्य उदिदं मामकं वचः ।
 उदिहि देव सूर्य सह वयुना मम । अहं वाचो विवाचनं मयि वागस्तु
 धर्णसिरिति । राजगृहान्विप्रव्रजतोऽनुमन्त्रयते यन्तु नदयो वर्षन्तु पर्जन्याः
 सुपिप्पला ओषधयो भवन्तु । अन्नवतामोदनवतामामिक्षवतामेषां राजा
 भूयासमिति ॥ १८ ॥

अत्रैतद्द्वादशाहं व्रतं चरति । स यदि प्राङ् वोदङ् वोच्चरति
 चार्मपक्षीभ्यां क्षौमं वसानः । अथ यदि दक्षिणतः पश्चाद्वा वैयाघ्रीभ्यां
 वृष्णिवाससं वसानः । अथ द्वादशसु व्युष्टासु द्वे सुवाहुती जुहोति ये
 केशिनो नर्त इति द्वाभ्याम् । अथ प्रोष्ठमारोहत्यारोह प्रोष्ठं विषहस्व
 शत्रूनि । अथास्य शिरः प्रमन्दयति यत्सीमन्तं कङ्कतस्ते लिलेखेति ।
 अथास्य केशान्वपति येनावपत्सविता क्षुरेणेति । प्रवपतोऽनुमन्त्रयते मा
 ते केशाननुगाद्वर्च एतदिति । अथैनान्समुचित्य दर्भस्तम्बे निदधाति तेभ्यो
 निधानं बहुधा व्यैच्छन्निति । अथैनमुष्णोदकेनाप्लावयति बलं ते बाहुवोः

charioteers and village-chiefs, chamberlains and collectors of taxes, craftsmen and settlers approach him. He gives them away a one-year old cow. They cook it and keep on enjoying and keeping awake.

The Adhvaryu hastens up in the latter half of the night, churns flour of parched barley in the remnants of the four kinds of water and hands it over to the sacrificer after having or not having smelt it. He consumes it silently. He besmears him with butter with the verse, "(The priests) clasping the tiger (i.e. the sacrificer) with this (butter) gratify the lion (i.e. the sacrificer) for great fortune. Him, to be easily called upon, standing like an ocean (i.e. drenched one), they cleanse like an elephant plying in water."⁹ He prays to the rising sun with the verse, "May the sun rise; may my speech rise; O god Sūrya, do thou come up at my utterance. May I attain diverse utterance of speech; let the speech be stabilised in me."⁶ He recites over the persons diversely returning to the royal residence the formula, "Let the rivers flow, let the clouds rain, let the plants be full of crops. May I be the king of the people having ample food-stuff and grains and milk-products."⁹

XVIII.19

At this stage he observes the twelve days' vow. If he has to go towards the east or towards the north, he should do so wearing a linen piece of cloth and with footwear having sides of leather. If to the south or west, wearing a piece of cloth made of ewe's wool and wearing footwear of tiger's skin. When twelve days have passed, the Adhvaryu offers two spoonfuls with the verses, "The Keśins who first sat for the sacrificial session, provided by whom this world shines, to them I offer ample clarified butter. O Keśins, do you grant him prosperity and strength.—The end of Tapas is not possible without prayer. The consecration has two designations—Vaśinī and Ugrā. (At the conclusion of the vow) the hairs grow and become sprouted. The prayer itself governs the shaving."¹ The sacrificer sits on the bench with the verse, "Do thou sit upon the bench, assail the enemies. The (twofold) vow—Vaśinī and Ugrā is released. Do thou give away Dakṣiṇā to the priest; enjoy long life. Be released from Varuṇa's bond."¹ He softens his head with the verse, "The quill of a porcupine drew the line of hair. The razor while shaving spared the hairy portion. O Aśvins, do you deposit this form among women. Furnish (the sacrificer) with manly valour."² He shaves his hair with the verse, "The razor with which Savitr the wise

9. TBr II. 7.16.4

1. TBr II. 7.17.1

2. TBr II. 7.17.3

सविता दधात्विति । तेन हैतेन मृत्युरीजे प्रजानामैश्वर्यमाधिपत्यः राज्यं परीयामिति । ततो वै स प्रजानामैश्वर्यमाधिपत्यः राज्यं पर्यैत् । यः कामयेत समानानामैश्वर्यमाधिपत्यः राज्यं परीयामिति स एतेन यज्ञक्रतुना यजेत । समानानामैश्वर्यमाधिपत्यः राज्यं पर्येति । अथ हैतेन सुरथः शैब्य ईज आतिष्ठ्यं परमतामियामिति । ततो वै स आतिष्ठ्यं परमतामैत् । यः कामयेतातिष्ठ्यं परमतामियामिति स एतेन यज्ञक्रतुना यजेत । आतिष्ठ्यं हैव परमतामेति ॥ १९ ॥ पञ्चमः ॥

सद्यस्क्रिया यक्ष्यमाणो भवति । स यूप्यं च वृक्षं छेदयति लाङ्गल्यं च । ईषां यूप्यस्य कारयति लाङ्गलं लाङ्गल्यस्य । तौ संहत्य भुञ्जते वा नि वा दधति । अथास्यैतत्पुरस्तादेव जुष्टे देवयजने वेदिसंमितं विमितं कारितं भवति । तदेतेन लाङ्गलेन परिहार्यं कर्षयति । तस्मिञ्जघन्य-
वाप्यान्यवान्वापयित्वा परिघातयति । अथास्यैते रथा उपकृप्ता भवन्ति । चतुर्युक्प्रष्टिवाही द्वियोग स्थूरिरिति । तेषु काल एव दधिविनालानासञ्जयन्ति स ग्रीष्मस्य जघन्याहःसु प्रजहितेषु यवेष्बृत्विजः पदेनाह्वापयतीष्ट्या वा मा याजयिष्यथ भक्तं वा वः कारयिष्यामीति । तेषूपसमेतेषु काल एव प्रातरग्निहोत्रं जुहोति । उपसंगच्छन्त एनमेत ऋत्विजः । अथैनानाह सद्यस्क्रिया मा याजयतेति । तं तथेतीतरे प्रत्याहुः । तस्मै तदानीमेव

shaved king Soma and Varuṇa, with that razor, O priests, do you shave (the sacrificer's) head, and unite him with strength, wealth and vigour."³ He recites over him the verse, "O king, let not thy vigour go away after hair. May Dhātṛ accomplish it. May Indra, Brhaspati and Savitr grant thee vigour."³ He collects the hair and keeps it on a bunch of Darbha-grass with the verse, "The priests conceived various places for the hair - between the heaven and earth, in water and in the celestial world. O priests, do you deposit (the hair) upon the bunch of Darbha-grass produced by might and unite him with masculine vigour."² He bathes him with hot water with the verse, "May Savitr put strength in thy arms. May Soma anoint thee with milk and ghee. O Aśvins, do you place this (beautiful) form within (his) wives. Do you unite him with masculine vigour."²

Mṛtyu performed this sacrifice with the desire, "May I attain supremacy, lordship and kingdom over the people." Thereby he attained supremacy, lordship and kingdom over the people. One who desires, "May I attain supremacy, lordship and kingdom over the people among the equals, performs this sacrifice. He thereby attains supremacy, lordship and kingdom over the people. Suratha son of Śibi performed this sacrifice thinking "May I attain superiority and lordship." Thereby he attained superiority and lordship. One who desires "May I attain superiority and lordship" should perform this sacrifice. He attains superiority and lordship.

XVIII.20

SADYASKRĪ

One proposes to perform the Sadyaskrī sacrifice. He causes a tree to be cut suitable for sacrificial post and another one a plough. He causes a shaft to be prepared out of the tree for sacrificial post and the ploughshare to be prepared out of the tree for plough. The two (shaft and plough-share) are joined together or kept as they are. An area equal to the Mahāvedi is already got measured in the selected sacrificial place. He causes it to be ploughed around by means of this plough. He causes to sow therein barley to be sowed ending westwards, and causes it to be trampled. His chariots are procured : one with four horses, the second with three horses, the third with two horses and the fourth with one horse. Pitchers full of curds are hung upon them at the proper time. In the concluding days of summer when the grains of barley have come out, he causes the priests to be addressed with the words, "Do you cause an Iṣṭi to be performed by me, I shall arrange to serve you with cooked grains." After they have arrived, he offers the morning Agnihotra at the proper time. The priests gather by his side.

सद्यस्क्रीयः शालां कुर्वन्ति । तं तदानीमेव तीर्थादानीय पवयित्वा दीक्षणीयामिष्टिं निर्वपति तस्याः सःस्थितायां मुष्टी चैव न करोति वाचं च न यच्छति । निदधत्यस्मा एतद्धविरुच्छिष्टं व्रतभाजनम् । अथ प्रायणीयामिष्टिं निर्वपति । हविष्कृता वाचं विसृजते । अत्रास्मा एतद्धविरुच्छिष्टं प्रयच्छन्ति व्रतभाजनमेतत् । प्रसूता एवैते रथा आजिं धावन्ति । योजनं प्राक् चतुर्युक् । त्रैपदं दक्षिणा प्रष्टिवाही । गव्यूतिं पश्चाद्वियोगः । क्रोशमुदक् स्थूरिरिति । ते येनयेन संगच्छन्ते तस्मा आवेदयन्ते यजते ऽयमसावामुष्यायणो ऽमुष्य पुत्रो ऽमुष्य पौत्रो ऽमुष्य नप्ता सद्यस्क्रियेति । आयन्ति रथाः । आगतेषु रथेषु यद्विनालेषु नवनीतमुत्सीदति तद्विलाप्योत्पूयाज्यकुम्भे प्रत्यस्यति सद्यस्ताया इति ॥ २० ॥

अथ प्रायणीयेन चरति । प्रायणीयेन चरित्वा पदेन चरति । पदेन चरित्वा त्रिवत्सेन साण्डेन वत्सतरेण राजानं क्रीत्वोह्यातिथ्यं निर्वपति । आतिथ्येन प्रचर्यैकगणा उपसदो भवन्ति । मध्यमयोपसदा प्रचर्योत्तरवेद्यै काले खलेवालीं मापयति । अथानडुहः संयुज्य यवान्प्रकृत्य मृणन्ति । यवपुरीषैवोत्तरवेदिर्भवति । अथ मध्ये ऽनडुहः संयुज्य प्राचो यवान्प्रमृणन्तो यन्ति । यवबर्हिरेवैषा महावेदिर्भवति । अथाहवनीयं प्रणयति । आहवनीयं प्रणीय सदोहविधाने संमिनोति । सदोहविधाने संमित्याग्रीषोमौ प्रणयति । अग्रीषोमौ प्रणीय वसतीवरीर्गृह्णाति । तास्तदानीमेव परिहृत्य प्रातरनुवाकमुपाकरोति । परिहिते प्रातरनुवाके ऽपो ऽच्छैति । अद्भिरुदैति । अग्निष्टोमं क्रतुमुपैति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्माश्विनाद्गृहात् । आश्विनं ग्रहं गृहीत्वा तिस्रो रशना आदाय लाङ्गल्यामभ्यैति । तस्यै कटे परमिव चषालभाजनं भवति । शकलान्तां लाङ्गल्यामुत्सृज्याथैतान्पशूनुपाकरोत्यग्रीषोमीयमाग्नेयमनूबन्ध्यमिति । तेषामनूचीनं वपाभिराद्रवन्ति ॥ २१ ॥

He says to them, "Do you help me in performing the Sadyaskrī sacrifice." "All right" they say. They prepare for him the shed for the Sadyaskrī sacrifice. Having brought the sacrificer from the pond at once, having purified him, he performs the Dikṣanīyeṣṭi. At its conclusion the sacrificer does not close his fists nor does he restrain speech. They retain for him the remnants of oblation as Vrata-food. He pours out grains for the Prāyaṇīyeṣṭi. The sacrificer releases speech at the call to the preparer of the oblation-material. The remnants of the oblation are given to him as food. The chariots run the race at his impulse. The chariot with four horses goes to the east at a distance of a Yojana. The chariot with three horses goes to the south at a distance of three quarters of a Yojana. The chariot with two horses goes to the west at a distance of a Gavyūti (two Krośas). The chariot with one horse goes to the north at a distance of one Krośa. Whoever meets them on the way, him they inform "This sacrificer named N.N. of N.N. gotra, son of N.N., grandson of N.N., great grandson of N.N. is performing the Sadyaskrī sacrifice." The chariots return. After the chariots have returned, he melts the butter collected in the pitchers and puts the ghee in a pitcher for Sadyaskrī sacrifice.

XVIII.21

He makes the Prāyaṇīya offering. Having offered the Prāyaṇīya he goes through the rite of the earth to be collected from below the foot of the Soma-purchasing cow. Having gone through the rite of the earth below the foot, he purchases Soma in exchange for a weaned calf of three years age, carries over the Soma and pours grains for the Ātithyeṣṭi. After the Ātithya oblation has been offered, all Upasad rites are performed in one lot. After having performed the middle Upasad rite, he causes to be erected the post of threshing floor. Having yoked the oxen, they thresh the barley. The Uttaravedi has the barley for earth. They yoke the oxen at the centre and move towards the east threshing barley. The Mahāvedi is covered with barleygrass. The Adhvaryu carries forward the Āhavanīya. After having carried the Āhavanīya, he erects the Havirdhāna and Sadas sheds. Having erected the Havirdhāna and the sadas, he carries forth fire and Soma. Having carried forth fire and Soma, he takes up Vasatīvarī waters. Having carried them around then only, he introduces the Prātaranuvāka recitation. After the Prātaranuvāka has been enclosed, he approaches the water. He comes up with water. He recites the Kratu-formula pertaining to the Agiṣṭoma. The pressing of Soma is as prescribed. Soma-draughts are taken as prescribed. The procedure upto the draught for Aśvins is similar. Having taken up the draught for Aśvins and having taken up three cords, he goes to the shaft of the plough. On it is set the Caṣāla-implement placed upon a twist of grass. Having furnished the shaft with a splinter, he dedicates these animals-one for Agni-Soma, another for Agni and the third one the Anūbandhya animal. Their omenta are brought one after the other.

अग्रीषोमीयस्याध्वर्युर्वपया प्रथमया प्रपद्यते । अनूची इतरे आहरन्ति । परिहितासु स्तोकीयासु शृतासु वपास्वग्रीषोमीयस्य वपया प्रचरति । परीतरे शाययन्ति । प्रातःसवनीयानामग्रीषोमीयस्य पशुपुरोडाशो मुख्यो भवति । स्तुते माध्यंदिने पवमाने ऽग्रीषोमीयेण चरति । अनन्तर्हित आग्नेयस्य वपया चरति । स्वे धामन्नाग्नेयेन चरति । अनन्तर्हित एवानूबन्ध्यस्य वपया चरति । तृतीयसवनीयानामनूबन्ध्यस्य पशुपुरोडाशो मुख्यो भवति । असमुदिते ऽनूबन्ध्येन चरति । संतिष्ठते सद्यस्क्री । तस्य यदसद्यस्क्रियते व्युद्धमेवास्य तत्पुनर्यज्ञ एवास्य तत् । अथादित्याश्च ह वा अङ्गिरसश्च सुवर्गे लोके पस्पृधिरे । ते अङ्गिरस आदित्यानभिप्रजग्मुर्ग्रिना दूतेन श्वः सुत्या न इति । अथास्माकमद्यसुत्येति ॥ २२ ॥

आदित्याः प्रोचुः । तेषां नस्त्वः होतेति । ते ऽमुमादित्यमश्वः श्वेतं भूतं दक्षिणां निन्यिरे हिरण्याभिभूतरशनम् । तस्मात्सद्यस्क्रियै श्वेताश्चो दक्षिणा हिरण्याभिभूतरशनः । यच्छ्वेताश्च आदित्यस्य तद्रूपम् । अथ यद्विरण्याभिभूतरशनो रश्मीनां तत् । तस्य त्रिवृतः सतश्चतुर्विंशौ माध्यंदिनार्भवौ भवतः । चतुश्चत्वारिंशः होतुः पृष्ठम् । चतुर्विंश-मग्निष्टोमसाम । त्रिवृदन्यत्सर्वम् । श्वेतमश्वं ददाति ॥ अनुक्रिया यक्ष्यमाणो ब्रीहिषु दीक्षते । स द्व्यहेन संतिष्ठत औपवसथ्यादेकमहः सुत्यमेक-महः । तस्य त्रिवृत एव सतश्चत्वारिंशौ माध्यंदिनार्भवौ भवतः । चतुश्चत्वारिंशः होतुः पृष्ठम् । चतुश्चत्वारिंशमग्निष्टोमसाम । त्रिवृदेवान्यत्सर्वम् । श्वेतां वडबां ददाति ॥ परिक्रिया यक्ष्यमाणो माषेषु दीक्षते । स त्र्यहेण संतिष्ठत आ क्रयादेकमहरौपवसथ्यादेकमहः

XVIII.22

The Adhvaryu first enters with the omentum of the animal for Agni-Soma. The other two omenta are brought over successively. After the Stokīya verses have been recited¹ and the omenta have been baked, the Adhvaryu offers the omentum to Agni-Soma. The other two are kept back. The Agniṣomīya Paśupuroḍāśa lies in front of the Savanīya offerings at the morning pressing. When the Mādhyarindina Pavamāna stotra has been chanted, he offers the cooked organs to Agni-Soma. Successively he offers the omentum of the animal to Agni. He offers the cooked organs to Agni at the proper time. Successively he offers the omentum of the Anūbandhya animal. The Paśupuroḍāśa pertaining to the Anūbandhya animal remains in front of the Savanīya offerings at the third pressing. He offers the cooked organs of the Anūbandhya animal before the dialogue prior to the Anūyāja-offerings. The Sadyaskrī comes to an end. If any rite is not performed on the same day, it renders the performance imperfect. He has to repeat the performance. Ādityas and Aṅgirasas aspired for the heavenly world. The Aṅgirasas approached the Ādityas through Agni as their messenger saying, "We are going to perform a Soma-sacrifice tomorrow." "We are performing a Soma-sacrifice only today."

XVIII.23

So said the Ādityas. "And thou art our Hotṛ." They (the Ādityas) offered a white horse dedicated to Āditya with reins decorated with gold as Dakṣiṇā. Therefore in the Sadyaskrī sacrifice a white horse with reins decorated with gold is the Dakṣiṇā. In that the horse is white, it is the form of the sun. A horse with reins decorated with gold is the form of the rays. The sacrifice with Trivṛt Stoma has Mādhyarindina and Ārbhava Pavamāna stotras characterised by Caturvīṃśa Stoma. The Hotṛ's Prṣṭhastotra has Catuṣcatvārīṃśa Stoma. The Agniṣtomasāman is Caturvīṃśa. All other Stotras have Trivṛt Stoma. The sacrificer gives away a white horse as Dakṣiṇā.

One performing the Anukrī is initiated with reference to paddy. The Anukrī goes on for two days: one day for the rites up to the Upavasatha and one for Soma-offering. Even though the Soma-pressing day has Trivṛt Stoma, the Mādhyarindina and Ārbhava Pavamāna Stotras have Catvārīṃśa Stoma. The Stotra pertaining to the Hotṛ's Śāstra has Catuṣcatvārīṃśa Stoma. The Agniṣtomasāman has Catuṣcatvārīṃśa Stoma. All other Stotras have Trivṛt Stoma. The sacrificer gives away a white mare as Dakṣiṇā.

One who is going to perform the Parikrī sacrifice is initiated with reference to beans. The sacrifice takes three days: one day for the rites upto the purchase of Soma, one for the rites up to the Upavasatha and one for Soma-offering. Even

1. cf. BaudhŚS IV. 7. For the four Sadyaskrīs cf. TāṇḍBr XVI. 12-15.

सुत्यमेकमहः । तस्य त्रिवृत एव सतो ऽष्टाचत्वारिंशौ माध्यंदिनार्भवौ भवतः । अष्टाचत्वारिंशः होतुः पृष्ठम् । अष्टाचत्वारिंशमग्निष्टोमसाम् । त्रिवृदेवान्यत्सर्वम् । यथाश्रद्धं ददाति ॥ अतिक्रिया यक्ष्यमाणस्तिलेषु दीक्षते । स चतुरहेण संतिष्ठत आ क्रयादेकमहरोत्तरवेदेरेकमहरौप-
वसथ्यादेकमहः सुत्यमेकमहः । चतुष्टोम एष भवति ॥ २३ ॥ षष्ठः ॥

ब्रात्यस्तोमेन यक्ष्यमाणो भवति । ते राजनि वा ब्राह्मणे वा प्रतिग्रहमिच्छन्ते मासाय वर्तवे वा । ते यमभिसंजानते तः स्थपतिं कुर्वन्ति । स एषां व्रतानि चरति । सो ऽधः संवेश्यमांसाश्वस्त्र्युपायी भवति । तद्धि दीक्षितव्रतम् । अथ यत्कृष्णं वासः कृष्णतूषं परिधत्ते दीक्षितवसनस्य तद्रूपम् । अथ यत्कृष्णबलक्ष्यावजिने धारयति कृष्णाजिनयोस्तद्रूपम् । अथ यत्सुवर्णरजतौ रुक्मौ बिभर्ति परिघर्म्ययोस्तद्रूपम् । अथ यत्कृष्णमुष्णीषं धारयति दीक्षितोष्णीषस्य तद्रूपम् । अथ यच्चर्ममयैर्बाणवद्भिस्तिसृधन्वं धारयति दीक्षितदण्डस्य तद्रूपम् । अथ यद्ब्रात्यवादं वदति दीक्षितवादस्य तद्रूपम् । अथ यत्खुर्यावुपानहौ धारयति नेद्दीक्षितः सन्नमेध्यमधितिष्ठानीति तत् । तस्य ह वा एतद्रूपस्य यज्ञस्य प्रतोददण्ड एव यूपः । प्रतोदपरिषेवणं चषालम् । रथमुखमाहवनीयः । ईषे वेदिर्युगमुत्तरवेदिरुत्तरयुगमुत्तरनाभिर्धनुर्धौ हविर्धाने पक्षसी आग्नीध्रीयमार्जालीयौ कूबरः सदः किंकरायतना धिष्णिष्या वन्धुरं पत्नीशालः रथोपस्थो गार्हपत्यो ऽधिष्ठानं पुराण-
गार्हपत्यः । ते यमजं प्रमाथं पचन्ते स एषां पशुः । यमपूपः स्थालीपाकः स चरुपशुपुरोडाशौ । यां परिष्कन्दः ह्वयति सा पुरोनुवाक्या । यदाहरति सा याज्या । यदश्रन्ति स वषट्कारः । यां कुम्भां विमते सा पुरोनुवाक्या । यामधीवाक्याः सा याज्या । यां विगणः ह्वयति स शस्त्रस्य प्रतिगरः ।

though the Soma-pressing day has Trivṛt stoma, the Mādhyam̐dina and Ārabhava Pavamāna Stotras have Aṣṭācatvāriṁśa Stoma. The Prṣṭha Stotra pertaining to the Hotṛ's Śāstra has Aṣṭācatvāriṁśa Stoma; the Agniṣṭomasāman has Aṣṭācatvāriṁśa Stoma. All others have Trivṛt Stoma. The sacrificer gives away Dakṣiṇā according to his will.

One who is going to perform the Atikrī sacrifice is initiated with reference to sesame. The sacrifice takes four days : one day for the rites up to the Soma-purchase, one day for the rites upto the raising of the Uttaravedi, one day for the rites up to the 'Upavasatha, and one day for the Soma-offering. This sacrifice is characterised by Stomas increasing by four.

XVIII.24

VRĀTYASTOMA

One proposes to perform the Vrātyastoma. They seek acceptance by a king or a brāhmaṇa one month or one season before. They designated their chief in regard to whom they mutually agree. He observes the vows in their behalf. He lies down on the ground, does not eat flesh and does not approach his wife (for sexual enjoyment). That is the vow of the initiated. He wears a black garment with black border, that is the sign of the garment of the initiated. He wears the black and white skins; that is the sign of the skins of black antelope. He wears gold and silver sheets; that is the sign of silver and gold sheets placed below and above the Mahāvira. He wears a black turban; that is the sign of the turban of the initiated. He holds a bow with three arrows covered with leather; that is the sign of the staff of the initiated. He speaks the speech of a Vrātya; that is the sign of the speech of the initiated. He wears the footwear of hooved skin so that he thinks, "being initiated, I should not stand upon an impure substance." The sacrificial post of such a sacrifice is the handle of a whip. The top-piece of a sacrificial post is the string of the whip. The front part of a chariot is the Āhavanīya. The two poles of the yoke are the Vēdi. The (southern) yoke is the Uttaravedi. The northern yoke is the Uttaranābhi. The two boxes of bows are the two Havirdhāna carts. The two sides of the chariot are the Āgnidhriya and Mārjālīya mounds. The wooden seat is the Sadas. The seats of servants are the mounds. The seat of the charioteer is the shed of the sacrificer's wife. The interior of the chariot is the Gārhapatya. The standing place is the old Gārhapatya. The male goat which they violently kill and cook is the animal. The cake and cooked rice form the Paśupuroḍāśa and cooked rice. The call which one gives by leaping about is the puronuvākya. What one fetches is the yājya. What they consume is the Vaṣaṭ-utterance. The preceptory formula which one pronounces is the puronuvākya.¹ That which is an utterance of advocacy is the Yājya.¹ That which

1. The sūtra-text is obscure. The puronuvākya and yājya have already been defined. For the entire ritual of the Vrātyastoma see TāṇḍBr XVII. 1-4.

यदभिक्रोशन्ति स उद्रीथः । ते य एवमेतं यज्ञक्रतुं परोक्षमुपेत्य प्रत्यक्षं
नोपेयुः ॥ २४ ॥

यथा दीक्षितावकीर्णा विच्छिन्नसोमपीथा अनाश्यान्ना एवः स्युः ।
तस्माद्ब्रात्यावस्थितस्य ब्रात्यस्तोमेनानीजानस्य नाशयम् । विच्छिन्न-
सोमपीथ इव ह्येषो ऽनाश्यान्नः । तेषां ये ऽनाहिताग्रयस्ते यथागृहं विपरे-
त्याग्रीनाधाय त्रयस्त्रिंशतात्रयस्त्रिंशता दक्षिणाभि स्थपतिमुपसमा-
यन्ति । तेषां ब्रह्मबन्धुरमागधो मागधवाक्यो ब्रह्मबन्धुरपुंश्चलू पुंश्चलू-
वाक्या जरत्कद्रथो जरत्प्रयोग्याभ्यां युक्तः । व्यृद्धो वा एष यो ब्रह्मबन्धुरमागधो
मागधवाक्यः । व्यृद्धा ब्रह्मबन्धुरपुंश्चलू पुंश्चलूवाक्या । व्यृद्धो जरत्कद्रथो
जरत्प्रयोग्याभ्यां युक्तः । व्यृद्धेनैव व्यृद्धं निरवदयते तदेतद्ब्रात्यधनः
समवशान्तं दण्डोपानहः शामूलाजिनम् । रथे तिष्ठन्सुब्रह्मण्यः
सुब्रह्मण्यामाह्वयति । दक्षिणानां काल एतदेवास्य भवति । ऋत्विजो
दक्षिणा विभजन्ते । तस्य प्रातःसवनीयाननुवर्तन्ते संज्ञान्यै हवींषि ।
असंज्ञातमिव वा एते चरन्ति ये ब्रात्यं चरन्ति । समेवैनान्ज्ञापयन्ति ।
माध्यंदिनीयाननुवर्तत ऐन्द्रामारुत एकादशकपालः । ऐन्द्रो वै ब्रात्यो
मारुतो ग्रामः । ग्रामेणैवैनान्समीचो दधाति । तृतीयसवनीयाननुवर्तत
आदित्येभ्यो भुवद्ब्रह्मचरुः । अभूता इव वा एते चरन्ति ये ब्रात्यं
चरन्ति । भूतिमेवैनान्नामयन्ति । अनूबन्ध्यस्य पशुपुरोडाशमनुवर्तत
आदित्यश्चरुः । अप्रतिष्ठिता इव वा एते चरन्ति ये ब्रात्यं चरन्ति । इयं वा
अदितिः । अस्यामेव प्रतितिष्ठन्ति ॥ २५ ॥

स एष ज्येष्ठानामग्निष्टोमः । तस्य चत्वारि षोडशानि द्वौ पवमानाबुभे
एवाच्छावाकस्य स्तोत्रे । एष एव सन्कनीयसामुक्थ्यः । तस्य षट्
षोडशानि सर्वे पवमानाः सर्वाण्यच्छावाकस्य स्तोत्राणि । तेन हैतेन मरुत
ईजिरे । तेषां विष्णु स्थपतिरास । अथो हैतेन दैव्या ब्रात्या ईजिरे । तेषां
बुधः सौम्य स्थपतिरास । अथो हैतेन कुरुब्रह्मणां पुत्रा ईजिरे ।

one utters in a calculated manner is the response to the reciting of a Śāstra. The crying out is the Udgītha. Those who would perform this sacrifice indirectly, not directly.

XVIII.25

Would be such at whom food is not to be taken, like those in whose family Soma-drinking is broken and whose initiation for a Soma-sacrifice is violated. Therefore one should not take food at one who is living as a Vrātya and who has not performed the Vrātyastoma. He is one at whom food should not be taken. Those among them who have not set up the sacred fires return to their respective residences, set up the sacred fires, and approach their leader with thirty three Dakṣiṇās (= cows) each. Among them there is a nominal brāhmaṇa who does not come from Magadha country but who speaks the speech of one belonging to Magadha; a nominal brāhmaṇa who though a non-harlot speaks the speech of a harlot; and an old poor chariot with old horses yoked. Sinful indeed is one who is a nominal brāhmaṇa, non-resident of Magadha but speaking the speech of one from Magadha. Sinful indeed is one who is a nominal brahmaṇa who though a non-harlot speaks the speech of a harlot. Sinful indeed is the old poor chariot with old horses yoked. Through the sinful one appeases the sinful. This is the pacified wealth of the Vrātya, namely, footwear and staff and woollen garment and the skin of a black antelope.

Standing on a chariot, the Subrahmaṇya invokes Subrahmaṇyā. As Dakṣiṇā these (above-mentioned things) are given away. The priests divide the Dakṣiṇās among themselves. The oblations to Samjñānī follow the offerings of Savaniya Puroḍāśa at the morning pressing. Those who live as Vrātyas act discordantly. They are brought into harmony. The cake on eleven potsherds to Indra-Maruts follows the offerings of the Savaniya Puroḍāśa at the midday pressing. The Vrātya belongs to Indra; the hamlet to the Maruts. One brings those (Maruts) in harmony with the hamlet. The cooked rice to Bhuvadvat Ādityas follows the offerings of the Savaniya Puroḍāśa at the third pressing. Those who lead the life of a Vrātya live as if non-existing. (The offerings) lead them to welfare. The cooked rice to Aditi follows the offering of the Paśupuroḍāśa at the Anūbandhyā animal-offering. Those who lead the life of a Vrātya live as non-stablised. This (earth) is Aditi. They become stablised on this (earth).

XVIII.26

The sacrifice is the Agniṣtoma of the seniormost. It has four stotras of Śoḍaśa stoma. Two Pavamāna Stotras are the Stotras related to the Śāstras of Acchāvāka. This itself becomes the Ukthya of juniors. It has six Stotras with Śoḍaśa Stoma. All Pavamāna Stotras are related to Acchāvāka Śāstras. The Maruts performed this sacrifice. Viṣṇu was their chief. The divine Vrātyas performed this sacrifice. Budha,

तेषामौपोदितिगौपालायनो वैयाघ्रपद्य स्थपतिरास । तेन हेष्ट्वा पञ्चालान्ब्रात्या अभिप्रययुः । तान्ह पितर ऊचुर्मा पुत्रकाः पञ्चालान्यासिष्टोपवादिनो वै पञ्चाला उप वो वदिष्यन्तीति । तान्हानादृत्यैव प्रययुः । ते ह केशिनो दाल्भ्यस्योपवसथमाजग्मुः । तान्ह श्वो भूते बहिष्पवमानः सर्पतो ऽन्वालेभिरे पवित्रं वै बहिष्पवमान आत्मानं पवयिष्यामह इति वदन्तः । अथ ह पञ्चालेषु गन्धर्वायणो वालेय आग्निवेश्यो ऽनूचान आस । तान्ह सह सर्पतः पप्रच्छ के सर्पन्तीति । वयं मरुत इति । तेषां वः क स्थपतिरिति । अहं विष्णुरित्यौपोदितिगौपालायनो वैयाघ्रपद्यः प्रत्यु-वाच । यत्किं चकर्थ कस्तच्चचारेतीति ह परोक्षाव्रतमनुनिर्दिदेशेति । तान्होवाचाविदुषो व उपावादिष्माप वो हुम इति । पिता वै तत्पुत्रानुपावादीदिति हैनमूचुः पापीयसी ते प्रजा भविष्यतीति । तथा हैवास । ततो ह वा एतत्पञ्चालेषु गन्धर्वायणा वालेया आग्निवेश्याः पापायिता इव । महाकुलं ह तत्पुरा बभूव । स यो ब्रात्यमुप-वदेदेवमेवैनमुपवदेत् । अथ यो ब्रात्यो ऽलं प्रतिवचनाय स्यादेवमेवैनं प्रतिब्रूयात् ॥ २६ ॥

अथातो भाल्लविस्तोमा इत्याचक्षते । त्रिवृदभ्यावर्ति पञ्चदश-मग्निष्टोमसाम सर्वे षोडशाः पवमानाः । पञ्चदशमभ्यावर्ति सप्त-दशमग्निष्टोमसाम सर्वे षोडशाः पवमानाः । सप्तदशमभ्यावर्त्येक-विंशमग्निष्टोमसाम सर्वे षोडशाः पवमानाः । एकविंशमभ्यावर्ति त्रिणवमग्निष्टोमसाम सर्वे षोडशाः पवमानाः । त्रिणवमभ्यावर्ति त्रयस्त्रिंशमग्निष्टोमसाम सर्वे षोडशाः पवमानाः । त्रयस्त्रिंशमभ्यावर्ति त्रिणवमग्निष्टोमसाम सर्वे षोडशाः पवमानाः । त्रिणवमभ्यावर्त्येक-विंशमग्निष्टोमसाम सर्वे षोडशाः पवमानाः । एकविंशमभ्यावर्ति सप्त-दशमग्निष्टोमसाम सर्वे षोडशाः पवमानाः । सप्तदशमभ्यावर्ति पञ्च-दशमग्निष्टोमसाम सर्वे षोडशाः पवमानाः । पञ्चदशमभ्यावर्ति त्रिवृदग्निष्टोमसाम सर्वे षोडशाः पवमानाः ॥ २७ ॥ सप्तमः ॥

son of Soma was their chief. The sons of the brāhmaṇas of the Kurus performed this sacrifice. Vaiyāghrapadya belonging to the Gopāla gotra and son of Upodita was the chief. Having performed this sacrifice the Vrātyas went to the Pañcālas. The elders said to them, "O boys, do not go to the Pañcālas. The Pañcālas are slanderers; they will slander you. Disregarding them the young ones went (to the Pañcālas). They arrived on the Upavasatha day (of the Soma-sacrifice) of Keśin Dālbhya. On the next day they contacted the priests moving for the Bahiṣpavamāna, thinking, "Bahiṣpavamāna is sacred, let us purify ourselves." Among the Pañcālas there was a learned person named Vāleya belonging to the Gandharva gotra and son of Agniveśa. He enquired with those creeping (for the Bahiṣpavamāna): "Who are creeping?" "We the Maruts" (was the reply). "Who is your chief?" "Myself, Viṣṇu" replied Vaiyāghrapadya of the Gopāla gotra and son of Upodita. "Whatever was done who did it?"-with such enquiry he referred to the indirect violence of rites. He said to them, "We have slandered you the ignorant; now we shall give you satisfaction." "This is as if the father decried the sons" so they said to him, "Thy offspring will meet with evil." So it happened. Since then the Vāleyas of the Gandharva gotra and sons of Agniveśa have as if met with evil. Formerly it was a great family. One who censures the Vrātya will similarly be censured. The Vrātya who is capable of refutation should pay in the same coin.

XVIII.27

BHĀLLAVISTOMA

Now they explain the Bhāllavistomas. The Agniṣṭomasāman is characterised by Pañcadaśa Stoma returning to Trivṛt; all Pavamānastotras have Ṣoḍaśa Stoma. The Agniṣṭoma-sāman is Saptadaśastoma returning to Pañcadaśa; all Pavamānastotras have Ṣoḍaśa Stoma. The Agniṣṭomasāman is characterised by Ekaviṃśastoma returning to Saptadaśastoma; all Pavamānastotras have Ṣoḍaśastoma. The Agniṣṭomasāman is characterised by Triṇava returning to Ekaviṃśastoma; all Pavamānastotras have Ṣoḍaśastoma. The Agniṣṭomasāman is characterised by Trayastriṃśastoma returning to Triṇavastoma; all Pavamānastotras have Ṣoḍaśastoma.

The Agniṣṭomasāman is characterised by Triṇava stoma returning to Trayastriṃśastoma; all Pavamānastotras have Ṣoḍaśastoma. The Agniṣṭomasāman is characterised by Ekaviṃśastoma returning to Triṇavastoma; all Pavamānastotras have Ṣoḍaśastoma. The Agniṣṭomasāman is characterised by Saptadaśastoma returning to Ekaviṃśastoma; all Pavamānastotras have Ṣoḍaśastoma. The Agniṣṭomasāman is characterised by Pañcadaśastoma returning to Saptadaśastoma; all Pavamānastotras have Ṣoḍaśastoma. The Agniṣṭomasāman is characterised by Trivṛtstoma; all Pavamānastotras have Ṣoḍaśastoma.

अथ वै भवति देवा वै यद्यज्ञे ऽकुर्वत तदसुरा अकुर्वतेति । स हेक्षां चक्रे प्रजापतिः कथं न्वहमसुरैर्देवान् व्यावर्तयेयमिति । स एतं यज्ञक्रतुमनिरुक्तमुपहव्यमपश्यत् । तस्मिन्नेनानुपाह्वयतेति । स यत्राह प्रातर्यावभ्यो देवेभ्य इति मरुद्भ्यः प्रातर्यावभ्यो देवेभ्य इति तत्राह । अथ यत्राह सोमः पवत इतीन्दुः पवत इति तत्राह । अथ यत्राहेन्द्राय पुरोडाशानामिति शक्राय पुरोडाशानामिति तत्राह । अथ यत्राह वायव इन्द्रवायुभ्यामिति नियुत्वते शक्रनियुद्भ्यामिति तत्राह । अथ यत्राह मित्रावरुणाभ्यामित्यृतायुभ्यामिति तत्राह । अथ यत्राहाश्विभ्यामिति नासत्याभ्यामिति तत्राह । अथ यत्राहेन्द्राय सोमानिति शक्रायेन्दूनिति तत्राह । अथ यत्राहेन्द्राग्निभ्यामिति शक्रजातवेदोभ्यामिति तत्राह । अथ यत्राह विश्वेभ्यो देवेभ्य इति मरुद्भ्यो विश्वेभ्यो देवेभ्य इति तत्राह । अथ यत्राहेन्द्राय मरुत्वत इति शक्राय गणवत इति तत्राह । अथ यत्राह महेन्द्रायेति महते शक्रायेति तत्राह । अथ यत्राहादित्येभ्य इति महद्भ्य आदित्येभ्य इति तत्राह । अथ यत्राह वनस्पतय इति वनर्नृपायेति तत्राह । अथ यत्राह देवाय सवित्र इति महते देवाय सवित्र इति तत्राह । अथ यत्राह विश्वेभ्यो देवेभ्य इति महद्भ्यो विश्वेभ्यो देवेभ्य इति तत्राह । अथ यत्राह देवानां पत्नीभ्य इति महतीभ्यो देवानां पत्नीभ्य इति तत्राह । अथ यत्राहेन्द्राय हरिवत इति शक्राय मघवत इति तत्राह । धाना इन्दुभ्य इत्यु हैके संप्रदिशन्ति ॥ २८ ॥

तदेतदवर्गाव यज्ञायज्ञियस्य स्तोत्रात् । यज्ञायज्ञियस्य वाव स्तोत्रे स तां निरुवाच । त२ हासुरा उपेक्षामेव चक्रिरे किं वा वै करोति किं वा नेति । स यदा विदां चकार न वा इम एतर्हि पापभद्रयोरीशत इति । तदेनां निरुवाच देवो वो द्रविणोदा इति । प्रजापतिर्वै देवो द्रविणोदाः । पूर्णां विवष्ट्यासिचमिति । पूर्णां व्युदचत्यासिचमिति तत् । उद्वा सिञ्चध्वमुप

XVIII.28

UPAHAVYA¹

It is indeed said, "Whatever did the Devas perform in a sacrifice, the Asuras performed it. Prajāpati observed, "How shall I separate the Devas from the Asuras?" He perceived the Soma-sacrifice, namely, the indirect Upahavya. He invoked them (Devas) therein. When it is to be said, "(Do you recite verses) for the gods coming in the morning;" he says, "For the Maruts coming in the morning." When it is to be said, "Soma is flowing," he says, "Indu is flowing." When it is to be said, "For the cakes to Indra," he says "For cakes to Śakra." When it is to be said, "For Vāyu and Indra-Vāyu," he says, "For Niyutvat and Śakra-Niyutvat."² When it is to be said, "For Mitra-Varuṇa," he says, "For Ṛtāyus." When it is to be said, "For the Aśvins," he says, "For Nāsatyas." When it is to be said, "Somas for Indra," he says, "Indus for Śakra." When it is to be said, "For Indra-Agni," he says, "For Śakra and Jātavedas." When it is to be said, "For Viśve Devas," he says, "For Maruts and Viśve Devas." When it is to be said, "For Marutvat Indra," he says, "For Gaṇavat Śakra." When it is to be said, "For Mahendra," he says, "For great Śakra." When it is to be said, "For the Ādityas," "he says, "For great Ādityas." When it is to be said, "For Vanaspati," he says, "For Vanarnrpa." When it is to be said, "For god Savir," he says "For great god Savitr." When it is to be said, "For Viśve Devas," he says, "For the great Viśve Devas." When it is to be said, "For the wives of gods," he says, "For the great wives of gods." When it is to be said, "For Harivat Indra," he says, "For Maghavat Śakra." Some teachers prescribe the expression "Dhānās for Indus."

XVIII.29

TĪVRASOMA

This (is to be observed) prior to the Yajñāyajñīya Stotra. At the Yajñāyajñīya Stotra he expressed directly. The Asuras observed : "What is he doing ? What is he not doing ?" When he realised that they are not capable of distinguishing the good from the evil, he uttered the verse directly, "*devo vo draviṇodā*."¹ Prajāpati is the god who grants wealth. *Pūrṇām vivasṭy āsicam*. This means he raises up the full libation. *Ud vā siñcadhvam upa vā pṛṇadhvam*. This means "Do you fulfil his each and every

1. cf. TāṇḍBr XVIII.1

2. The text reads *śakranīyudbhyām*. One expects *śakranīyudhvadbhyām*.

1. SV I.7.1.10.1

वा पृणध्वमिति । आस्य कामंकामं पूरयाध्वा इति तत् । आदिद्वो देव ओहत इति । साध्येभ्यो देवेभ्यः प्रजापतिः कामंकाममूहते । सप्तदश स्तोमो भवति । सप्तदशः प्रजापतिः । प्रजापतेराप्त्यै । अश्वो ऽसितजुर्दक्षिणा । प्राजापत्यो वा अश्वः प्रजापतेरनुरूपत्वाय । यः पाप्मना भ्रातृव्येण व्याविवृत्सेत स एतेन यज्ञक्रतुना यजेत । व्येव पाप्मना भ्रातृव्येणा-वर्तते । इन्द्रो वृत्रं हत्वा परां परावतमगच्छदपाराधमिति मन्यमानः । तं देवा यज्ञेनान्वैषुः । ते शतमाशिरं दुहां चक्रिरे । भूयो भागधेयं भूयसीं प्रीतिमभ्युपावत्स्यतीति वदन्तः । स ह प्रातःसवने नाजगाम ते सर्व एव प्रातःसवनस्य भक्षयां चक्रुः । को ह्यपेन्द्रस्य सोमस्य भक्षयिष्यतीति । तं संतिष्ठमाने प्रातःसवने ऽच्छावाकस्य शस्त्रं प्रति जक्षुः । ते सर्व एव चमसाध्वर्यव आनन्दिनो ऽच्छावाकस्य शस्त्रं प्रत्यागर्तुं दक्षिरे । सेन्द्रा इव ह्यमन्यन्त । तस्मात्तीव्रसोमे सर्व एव चमसाध्वर्यव आनन्दिनो ऽच्छावाकस्य शस्त्रं प्रत्यागृणन्ति । सेन्द्रा इव हि मन्यन्ते । तर्हि वाव तदासीत् । तदु वा आहुः सर्व एवैतर्हि यज्ञः सेन्द्र इति । तं हाभिषुषुवुः ॥ २९ ॥

इहा इहा इहेतीहेहीहेहीहेहीति ह वा एनं तदूचुर्बृहद्बृहद्बृहदिति । इदं ते बृहदन्नाद्यं तदभ्युपावर्तस्वेति ह वा एनं तदूचुः । तदेतन्माध्यंदिनस्य सवनस्यान्यत्रापि निदानम् । स शृतकलशमेकधनानां प्रातःसवने ऽवनयेत् । दधि माध्यंदिने सवने । विमथितं तृतीयसवने । सास्य तीव्रता । सप्तदश स्तोमो भवति । सप्तदशः प्रजापतिः । प्रजापतेराप्त्यै । गर्भिणी वडबाललामी दक्षिणा । इन्द्रियं वै गर्भः । इन्द्रियं ललामः सेन्द्रियत्वाय । यो ज्यान्या वोपतपता वाणिमानं नीतः स्यात्स एतेन यज्ञक्रतुना यजेत । अश्रुते हैव तीव्रताम् । इन्द्रो ऽकामयत वि पाप्मानं हनीय श्रैष्ठ्यं देवानां गच्छेयमिति । स एतं यज्ञक्रतुमपश्यत् । तमाहरत्तेनायजत । ततो वै स वि पाप्मानमहत श्रैष्ठ्यं देवानामगच्छत् । यः कामयेत वि पाप्मानं हनीय श्रैष्ठ्यं समानानां गच्छेयमिति स एतेन यज्ञक्रतुना यजेत । व्येव पाप्मानं

desire," *Ād id vo deva ohatē*. Prajāpati brings the fulfilment of each and every desire for the Sādhyā gods. (The Stotra) has Saptadaśastoma. Prajāpati is constituted of seventeen. (It is) for the obtainment of Prajāpati. A horse with white knees is given away as Dakṣiṇā. A horse belongs to Prajāpati. (It is given away) for correspondence with Prajāpati. One who desires to be separated from evil hostility should perform this sacrifice. He is separated from evil hostility.

Indra, having killed Vṛtra, went away thinking "I am guilty." Gods tried to find him out through sacrifice. They milked a hundred cows saying that he would meet with better fortune and deeper attachment. He did not return at the morning pressing. All of them proposed to consume the Soma at the morning pressing. Who would consume Soma without Indra. While the morning pressing was coming to an end, they consumed it at the recitation of Acchāvāka's Śāstra. All the Camasādhvaryus, gladdened, began to utter the response at the Accāvāka's Śāstra. They deemed themselves to have been accompanied by Indra. Therefore at the Tivrasoma¹ sacrifice all Camasādhvaryus, gladdened, utter response at the Acchāvāka's Śāstra. They deem themselves to have been accompanied by Indra. So (the sacrifice) was accomplished (by Indra). Therefore they say all sacrifice is accompanied by Indra. They pressed Soma for him.

XVIII.30

Ihā ihā iha; ihā ihi ihi ihā ihi thus they exclaimed. *Bṛhad bṛhad bṛhat*. "This big food is thine; therefore do thou go to it" so they said to him. This is the motive also elsewhere - at the midday pressing. He (the Adhvaryu) should pour down a pitcher of milk into the water from the Ekadhana pitchers at the morning pressing, curds at the midday pressing and churned (milk) at the third pressing. That brings sharpness to (the Soma). The Saptadaśastoma is adopted (for the Stotras). Prajāpati is constituted of seventeen; for the obtainment of Prajāpati. A pregnant mare with a white spot on the forehead is given away as Dakṣiṇā. The foetus is power; the white spot is power. For being equipped with power. One who is reduced due to loss or illness should perform this sacrifice. He thereby attains sharpness.

VIGHANA

Indra desired : "May I remove evil and be supreme among the gods." He perceived this sacrifice; he brought it; he performed it. Thereby he removed evil and became supreme among the gods. One who desires : "May I remove evil and

हते श्रैष्ठ्यं समानानां गच्छति । तस्यातिग्राह्यो वि न इन्द्र मृधो जहि नीचा
यच्छ पृतन्यतः । अधस्पदं तर्मी कृधि यो अस्मां अभिदासत्युपयामगृहीतो
ऽसीन्द्राय त्वा वैमृधाय जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते
योनिरिन्द्राय त्वा वैमृधायेति । तस्य त्रिवृत्पञ्चदशौ विपर्यासः स्तोमौ
भवतः । ताः षड् गायत्र्यः । गायत्री वै छन्दसां वि पाप्मानमहत । गायत्र्यैव
तद्यजमानो वि पाप्मानः हते ॥ ३० ॥

इन्द्रो ऽकामयतौद्भिद्यः श्रैष्ठ्यं देवानां गच्छेयमिति । स एतं
यज्ञक्रतुमपश्यत् । तमाहरत्तेनायजत । ततो वै स औद्भिद्यः श्रैष्ठ्यं
देवानामगच्छत् । यः कामयेतौद्भिद्यः श्रैष्ठ्यः समानानां गच्छेयमिति ।
स एतेन यज्ञक्रतुना यजेत् । औद्भिद्यः हैव श्रैष्ठ्यः समानानां गच्छति ।
तस्यातिग्राह्यो ऽयं कृत्तुरगृभीतो विश्वजिदुद्भिदित्सोमः । ऋषिर्विप्रः
काव्येनोपयामगृहीतो ऽसीन्द्राय त्वोद्भिदे जुष्टं गृह्णामीति । परिमृज्य
सादयत्येष ते योनिरिन्द्राय त्वोद्भिद इति । तस्य पञ्चदशैकविंशौ
विपर्यासः स्तोमौ भवतः । ताः षड् बृहत्यः । बृहती वै
छन्दसामुदभिनद्बृहत्यैव तद्यजमान उद्भिन्नति ॥ इन्द्रो ऽकामयत वलं
भित्त्वा पशून्सृजेयेति । स एतं यज्ञक्रतुमपश्यत्तमाहरत्तेनायजत । ततो वै
स वलं भित्त्वा पशून्सृजत । यः कामयेत वलं भित्त्वा पशून्सृजेयेति स
एतेन यज्ञक्रतुना यजेत । वलमेव भित्त्वा पशून्सृजते । तस्यातिग्राह्य इन्द्र
ओषधीरसनोदहानि वनस्पतींरसनोदन्तरिक्षम् । बिभेद वलं नुनुदे
विवाचो ऽथाभवद्मिताभिक्रतूनामुपयामगृहीतो ऽसीन्द्राय त्वा वलभिदे
जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा वलभिद इति ।
तस्य सप्तदशैकविंशौ विपर्यासः स्तोमौ भवतः । ताः षड्गायत्र्यः ।
गायत्री वै छन्दसां वलमभिनत् । गायत्र्यैव तद्यजमानो वलं भित्त्वा
पशून्सृजते ॥ ३१ ॥ अष्टमः ॥

be supreme among the equals," should perform this sacrifice. He removes the evil and becomes supreme among the equals. For him an Atigrāhya draught is drawn with the mantra, "O Indra, do thou kill our enemies; lower down the hostiles. Trample him down who hates us.¹ Thou art taken up with a support. I take thee dear to Vaimṛdha Indra." He wipes it around and keeps down with the formula, "This is thy birth-place; for Vaimṛdha Indra thee." In this sacrifice the Stotras are characterised by the Trivṛt and Pañcadaśa Stomas employed alternately. They are six Gāyatrī verses. Gāyatrī, among the metres, removed evil. Through Gāyatrī the sacrificer removes the evil.

XVIII.31

UDBHID-VALABHID

Indra desired, "May I gain victory and be supreme among the gods." He perceived this sacrifice; he brought it; he performed it. Thereby he gained victory and became supreme among the gods. One who desires, "May I gain victory and become supreme among the gods" should perform this sacrifice. He gains victory and becomes supreme among the gods. For him an additional draught is drawn with the mantra, "This sage Kṛtnu, wise, unconquerable, is like Soma, winning all and uprooting (the hostile) through his praise.¹ Thou art taken with a support. I take thee dear to the uprooting Indra." Having wiped around, he keeps it down with the formula, "To Indra the uprooter thee." In connection with this offering the Pañcadaśa and Ekaviṃśa Stomas are employed alternately. These are six Bṛhatī verses. Bṛhatī, among the metres broke through. Through the Bṛhatī the sacrificer breaks through. Indra desired, "May I release the cattle after smiting Vala. He perceived this sacrifice. He fetched it. He performed it. Thereby, having smitten Vala, he released the cattle. One who desires, "May I release the cattle having smitten Vala," should perform this sacrifice. Having smitten Vala, he releases the cattle. For this sacrifice the additional draught is taken with the mantra, "Indra granted plants and days, granted trees and midregion. He smote Vala and drove away those uttering obscure words, and became the controller of the haughty.² Thou art taken with a support; I take thee dear to Indra the smiter of Vala." Having wiped (the cup) around, he keeps it down with the formula, "This is thy birth-place; for Indra the smiter of Vala thee." In connection with this offering the Saptadaśa and Ekaviṃśa Stoma are employed (in the Stotra) alternately. They are six Gāyatrī verses. Gāyatrī, among the metres, smote Vala. Having smitten Vala through Gāyatrī the sacrificer releases the cattle.

1. TS I.6.12.4

1. TBr II. 4.7.6

2. RV III.34.10; MS IV.12.5

ऋतपेयेन यक्ष्यमाणो भवति । स यदशनानां कामयते तस्याशितो भूत्वा दीक्षते यद्वा लभते तस्य । स एकाहं नाश्रात्यथाश्राति । द्व्यहं नाश्रात्यथाश्राति । त्र्यहं नाश्रात्यथाश्राति । सो ऽत्रैव विराजमाप्नोति । राजानं क्रीत्वोह्यातिथ्यं निर्वपति । यद्यु वा एतदुपात्येति चतुरहं नाश्रात्यथाश्राति । पञ्चाहं नाश्रात्यथाश्राति । षडहं नाश्रात्यथाश्राति । तिस्र उपसदः । त्रिंशत्संपद्यन्ते । त्रिंशदक्षरा विराडन्नं विराड्विराजै-
वान्नाद्यमवरुद्धे । अथ य एकादश स्तन एवास्यै सः । दुह एवैनां तेन । अथ य एकत्रिंश स्तन एवास्यै सः । दुह एवैनां तेन । स उपसत्स्वाज्यव्रतो भवति । शीतस्य सर्पिषस्ति सृभिरङ्गुलीभिरुपहन्त्यथ द्वाभ्यामथैकया । शीतस्य वैव सर्पिषस्त्रिभिः पर्वभिरुपहन्त्यथ द्वाभ्यामथैकेन । विलीने वा सर्पिषि त्रीणि परुष्यवदधात्यथ द्वे अथैकं त्रिस्तनद्विस्तनैकस्तनव्रतस्य रूपाणि कुर्वन् । स नादित्याद्विवा पर्यावर्तते नाग्रेरधि नक्तम् । औदुम्बरः सोमचमसश्चतुःशक्तिः । ब्रह्मा त्रिवेदाः सगोत्रः ॥ ३२ ॥

सप्तदश स्तोमो भवति । सप्तदशः प्रजापतिः । प्रजापतिमन्नाद्यं नोपानमत् । तं देवा ऋतसत्याभ्यामन्वैषुः । स यदश्राति यदेवाशनेनावरुद्धं तस्यावरुद्ध्या इति तत् । अथ यन्नाश्राति यदेवानशनेनावरुद्धं तस्यावरुद्ध्या इति तत् । अथ यदुपसत्स्वाज्यव्रतो भवत्येतद्वै देवानां प्रियं धाम यदाज्यम् । देवानामेव प्रियं धामावरुद्ध इति तत् । अथ यन्नादित्याद्विवा पर्यावर्तते नाग्रेरधि नक्तमेते वै देवानामृतसत्ये । नेदेवानामृतसत्ये पृष्ठतः करवाणीति तत् । अथ यदौदुम्बरो भवत्यूर्वा अन्नाद्यमुदुम्बर ऊर्ज एवान्नाद्यस्यावरुद्ध्या इति तत् । अथ यत्सोमचमसो भवत्येतद्वै देवानां परममन्नं यत्सोमः । परमेणैवास्मा अन्नाद्येनावरमन्नाद्यमवरुद्ध इति तत् । अथ यच्चतुः-

XVIII.32

ṚTAPEYA

One proposes to perform the Ṛtapeya sacrifice. He consumes that food which he desires and gets initiated. Or (he consumes) whatever he gets. He does not take food for a day; then he takes food. He does not take food for two days, then he takes food. He does not take food for three days; then he takes food. Thereby he achieves the Virāj.¹ Having purchased and having carried Soma, (the Adhvaryu) performs the Ātithyeṣṭi. When the sacrificer passes over this, he does not take food for four days, then he takes food. Then he does not take food for four days; then he takes food. He does not take food for six days; then he takes food. There are three Upasad days. This makes thirty.² The Virāj metre comprises thirty letters. Food indeed is Virāj. Through Virāj he obtains food. That which is the eleventh, is her breast. He milks her through it. That which is the thirtyfirst, is her breast. He milks her through it. During the Upasad - days the sacrificer takes only ghee as food. He takes up solid ghee with three fingers, then with two and then with one. He takes up solid ghee with three finger-joints, then with two and then with one. He dips three finger-joints in melted ghee, then two and then one representing the forms of Tristana, Dvistana and Ekastana. He does not divert himself from the sun by day, and from the fire at night. The goblet for Soma is made of *Ficus glomerata* and is four-cornered. The Brahman should be one having three kinds of wealth and belonging to the gotra of the sacrificer.

XVIII.33

The Stoma (for the relevant Stotras) is Saptadaśa. Prajāpati is constituted of seventeen. Prajāpati did not obtain food. Gods found him through Ṛta and Satya. He eats in order to obtain that which is obtained through food. He does not eat for the obtainment of that which is obtained by not eating. He consumes ghee as Vrata-food during the Upasad-days; ghee in the dear abode of gods. He attains the dear abode of gods. He does not turn away from the sun by day, nor from the fire at night. These are respectively the Ṛta and Satya of the gods. Lest I may disregard the Ṛta and Satya of gods. (The Soma-goblet) is made of *Ficus glomerata*. The *Ficus glomerata* is indeed strength and food. It is for the obtainment of strength and food. As for the statement that it is a Soma-goblet: Soma is indeed the highest food of gods. Through the highest food he obtains the low food. As for the statement that it is

1. The total number of days so far passed is ten (1 Dikṣā day + 1 and 1 + 2 and 1 + 3 and 1 = 10).
2. Nine days prior to the Ātithyā excluding the Dikṣā-day + 4 and 1 + 5 and 1 + 6 and 1 + 3 Upasad days = 30.

स्रक्तिर्भवति यदेव दिशो ऽन्नाद्यं प्राविशत्तस्यावरुद्ध्या इति तत् । अथ यत् त्रिवेदा भवति न ह्येतामेकवेदा दक्षिणामुद्यन्तुमर्हतीति तत् । अथ यत्सगोत्रो भवत्यात्मा वै सगोत्र आत्मन्नेव यज्ञस्य यशो ऽन्नाद्यं प्रतिष्ठापयानीति तत् ॥ ३३ ॥

तं माध्यंदिनीयैश्चमसैः सहोन्नीय जुह्वति । तमृत्विजो हुतं दक्षिणानां काले ब्रह्मण उपातिदिशन्ति । तं ब्रह्मणः सन्तं पर्युपविश्य भक्षयन्ति यदृतं मन्यन्ते तेन । यदृतेन भक्षयन्ति तदृतपेयस्यर्तपेयत्वम् ॥ दिशो ऽकामयन्तान्नाद्यः स्यामान्नाद्यमवरुन्धीमह्यन्नाद्यमस्मासु प्रतितिष्ठेदिति । ता एतं यज्ञक्रतुमपश्यन्तमाहरन्तेनायजन्त । ततो वै ता अन्नाद्यो ऽभवन्नन्नाद्यमवरुन्धतान्नाद्यमासु प्रत्यतिष्ठत् । यः कामयेतान्नादी मे प्रजा स्यादन्नाद्यमवरुन्धीतान्नाद्यमस्यां प्रतितिष्ठेदिति स एतेन यज्ञक्रतुना यजेतान्नाद्येवास्य प्रजा भवत्यन्नाद्यमवरुद्धे ऽन्नाद्यमस्यां प्रतितिष्ठति । तस्य चतसृषु बहिष्पवमानो ऽष्टास्वष्टास्वाज्यानि द्वादशो माध्यंदिनः पवमानः षोडशानि पृष्ठानि सविंश आर्भवः पवमानश्चतुर्विंशमग्निष्टोमसाम तं दिशां चतुष्टोम इत्याचक्षते ॥ छन्दांस्यकामयन्त यशो ऽश्रुवीमहि यशो ऽवरुन्धीमहि यशो ऽस्मासु प्रतितिष्ठेदिति तान्येतं यज्ञक्रतुमपश्यन्तमाहरन्तेनायजन्त ततो वै तानि यशो ऽश्रुवत यशो ऽवारुन्धत यश एषु प्रत्यतिष्ठत् । यः कामयेत यशो ऽश्रुवीय यशो ऽवरुन्धीय यशो मयि प्रतितिष्ठेदिति स एतेन यज्ञक्रतुना यजेत । यश एवाश्रुते यशो ऽवरुद्धे यशो ऽस्मिन्प्रतितिष्ठति । तस्य स्तोमा अस्तुवतैकस्यामथ तिसृष्वेकस्यामथ तिसृषु । तमेतं छन्दसामेकत्रिक इत्याचक्षते । स्तोमा अकामयन्तेति समानः परिवादः । तस्य स्तोमास्त्रिवृदथ त्रयः पञ्चदशास्त्रिवृदथ त्रयः

four-cornered: Whatever food is spread towards the quarters, it is for obtaining it. As for the statement that he possesses three kinds of wealth: one possessing one kind of wealth is not capable of carrying this Dakṣiṇā. In that he is of the same Gotra: one of the same Gotra is himself. (The sacrificer deems), "I shall stabilize the glory of sacrifice and food within myself."

XVIII.34

They offer (that Soma-goblet) filling it along with the Soma-goblets at the Midday-pressing. After it is offered, the priests direct it to the Brahman at the time of giving away the Dakṣiṇās. Sitting around, they consume it which formally belongs to the Brahman because they deem it as Ṛta. Because they consume it deeming as Ṛta, that is why Ṛtapeya is so called.

DIŚĀM CATUḤṢṬOMA

The quarters desired, "We shall be eaters of food, may we obtain food, let the food stay with us." They perceived this sacrifice; they brought it, they performed it. Thereby they became eaters of food, they obtained food; food stayed with them. One who desires, "Let my offspring be eaters of food, may they obtain food; may food stay with them," should perform this sacrifice. His offspring become eaters of food; they obtain food and food stays with them. In his sacrifice the Bahiṣpavamāna stotra is chanted on four verses, the Ājyastotras are chanted on eight verses each, the Mādhyarṇḍinapavamāna Stotra is chanted on twelve verses, the Prṣṭhastotras are characterised by Ṣoḍaśastoma, the Ārbhava Pavamāna Stotra is chanted on twenty verses, and the Agniṣṭoma Sāman has Caturviṃśastoma.¹ This sacrifice is called "Diśām Catuḥṣṭoma."

CHANDASĀM EKATRIKA

The metres desired, "Let us achieve glory; let us obtain glory; let glory stay with us." They perceived this sacrifice; they brought it; they performed it. Thereby they achieved glory; they obtained glory; glory stayed with them. One who desires, "May I achieve glory, may I obtain glory, may glory stay with me," should perform this sacrifice. Thereby he achieves glory; he obtains glory; glory stays with him. The Stomas were employed (in the following manner): (The first Bahiṣpavamāna) in one Stoma, then (the first Ājya-stotra) in three Stomas, then (the second Ājya-stotra) in one Stoma. Then (the third Ājya-stotra) in three Stomas (and so on).² This sacrifice is known as "Chandasām Ekatrika."

1. cf. BaudhŚS XV. 18

2. TāṇḍBr XVI 16, Ārṣeyakalpa III.16. The Ekaṣṭoma and Tristoma are to be employed alternately in the twelve Stotras.

सप्तदशास्त्रिवृदथ त्रय एकविंशस्तमेतः स्तोमानामेकत्रिक इत्याचक्षते
॥ ३४ ॥

इन्द्राग्नी वा अकामयेताः सषनलोकौ स्याव समानं लोकमियावेति।
तावेतं यज्ञक्रतुमपश्यतां तमाहरतां तेनायजेताम् । ततो वै तौ
समानलोकावभवताः समानं लोकमैताः समानलोकावपि । अथ यौ
कामयेताः राजा च पुरोहितश्च समानलोकौ स्याव समानं लोकमियावेति
तावेतेन यज्ञक्रतुना यजेयाताः समानलोकावेव भवतः समानं लोक-
मितः । अश्वरथो यज्ञायुधः प्रासङ्ग्यश्चमसः सा ब्राह्मणस्य दक्षिणा ।
अश्वतरीरथः सर्वायुधो ऽप्रासङ्ग्यः काःस्यस्तूणीबन्धः सा राजन्यस्य
दक्षिणा । तस्य त्रिवृत्पञ्चदशौ विपर्यासः स्तोमौ भवतः । त्रिवृदेव
ब्राह्मणस्य पञ्चदशो राजन्यस्य । तमेतमिन्द्राग्रियोः कुलाय इत्याचक्षते ।
एष एव सन्पितापुत्रीय एष सख्योर्यज्ञ एष भ्रात्रोः ॥ ३५ ॥ नवमः ॥

अभिचरणीयैः सौमैर्यक्ष्यमाणो भवति । स द्वयानि यज्ञा-
युधान्युपकल्पयते बाधकानि च तैल्वकानि च शवानसो ऽधिषवणे
फलके पुरुषास्थस्य वृषणौ । स यत्राध्वर्युरुपांशुं ग्रहीष्यन् राजानमभिषुणोति
तस्य यो ऽंशुः परापतति तमेतस्मिन्यात्र आधायोपसंगृह्याथाहामुं जह्यथ
त्वा होष्यामीत्यातमितोरास्ते । अथैतं भङ्गमाहवनीये ऽनुप्रहरतीदमहममुमा-
मुष्यायणं परिषुना भङ्गेन विध्यामीति । अत्र यं यजमानो द्वेष्टि तं मनसा
ध्यायति । अथैतत्पात्रं खरे यथायतनं सादयत्यमुष्य त्वा प्राणे सादयामीति ।
स यं कं च ग्रहं गृह्णात्येवमेवैनं गृह्णाति । यदु किं च पात्रं सादयत्ये-
वमेवैनत्सादयति । स एष त्रिवृदग्रिष्टोम एकस्तोम एकहविर्धानः । तं
श्येन इत्याचक्षते ॥ अथेषुः । समानमभिचरणीयं शिल्पम् । तिसृषुतिसृषु

STOMĀNĀM EKATRIKA

"The Stomas desired"—This introduction is similar. The Stomas in this sacrifice are as follows : Trivṛt, three Pañcadaśa Stomas, Trivṛt, three Saptadaśa Stomas, Trivṛt, three Ekaviṃśa Stomas. This sacrifice is called "Stomānām Ekatrika."

XVIII.35

INDRĀGNIYOḤ KULĀYA

Indra-Agni desired "May we have an identical world, and may we reach an identical world." They perceived this sacrifice; they brought it; they performed it. Thereby they had an identical world and reached an identical world. Those two—the king and the priest who desire that they should have an identical world and also should reach an identical world, should perform this sacrifice. They have an identical world and also reach an identical world. A chariot with horses yoked to it and a goblet being a sacrificial implement are the Dakṣiṇā of a brāhmaṇa. A chariot without mules harnessed to it and a bronze-pot of common use are Dakṣiṇā of a Rājanya. In this sacrifice the Trivṛt and Pañcadaśa Stomas are alternately employed for Stotras. The Trivṛt belongs to the brāhmaṇa and Pañcadaśa to the Rājanya. This sacrifice is called "Indrāngiyoh Kulāya." This sacrifice belongs to the father and the son, to two friends and to two brothers.

XVIII.36

ŚYENA

One proposes to perform Soma-sacrifices for exorcism. He procures two sets of sacrificial implements—one of Bādhaka wood and another of *Symplocos racemifera*, the two pressing boards made of a cart for carrying dead body, and two testicles (that is to say, two chips of wood of the sacrificial post used at churning) made of a human bone. When the Adhvaryu presses Soma for the Upāṃśu draught, he puts into the cup the shoot which falls away, holds it and says, "Do thou kill N.N., I shall offer thee," and holds breath as long as he can. He throws that piece of shoot into the Āhavanīya with the formula, "Here do I strike N.N., of N.N. gotra with the floating piece of shoot." Here he meditates upon one whom the sacrificer hates. He places the cup on the mound at its place with the formula, "I place thee upon the vital breath of N.N." Whatever draught he takes, he takes it with this very formula. Whatever cup he places, he places it in this very manner. This sacrifice is Trivṛt Agniṣṭoma with a single stoma and with a single Havirdhāna cart. It is known as the Śyena.

IṢU

Now the Iṣu sacrifice. The exorcistic character is common. The Udgātṛs chant on three verses each. A chariot is used as the Havirdhāna cart.

स्तुवते । रथो हविर्धानम् ॥ अथ संदंशः । समानमभिचरणीयं शिल्पम् ।
द्वौ त्रयस्त्रिंशौ मध्यतः स्तोमौ भवतो द्वे हविर्धाने ॥ अथेन्द्रवज्रः ।
समानमभिचरणीयं शिल्पम् । पञ्चदश एष भवति ॥ ३६ ॥

दुरशेन यक्ष्यमाणो भवति । स उपकल्पयते षष्टिं शतमानानि
हिरण्यानि त्रिंशतं सुवर्णानि त्रिंशतं रजतानि बह्वन्यद्विरण्यम् । स
आमावास्येन हविषेष्ठा सौर्यं चरुं निर्वपति । तस्मिन्सुवर्णं शतमानं
ददाति । अथ सायं हुते ऽग्निहोत्रे चान्द्रमसं चरुं निर्वपति । तस्मिन् ।
रजतं शतमानं ददाति । स एवमेवैताभ्यामिष्टिभ्यामहरहर्यजमानो
मासमेति । अथ दीक्षते । दीक्षणीयायां द्वादशमानं हिरण्यं ददाति ।
प्रायणीयायां चतुर्विंशतिमानं ददाति । आतिथ्यायां द्वौ चतुर्विंशतिमाने
ददाति । प्रथमायामुपसदि चत्वारि ददाति । द्वितीयस्यामुपसद्यष्टौ
ददाति । तृतीयस्यामुपसदि षोडश ददाति । चतुर्थ्यामुपसदि द्वात्रिंशतं
ददाति । पञ्चम्यामुपसदि चतुःषष्टिं ददाति । षष्ठ्यामुपसद्यष्टाविंशं शतं
चतुर्विंशतिमानानां ददाति । अथातः शतसंख्यैव । अग्नीषोमीयस्य
हुतायां वपायां द्वे शते ददाति । आग्नेयस्य हुतायां वपायां चत्वारि ददाति ।
प्रातःसवनीयेष्वष्टौ ददाति । माध्यंदिनीयेषु षोडश ददाति । दक्षिणानां
काले द्वात्रिंशतं ददाति । तृतीयसवनीयेषु चतुःषष्टिं ददाति । अनूबन्ध्यस्य
हुतायां वपायामष्टाविंशं शतानां ददाति । स यदेताभ्यामिष्टिभ्यामहरहर्यजते
सूर्याचन्द्रमसोरेव तत्सायुज्यं सलोकतामाप्नोति ॥ ३७ ॥

अथ यद्विरण्यदक्षिणो भवति हिरण्यमेव तद्यजमान आत्मानं
संस्कुरुते । तस्य यदूर्ध्वं नाभेस्तत्सुवर्णमवाङ् रजतम् । यदा ह वै

SAMDAṢĀ

Now the Saṁdamśa sacrifice. The exorcistic character is common. The two middle Stotras are characterised by Trayastrimśa Stoma. There are two Havirdhāna carts.

INDRAVAJRA

Now the Indravajra sacrifice. The exorcistic character is common. The Stotras are characterised by Pañcadaśa Stoma.

XVIII.37

DURAŚA

One proposes to perform the Duraśa sacrifice. He procures sixty Śatamāna pieces of precious metal—thirty of gold and thirty of silver, and many other pieces of precious metal. Having performed the New-moon sacrifice, the sacrificer offers cooked rice to Sūrya. In that Iṣṭi he gives away a gold piece weighing a hundred mānas. In the evening, after the Agnihotra has been offered, he offers cooked rice to Candramas. In that Iṣṭi he gives away a silver piece weighing a hundred mānas. In this manner he goes on offering these Iṣṭis alternately for a month. Then he gets initiated. In the Dikṣaṇīyeṣṭi he gives away precious metal weighing twelve mānas. In the Prāyaṇīyeṣṭi he gives away a piece of twentyfour mānas. In the Ātithyeṣṭi he gives away two pieces of twentyfour mānas each. In the first Upasad Iṣṭi he gives away four pieces, he gives eight in the second Upasad, he gives sixteen in the third Upasad, in the fourth thirtytwo, in the fifth sixtyfour, in the sixth a hundred and twentyeight pieces of twentyfour mānas each.

Hereafter he gives pieces of a hundred mānas. After the omentum of the Agniṣomiya animal has been offered, he gives away two (hundred mānas). After the omentum of the Āgneya animal has been offered, he gives away four (hundred mānas). After (the Savanīya-puroḍāśas) at the morning pressing have been offered, he gives away eight (hundred mānas). After (the Savanīyapuroḍāśas) at the midday pressing have been offered, he gives away sixteen (hundred mānas). At the time of giving away Dakṣiṇās, he gives away thirtytwo (hundred mānas). At the (Savanīyapuroḍāśas) at the third pressing he gives away sixtyfour (hundred mānas). After the omentum of the Anūbandhya animal has been offered, he gives away twentyeight hundred. In that he goes on performing these Iṣṭis alternately, he reaches association with Sūrya and Candramas and reaches their world.

XVIII.38

In that precious metal is given as Dakṣiṇā in this sacrifice, the sacrificer accomplishes himself with precious metal. His body above the navel becomes

हिरण्मयो भवत्यथामृतो भवति । हिरण्मया ह वै देवास्तस्मात्ते ऽमृताः । सप्तदशस्तोमो भवति सप्तदशः प्रजापतिः प्रजापतेराप्त्यै । उभे सामनी भवतश्छन्दोमयावेतत्पक्षौ यजमान आत्मानं संस्कुरुत एतस्य लोकस्य जित्यै । स यदेतेन यज्ञक्रतुना यजते सूर्याचन्द्रमसोरेव तत्सायुज्यं सलोकतां जयति । तेन दुरशः । दुरश इव ह्येतयोर्देवतयोर्लोकः ॥ अथ दुर्णाशेन यक्ष्यमाणो भवति । स उपकल्पयते ऽनदुच्छतं च त्रयस्त्रिंशतं च निष्कांस्तेन हैतेनानदुहो लोकं जयति तेन हैतेन ज्योतिष्मन्तं लोकं जयति तेन हैतेन ज्योतिषो ऽधि स्वर्गं लोकं जयति । सप्तदशस्तोमो भवति सप्तदशः प्रजापतिः प्रजापतेराप्त्यै । उभे सामनी भवतश्छन्दोमयावेतत्पक्षौ यजमान आत्मानं संस्कुरुत एतस्य लोकस्य जित्यै । स यदेतेन यज्ञक्रतुनेष्टा न नश्यति तेन दुर्णाशस्तदुर्णाशस्य दुर्णाशत्वम् ॥ केशी ह दाल्भ्यो ऽपचितिकामो ऽपचितिनेजे न नो नामानि परिहरन्ता इति । ततो ह वा एतत्पञ्चालराजानां नामानि न परिहरन्ते ॥ ३८ ॥

शीर्षण्या इति केशानाचक्षते कुशा इति दर्भान्नद्याविति गैरेयकविमत्यौ ततो वै सो ऽपचितिमानभवत् । यः कामयेतापचितिमान्त्स्यामिति स एतेन यज्ञक्रतुना यजेतापचितिमानेव भवति । तस्य चतुर्विंशो बहिष्पवमान-स्त्रिवृत्पञ्चदशान्याज्यानि तास्तिस्त्रो गायत्र्यश्चतुर्विंशो माध्यंदिनः पवमानः पञ्चदशसप्तदशानि पृष्ठानि ते द्वे त्रिष्टुभौ त्रिणव आर्भव पवमान एकविंश-मग्निष्टोमसाम सैका जगत्येतानि वै छन्दसामपचिततमानि । अपचितिमानेव भवति य एवं वेद ॥ असावादित्यो ऽकामयत त्विषिमान्त्स्यामिति । स एतं यज्ञक्रतुमपश्यत्तमाहरत्तेनायजत ततो वै स त्विषिमानभवत् । यः

golden and the lower portion becomes of silver. When he becomes accomplished with precious metal, he becomes immortal. Gods are accomplished with gold. Therefore they are immortal. The sacrifice is characterised by Saptadaśastoma. Prajāpati comprises seventeen, for the obtainment of Prajāpati. Both the Sāmans are employed. The sacrificer accomplishes himself with these two wings consisting of metres for winning this world. In that he performs this sacrifice, he becomes associated with Sūrya and Candramas and reaches their world. Therefore the sacrifice is called Duraśa. The world of these two deities is difficult to obtain.

DURŌĀŚA

One proposes to perform the DurŌĀśa sacrifice. He procures a hundred oxen and thirtythree niṣkas. Through this sacrifice he wins the world of oxen. Through this he wins the lustrous world. Through this he wins the world of heaven above the lustre. The sacrifice is Saptadaśastoma. Prajāpati comprises seventeen; for the obtainment of Prajāpati. Both the Sāmans (Rathantara and Bṛhat) are employed. The sacrificer accomplishes himself with the two wings comprising the metres for the winning of this world. In that one does not perish after having performed this sacrifice, therefore it is called DurŌĀśa. This is why DurŌĀśa is so called.

APACITI

Keśi, son of Dālbhi, desirous of honour, performed the Apaciti sacrifice, with the desire "Let our names not be neglected." Therefore the kings of Pañcāla do not have their names neglected.

XVIII.39

By the word *Śiṛṣanya* one understands the hair. Kuśa means Darbha. The two rivers means Gaireya and Kavimatī. Thereby he became honoured. One who desires, "May I receive honour" should perform this sacrifice. He receives honour. In his sacrifice the Bahiṣpavamāna stotra has Caturviṃśastoma; the Ājyastotras have Trivṛt and Pañcadaśa Stomas. There are three Gāyatrī verses (for each Stotra). The Mādhyarṇidina Pavamāna Stotra has twenty four Stomas. The Pṛṣṭhas have Pañcadaśa and Saptadaśa stomas. Herein are two Triṣṭubh verses. The Ārbhava Pavamāna has Triṇava stoma. The Agniṣṭoma Sāman has Ekaviṃśastoma. Herein there is one jagatī verse. These are the most honoured among the metres. One who knows this gets honour.

TVIṢI

The sun desired, "May I have splendour." He perceived this sacrifice; he fetched it; he performed it. Thereby he became resplendent. One who desires,

कामयेत त्विषिमान्त्स्यामिति स एतेन यज्ञक्रतुना यजेत । त्विषिमानेव भवति । तस्य सौर्यो ऽतिग्राह्यः सौर्यः पशुरुपालम्भ्यः । एकविंश एष भवति ॥ ३९ ॥ दशमः ॥

इन्द्रो ऽकामयतर्षभ इव पशूनामैश्वर्यमाधिपत्यं राज्यं देवानां परीयामिति । स एतं यज्ञक्रतुमपश्यत्तमाहरत्तेनायजत । ततो वै स ऋषभ इव पशूनामैश्वर्यमाधिपत्यं राज्यं देवानां पर्येत । यः कामयेतर्षभ इव पशूनामैश्वर्यमाधिपत्यं राज्यं समानानां परीयामिति स एतेन यज्ञक्रतुना यजेत । ऋषभ इव पशूनामैश्वर्यमाधिपत्यं राज्यं समानानां पर्येति । तस्यातिग्राह्यो वृषा सो अंशुः पवते हविष्मान्त्सोम इन्द्रस्य भाग ऋतयुः शतायुः । स मा वृषाणं वृषभं कृणोतु प्रियं विशां सर्ववीरं सुवीरमुपयामगृहीतो ऽसीन्द्राय त्वर्षभाय जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वर्षभायेति । तस्य पञ्चदशस्य सत एकविंशं होतुः पृष्ठं ककुदो रूपम् ॥ इन्द्रेण ह स्म वै पूर्वे समाजिगमिषन्तः । वनिष्ठसवेन यजन्ते तृप्तो न इन्द्र आविर्भविष्यति तस्मै कामान्वक्ष्याम इति वदन्तः । वनिष्ठसवेन यक्ष्यमाणो भवति । स उपकल्पयते शतमुक्षवेहतः शतं दार्वाचितानि शतं सर्पिष्पात्राञ्छतं पयःपात्राञ्छतं दधिपात्राञ्छतं वसापात्रानौदुम्बरीं नावमुभयतोऽभिपतनां परिगृहीतामथ प्रणेतृन् । एतेनोपकृप्तेन चित्रामायतीमुपरमति । अद्य चित्रयेति पूर्वाग्रिमन्ववस्यत्युत्पनीयं शालीनो ऽन्वाहार्यपचनमाहिताग्निः । अथैतानि दार्वाचितानि । प्रदोष एवाग्रावादधाति । तेषु प्रज्योतिषूक्षवेहतो निघ्नन्ति । अथैषामभ्यर्धान्वनिष्ठून्मेदांसीति श्रपयन्ति । अथोदित आदित्य आयातयत्यौदुम्बरीं नावमुभयतोऽभिपतनां परिगृहीतां प्रणेतृभिः । तस्यामुपस्तृणीते पञ्चाशता सर्पिष्पात्रैः पञ्चाशता पयःपात्रैः पञ्चाशता दधिपात्रैः पञ्चाशता वसापात्रैः । तस्यां वनिष्ठून्मेदांसीति संप्रकीर्याथाभिघारयति पञ्चाशता वसापात्रैः पञ्चाशता दधिपात्रैः पञ्चाशता पयःपात्रैः पञ्चाशता सर्पिष्पात्रैः । अथ पुरोऽनुवाक्यामन्वाह ॥ ४० ॥

"May I be resplendent," should perform this sacrifice. He becomes resplendent. For him there is one additional draught for Sūrya. An animal is to be offered to Sūrya. The sacrifice has Ekaviṃśastoma.

XVIII.40

RṢABHA

Indra desired, "May I attain lordship, overlordship and rule over gods like a bull over the cattle." He perceived the sacrifice; he fetched it; he performed it. Thereby he attained lordship, overlordship and rule over gods like a bull over the cattle. One who desires, "May I attain lordship, overlordship and rule over the equals," should perform this sacrifice. He attains lordship, overlordship, and rule over the equals like a bull over the cattle. In his sacrifice an additional draught is taken with the verse, "That mighty shoot of Soma, possessing the oblation, Indra's portion, intended for a sacrifice, granting a hundred year's life, is being pressed. May he render me showering, mighty, dear to the people, the brave among all and a great hero.¹ Thou art taken with a support, I take thee dear to Indra the bull." Having wiped around, he keeps it down with the formula, "This is thy birth-place, for Indra the bull thee." In this sacrifice the Hotṛ's Prṣṭha is Ekaviṃśastoma even though basically Pañcaviṃśastoma-the form of royalty.

VANIṢṬHUSAVA

The ancient people desiring to be united with Indra performed the Vaniṣṭhusava, saying "Indra, satiated will appear before us, we shall express our desires to him." One proposes to perform the Vaniṣṭhusava. He procures a hundred bulls and barren cows, a hundred loads of wood, a hundred pitchers full of ghee, a hundred pitchers full of milk, a hundred pitchers full of curds, a hundred pitchers full of oily portion of flesh, a boat made of the wood of *Ficus glomerata* with passage on both sides got ready, and the navigators. With these procurements he awaits the coming Citrā constellation. When he sees the sun conjunct with the Citrā constellation, he approaches the fire already in existence—a domestic householder the fire obtained by heating grass, and an Āhitāgni the Anvāhāryapacana fire. At night he puts the loads of wood on the fire. When they have caught fire, the bulls and barren cows are killed. More than half of the large intestines and fat are cooked on this fire. At sunrise he causes to be brought the boat made of *Ficus glomerata* with passages on both sides occupied by the navigators. In it he spreads as base the liquids in fifty pitchers of ghee, fifty pitchers of milk, fifty pitchers of curds and fifty pitchers of oily portion of flesh. The cooked large intestines and fat are scattered over it, and on them are poured fifty pitchers of oily portion of flesh, fifty pitchers of curds, fifty pitchers of milk and fifty pitchers of ghee. (The Hotṛ) recites the puronuvākya.

इन्द्रो यातो ऽवसितस्य राजा शमस्य च शृङ्गिणो वज्रबाहुः । सेदु
 राजा क्षेति चर्षणीनामरान्न नेमिः परि ता बभूवेति । यजतीन्द्रो राजा
 जगतश्चर्षणीनामधि क्षमि विषुरूपं यदस्ति । ततो ददातु दाशुषे वसूनि
 चोदद्राध उपस्तुतश्चिदर्वाक् स्वाहेति । तृप्त एवास्मा इन्द्र आविर्भवति
 तस्मै कामान्ब्रुवते ॥ कानान्धः ह वाध्यश्च बृहस्पतिराङ्गिरसो याजयां
 चकार । तस्य होपवसथीये ऽहञ्छ्रद्धा वीयाय । स होवाचाध्वर्यो वि वै
 मे श्रद्धागात्सं मे यज्ञः स्थापयेति । तः होवाचान्यद्वै तदुपवसथः श्वस्ते
 यज्ञः सःस्थातेति । स होवाच समेव मे स्थापयेति । तस्य ह
 तावद्विदित्वाग्रेण हविर्धाने चर्मण्युलूखलमुसले निधायाः शून्समवक्षुदां
 चकार यच्चिद्धि त्वं गृहेगृह उलूखलक युज्यसे । इह द्युमत्तमं वद
 जयतामिव दुन्दुभिरिति । अथ होतृचमसे वसतीवरीभ्यो ऽध्यपो निःषिच्य
 समुदायुत्य जुहवां चकार यथा जना सःस्तथे व्रतानि कोव्रतिनां
 व्रतमालोभयाति । कानान्धस्य प्रस्थितं वाध्यश्चस्य तीव्रसुतः श्रवदिन्द्र
 जुषस्व स्वाहेति । स एष उन्मत्तस्य वा वीतश्रद्धस्य वा नीतस्य वा
 यज्ञः । सा यदागता स्यादथ चतुष्टोमेनाग्निष्टोमेन यजेत पुरा श्रेषाच्छान्त्यै
 ॥ ४१ ॥

मनुर्वैवस्वतो ऽकामयत प्रजाः सृजेय प्रजामवरुन्धीय प्रजां विन्देया
 मा प्रजया चक्षीरन्निति । स एतं यज्ञक्रतुमपश्यत्तमाहरत्तेनायजत । ततो वै
 स प्रजामसृजत प्रजामवारुद्ध प्रजामविन्दतैनं प्रजयाचक्षत । यः कामयेत
 प्रजाः सृजेय प्रजामवरुन्धीय प्रजां विन्देया मा प्रजया चक्षीरन्निति स एतेन

XVIII.41

"Indra is the king of the moving and of the standing; with thunderbolt in his hand, he is also the lord of the domestic animals. He himself rules over the people as their king; he surrounded them as the felly the spokes."¹ He recites the yājyā, "Indra is the ruler of the movable and of the people and whatever variety exists on this earth. May he grant wealth to the sacrificer, Praised, may he direct hither the wealth, svāhā."² Being gratified, Indra appears before him. The worshippers express their desires to him.

KĀNĀNDHAYJŌNA

Brhaspati, son of Āṅgiras officiated in the sacrifice of Kānāndha son of Vadhryaśva. His faith disappeared on the Upavasatha day. He said, "O Adhvaryu, my Śraddhā has escaped from me; do you conclude my sacrifice." (The Adhvaryu) said to him, "The Upavasatha rite is already started; your sacrifice will be concluded tomorrow." He said, "Do conclude my (sacrifice today) only." Having known his desire, he spread a skin in front of the Havirdhāna carts, placed on it the mortar and pestle and crushed shoots of Soma with the verse, "O mortar, thou art employed in every house. Do thou make here strong sound like the drum of the conquerer."³ Having poured water into the Hotṛ's goblet from the Vasatīvarī water and having mixed (some juice with it), he offered it with the verse, *yathā janā samstathe vratāni kovratinām vrataṃ ālobhayāti, kānāndhasya prasthitam vādhryaśvasya tivasutam śravad indra juṣasva svāhā*.⁴ This sacrifice is prescribed for one who is distracted or faithless or led astray. When faith returns, one should perform the Catuḥṣṭoma Agniṣṭoma for mental peace prior to his fall.

XVIII.42

MANUYAJŌNA

Manu, son of Vivasvat desired, "May I procreate, may I obtain offspring, may I gain progeny, may they make me known through offspring." He perceived this sacrifice, he fetched it; he performed it. Thereby he procreated, he obtained offspring, he gained progeny, they know him through offspring. One who desires, "May I procreate, may I obtain offspring, may I gain progeny, may I be known through offspring," should perform this sacrifice. He procreates, he obtains

1. TBr II. 8.4.3

2. TBr II. 8.5.8

3. RV I.28.5

4. This verse is not found anywhere. It contains certain corrupt words. Some others are emendations. No translation is therefore attempted.

यज्ञक्रतुना यजेत । प्रजामेव सृजते प्रजामवरुद्धे प्रजां विन्दत ऐनंप्रजया चक्षते । तस्य प्राचीनस्तोमास्त्रयस्त्रिवृतस्त्रयः पञ्चदशास्त्रयः सप्तदशास्त्रय एकविंशाः ॥ सो ऽकामयतान्नादी मे प्रजा स्यादन्नाद्यमवरुन्धीतान्नाद्यमस्यां प्रतितिष्ठेदिति । स एतं यज्ञक्रतुमपश्यत्तमाहरत्तेनायजत । ततो वै तस्यान्नादी प्रजाभवदन्नाद्यमपारुन्द्धान्नाद्यमस्यां प्रत्यतिष्ठत् । यः कामयेतान्नादी मे प्रजा स्यादन्नाद्यमवरुन्धीतान्नाद्यमस्यां प्रतितिष्ठेदिति स एतेन यज्ञक्रतुना यजेतान्नाद्येवास्य प्रजा भवत्यन्नाद्यमवरुद्धे ऽन्नाद्यमस्यां प्रतितिष्ठति । तस्य दश स्तोमा । दशसुदशसु स्तुवते विराजो रूपम् ॥ वागाम्भृण्यकामयतापरिमितं यशो ऽश्रुवीयेति । सैतं यज्ञ-
क्रतुमपश्यत्तमाहरत्तेनायजत । ततो वै सापरिमितं यश आश्रुत । यः कामयेतापरिमितं यशो ऽश्रुवीयेति स एतेन यज्ञक्रतुना यजेत । अपरिमितमेव यशो ऽश्रुते । तस्य दशसु बहिष्पवमानः शते सहस्रे ऽयुते प्रयुते ऽर्बुदे न्यर्बुदे समुद्रे मध्ये ऽन्ते परार्धे ॥ ४२ ॥

यमो वैवस्वतो ऽकामयत पितृणामैश्वर्यमाधिपत्यं राज्यं परीयामिति । स एतं यज्ञक्रतुमपश्यत्तमाहरत्तेनायजत । ततो वै स पितृणामैश्वर्यमाधिपत्यं राज्यं पर्येत् । यः कामयेत समानानामैश्वर्यमाधिपत्यं राज्यं परीयामिति स एतेन यज्ञक्रतुना यजेत । समानामैश्वर्यमाधिपत्यं राज्यं पर्येति । तस्य शते बहिष्पवमानः सहस्रे ऽयुते नियुते प्रयुते ऽर्बुदे न्यर्बुदे समुद्रे मध्ये ऽन्ते परार्धे पट्वे पल्वे । नित्यमुक्त्वा मनसैव स्तुवानो मन्यत एतावति मे स्तुतमिति । अथ सकृत्प्रवर्ग्यः । आतिथ्येन प्रचर्य गार्हपत्ये प्रवर्ग्यं प्रवृणक्ति । तेनाहवनीये प्रचरति । तं काल उद्वासयति । शिरो वा एतद्यज्ञस्य यदातिथ्यम् । यशः प्रवर्ग्यः । शीर्षन्नेव यज्ञस्य यशो दधाति । इति नु सकृत्प्रवर्ग्यः । अथ सुते प्रवर्ग्यः । पवमानेन चरित्वाग्नीध्रे प्रवर्ग्यं प्रवृणक्ति । तेनाहवनीय एव प्रचरति । तं तदानीमेवोद्वासयति । शिरो वा

offspring, he gains progeny, he becomes known through offspring. In his sacrifice the Stomas are progressive-three Trivṛts, three Pañcadaśas, three Saptadaśas and three Ekaviṁśas.

He desired, "May my offspring be eater of food, may it obtain food, may food be firm with it." He perceived this sacrifice, he fetched it, he performed it. Thereby his offspring became eater of food, it obtained food, food became firm with it. One who desires, "May my offspring be eater of food, may it obtain food, may food be firm with it" should perform this sacrifice. Thereby his offspring becomes eater of food, it obtains food, food becomes firm with it. In his sacrifice ten Stomas are employed; the Udgātṛs chant in ten Stomas each. (This is) the form of Virāj.

VĀCAḤSTOMA

Vāk, daughter of Ambhṛṇa desired, "May I attain immeasurable glory." She perceived this sacrifice, she fetched, she performed it. Thereby she attained immeasurable glory. One who desires, "May I attain immeasurable glory," should perform this sacrifice. He attains immeasurable glory. His Bahiṣpavamāna stotra is to be chanted in ten Stomas, in a hundred, a thousand, ten thousand, one lakh, ten lakhs, a hundred lakhs, ten crores, a hundred crores, a thousand crores and ten thousand crores.

XVIII.43

YAMASTOMA

Yama, son of Vivasvat, desired, "May I attain lordship, overlordship and rule over the Pitṛs." He perceived this sacrifice; he fetched it, he performed it. Thereby he attained lordship, overlordship and rule over the Pitṛs. One who desires, "May I attain lordship, overlordship and rule over the equals," should perform this sacrifice. He attains lordship, overlordship and rule over the equals. His Bahiṣpavamānastotra comprises a hundred stomas (or) a thousand, ten thousand, a lakh, ten lakhs, a hundred lakhs, ten crores, a hundred crores, a thousand crores, ten thousand crores, a lakh crores or ten lakh crores. Having chanted the normal number of Stomas, he mentally thinks "I have chanted in such and such a number." One performs the Pravargya once. After having performed the Ātithyeṣṭi, he boils the Pravargya over the Gārhapatya; he offers it on the Āhavanīya. He disposes (the Pravargya implements) at the proper time. Ātithya is indeed the head of the sacrifice; Pravargya is the glory. He puts the glory over the head of the sacrifice. This is the Pravargya to be performed once. Now the Pravargya to be performed in course of the Soma-pressing. After having gone through the Bahiṣpavamāna, he boils the pravargya on the Āgnīdhra fire, and offers it on the Āhavanīya. He disposes the Pravargya-implements immediately. Pavamāna is indeed the head of sacrifice; Pravargya is its glory. He puts the glory over the head of the sacrifice. This is the

एतद्यज्ञस्य यत्प्रवमानो यशः प्रवर्ग्यः शीर्षन्नेव यज्ञस्य यशो दधाति । इति
 नु सुत्याप्रवर्ग्यः । अथ सकृत्प्रवर्ग्यो ऽथ सुते प्रवर्ग्यो ऽथ सुत्याप्रवर्ग्यः
 ॥ ४३ ॥ एकादशः ॥

पुरूरवा ह पुरा ऐडो राजा कल्याण आस तं हर्वश्यप्सराभिदध्यौ ।
 तं संवत्सरं कामयमानानुचचारैवः ह स्म वै पूर्वे ऽभिश्राम्यन्ति ।
 तद्भातिचिरं मेने तस्य ह धावतः पुरो रथं कर्तं दर्शयामास । तं ह दृष्ट्वा
 राजावतस्थौ तं हावस्थाय न ददर्शाथो ह पुनरातस्थौ तं हास्थायैव
 ददर्श । स ह सारथिं पप्रच्छ सारथे किं पश्यसीति । त्वां भगव इति होवाच
 रथमश्वान्पन्थानमिति । स हेक्षां चक्रे दृप्यामि वै किलेति । तं ह वागभ्यु-
 वाच न वै दृप्यस्यहं वै त्वामेतं कर्तमदीदृशमिति । अथ कस्त्वमित्यह-
 मुर्वश्यप्सरेति होवाच । सा त्वा संवत्सरं कामयमानान्वचारिषं तां मा
 जायां विन्दस्वेति । दुरुपचारा ह वै भवति देवा इति होवाच । का त
 उपचर्येति । शतं ममोपसदः । शतंशतं मा सर्पिष्कुम्भा अहरह-
 रागच्छेयुस्तदाशना स्यां न त्वा नग्नं पश्येयमिति । सर्वमेवैतद्भगवति
 सुकरमिति होवाच । कथा त्वपि जाया पतिं नग्नं न पश्यतीत्यन्तर्वासं
 वसीथा इति होवाचानग्नो भवेति । तया सहोवासान्तर्वासं वसानः सा ह
 स्म जाताञ्जातानेव पुत्रानपविध्यति । तां ह राजोवाच पुत्रकामा उ वै
 भगवति वयं मनुष्याः स्मो जाताञ्जातानु त्वमपविध्यसीति । सा होवाच
 पर्यवेतरात्रयो भवन्ति क्षीणायुषो ऽन्ये भूयः प्रियं करवावहा इति । सायुं
 चामावसुं च जनयां चकार । सा होवाचेमौ बिभृतेमौ सर्वमायुरेष्यत इति ।
 प्राडायुः प्रवव्राज । तस्यैते कुरुपञ्चालाः काशिविदेहा इति । एतदायवं
 प्रव्राजं प्रत्यङ्मावसुस्तस्यैते गान्धारय स्पर्शवो ऽराट्वा इत्येतदामावसवम्
 ॥ ४४ ॥

Pravargya in the Soma-pressing. Then the single Pravargya rite. Then the Pravargya in the Soma-pressing.¹

XVIII.44

ŚADAUPAŚADAU

Purūravas, son of Iḍa, was a benevolent king. Apsaras Ūrvaśī became attached to him. Desiring him, she wandered for a year. Former people toiled in this manner. She felt the lingering too much. While he was traversing, she produced a pit in front of his chariot. Gazing at it, the king climbed down. Having climbed down, he did not perceive the pit. He again ascended (the chariot). After having ascended, he saw the pit. He asked the charioteer, "O charioteer, what do you see?" "You my lord" he said. "(I also see) the chariot, the horses and the path." He thought, "I have gone mad." A voice in the air uttered, "Thou hast not gone mad; I have made thee gaze the pit." "Who art thou?" "I am Apsaras Ūrvaśī. Desiring thee, I have been wandering for a year. Make me thy bride." "O lady, gods are difficult to approach" said he. "How shall I approach thee?" "Mine shall be a hundred attendants. Every day I shall require a hundred pitchers of ghee. That will be my food. I shall not look at thee in a naked condition." "All this is possible, my lady," said he. "But how is it that a bride would not see her husband in a naked condition?" "Do thou wear an inner garment so that thou wilt not be naked," said she. Wearing an inner garment, he lived with her, she threw away all the sons as soon as each one was born. The king said to her, "We, human beings are fond of sons, O lady. Thou art throwing away the sons as soon as each one is born." She said, "They have turned the night around; others were short-lived. We shall again enjoy." She generated two sons-Āyu and Amāvasu. She said, "Do you rear them; they shall live the full life." Āyu moved towards the east. Kuru-Pāñcāla and Kāśī-Videha were his regions. This is the realm of Āyu. Amāvasu proceeded towards the west. The Gāndhāris, Sparśus and Arāṭṭas were his regions. This is the realm of Amāvasu.

1. Caland remarks: "The close of this chapter must contain several corruptions". The position of the Pravargya in the Yamastoma is not clear. This sacrifice is not prescribed elsewhere.

अथो हास्या एषा पूर्वचित्तिरप्सरा स्वसा बभूव । सा हेक्षां चक्रे ज्योग्
 वै मे स्वसा मनुष्येष्ववात्सीद्धन्तैनामच्छायानीति । तया सहागत्यैव संगमं
 न लेभे । अथो हास्या अवियूथमुपस्थापदास । एवम् ह स्म वै पूर्वासां
 महिषीणां रूपं भवति । तद्वक्त्ररूपं कृत्वा प्रमाथं चिकायाथो हास्या
 उरणः क्षीरप आसन्दीपादे बद्ध आस । तं सा प्रममाथ तस्मिन्द्ध्यमाणे
 रुरुवे ऽयमवीरज इति । तच्छ्रुत्वा राजोत्पपात । तामभ्यानश तामभ्युपेयाय
 तं सा नकुली भूत्वा प्रत्युपेयाय । तस्य हान्तर्वासमवलुलोप । अथ ह
 सा विद्युतं जनयां चकार । तं सा विद्युति नग्रमनुचख्यौ । अथो ह
 राजाजगामास्वारुहं वा अहमजीत उरुणमत्यसारुहं हि नूनमिति प्रत्यहं
 प्रजहिष्यामीति । किं व्यभूदिति । नग्रं त्वादर्शमिति होवाच । तस्यां
 प्रव्रजितायामप्रियविद्धः शोचंश्चचार । तं होवाच बृहस्पतिराङ्गिरसो
 हन्त त्वा शदेन याजयिष्याम्यापयि त्वा पुनर्जिन्विष्यामीति । तं शदेन
 बृहस्पतिराङ्गिरसो याजयां चकार । तां हावभृथादेवोदेत्य प्रतिददर्श ।
 तां ह पुत्रौ प्रतीत्योचतुरिह नौ नय यत्र ते गतिर्बलिनौ वां पितरमशूशुच
 इति । सा होवाच सं वां पुत्रकौ जनेय साहमिह तिस्र एव रात्रीर्वत्स्यामि
 नो ब्राह्मणस्य वचो मोघमसदिति । तया सह तिस्र एव रात्रीरुवासान्तर्वासं
 वसानः । तस्यां रेतः सिषिचे । सा होवाच कथमिदं स्यादिति । कथं
 हि नूनामिति राजा प्रत्युवाच । सा होवाच नवां कुम्भीमाहरेति ।
 तस्यामेनन्निःषिषेच । अथ ह कुरुक्षेत्रे बिसवत्यो नाम पुष्करिण्य-
 स्तासामुत्तरार्ध्यां सुवर्णसवनी । तस्यामेनन्निचखान । तदश्वत्थो जज्ञे
 शम्या परिवृतो रेतसो ऽश्वत्थ आशयाच्छम्या । एषैव शमीगर्भस्य
 सृष्टिरेतन्निदानम् । अथ वै भवति सर्वेण वै देवाः सुवर्ग लोकमायन्ति ।
 स यत्र हैतद्यज्ञो देवेभ्यो ऽधि मनुष्यान्प्रत्यवरुरोहाश्वत्थं हैव तत्प्रत्य-
 वरुरोह । तस्यारणी चक्रिरे ऽयं वाव स यज्ञ इति । अथो खलु य एव
 कश्चाश्वत्थः स शमीगर्भः । स यदाहोर्वश्यस्यायुरसि पुरुरवा

XVIII.45

The Apsaras Pūrvacitti was her sister. She thought, "My sister has been living among human beings for a long time. I shall meet her." Coming to her, she could not meet her. She resided with the herd of sheep in her possession.¹ Such was the character of old ladies (?). She assumed the form of a wolf and caused a violent stir up. A young ram, still sucking its mother was tied to a foot of her bed. She snatched it away. As it was stolen away, (Ūrvaśī) wept, "My ram is stolen."² Hearing it, the king jumped up. He approached her. He met her. Transferred as a female ichneumon, she went to him. She deprived him of his inner garment. She generated lightning. She saw him naked in the light of the lightning. The king came and said, "I could not help; my ram had indeed disappeared."² "I shall leave thee." "What is happened?" "I saw you naked." After her departure the king, having been done harm and suffering from grief, wandered.

Brhaspati, son of Aṅgiras said to him, "I shall cause you to perform the Śada sacrifice. I shall help thee in thy wandering." Brhaspati made him perform the Śada sacrifice. After having returned from the Avabhṛtha (the king) saw her. The sons approached her and said, "Do thou take us there where thou art going. We are strong. Thou hast put our father, one of you two, to grief."² She said, "O sons, I have given birth to you together. (Therefore) I stay here for three nights. Let not the word of the brāhmaṇa be untrue." (The king wearing the inner garment lived with her for three nights. He shed semen virile unto her. She said, "What is to be done?" "What to do?" The king responded. She said, "Do thou fetch a new pitcher." She disposed it into it. In Kurukṣetra there were ponds called Bisavatī. The northernmost among them was creating gold. She put it into it. From it came out the Aśvattha tree surrounded by Śamī. It was Aśvattha because of semen virile, it was Śamī by reason of the womb. Such is the creation of (Aśvattha tree) born over Śamī. This is its source.

It is indeed said, "Gods attained heaven through the entire sacrifice."³ When the sacrifice came down to man from the gods, it came down upon the Aśvattha. They prepared the churning woods out of it; it is the sacrifice. Indeed whichever may the Aśvattha be, it should be deemed as growing on the Śamī. When it is said, "Thou art Ūrvaśī, Āyu and Purūravas," one utters the names of the father and the sons. This may also be taken in a general sense. After her departure, the king, having been done harm and suffering from grief, wandered. Brhaspati, son of Aṅgiras said to him, "I shall cause thee perform the Aupaśada sacrifice; thereby thy harm will disappear." Brhaspati, son of Aṅgiras made him perform the Aupaśada

1. The wording *aviyūthamuṣasthāpadāsa* is not clear to me. The translation is tentative.
2. Doubtful word and meaning.
3. TS I.7.1.3

इत्येतेषामेवैतत्पितापुत्राणां नामानि गृह्णात्यथो सामान्यमेवैतदूहेत । तस्यां प्रव्रजितायां पुनरेवाप्रियविद्धः शोचःश्चचार । तः होवाच बृहस्पतिराङ्गिरसो हन्त त्वौपशदेन याजयिष्यामि वि वै ते ऽप्रियमेवैष्यतीति । तमौपशदेन बृहस्पतिराङ्गिरसो याजयां चकार । ततो वै तस्याप्रियं विनिनाय । तौ ह वा एतौ पौरुरवसौ नाम शदौपशदौ । स यो वित्तः सिषाधयिषेतः शदेन याजयेत् । तस्य दशसु बहिष्पवमान एकैकोपशीयत ऐकविंशत्यै सुनोतीहैव । अथ यो ऽप्रियं विनिनीषेतमौपशदेन याजयेत् । तस्यैकविंशत्यां बहिष्पवमान । एकैकावशीयत आ दशभ्यः ॥ अथ प्राजापत्यौ नाम शदौपशदौ । तस्य तिसृषु बहिष्पवमानस्तिस्त्रस्तिस्त्र उपशीयन्त आ षट्त्रिंशतः । षट्त्रिंशत्सु बहिष्पवमानस्तिस्त्रस्तिस्त्रो ऽवशीयन्त आ तिसृभ्यः ॥ अथ नैध्रुवस्य कश्यपस्य शदौपशदौ । तस्य चतसृषु बहिष्पवमानश्चतस्रश्चतस्र उपशीयन्त आष्टाचत्वारिंशतो ऽष्टाचत्वारिंशत्सु बहिष्पवमानश्चतस्रश्चतस्रो ऽवशीयन्त आ चतसृभ्यः ॥ ४५ ॥ द्वादशः ॥

देवासुरा ह यत्र महासंग्रामः संयेतिरे तद्धेमानि भूतानि द्वेधैव व्यपचक्रमुर्देवानेवान्वन्यासुरानेवान्वन्यानि । बृहस्पतिर्देवानां पुरोहित आसीदुशना काव्यो ऽसुराणाम् । ब्रह्मण्वन्तो देवा आसन्ब्रह्मण्वन्तो ऽसुरास्ते बहून्संग्रामानविजयमाना आसां चक्रिरे । तेषां न कतरे चन भविष्यदाजज्ञुः । गन्धर्वो हैव सूर्यवर्चा भविष्यदाजज्ञे तस्यो हेन्द्रो जायाया उपहास्यास ताः होवाचामृताङ्गि त्वमिदं गन्धर्वं पृच्छ किमर्थमिदं देवासुरा न विजयन्तीति । तं तथेति होवाच त्वमपि श्व आगच्छतादिति । स हान्तः समुद्रे हिरण्यया नावया सहजानि कुमारयां चक्रे । अथो हेन्द्र आजगाम स ह सौवर्णः पटरो भूत्वा नौमण्ड उपशिक्षेष्ट । तः हागतमेव विदित्वा पप्रच्छामृताङ्ग त्वमिदं ब्रूहि किमर्थमिदं देवासुरा न विजयन्तीति । मोच्चैरिति होवाच कर्णिनी वै नौराप इति । ब्रह्मण्वन्तो देवा इति होवाच ब्रह्मण्वन्तो ऽसुरा इति । तच्छ्रुत्वेन्द्रो हरिशुकरूपं कृत्वोत्पपात । तः ह दृष्ट्वैवाह मघवन्भो इति यतरेषाः हरिस्ते जेष्यन्तीति । स ह गत्वैवोशनसं

sacrifice. Thereby his harm disappeared. The Śadaupaśada are also known as Paurūravasau. One who desires to obtain wealth, him should one cause to perform the Śada. In his sacrifice the Bahiṣpavamāna is in ten Stomas. One (Stotriyā) each is added up to the twentyone (Stomas from Bahiṣpavamāna upto the Agniṣtomastotra).¹ One presses Soma. One who desires to remove harm, him one causes to perform the Aupaśada. In his sacrifice the Bahiṣpavamāna is chanted in twenty one Stomas. One (stotriyā) each is reduced down to ten.

Now the Śadaupaśada called Prājāpatya. In this sacrifice the Bahiṣpavamāna is chanted in three Stomas. Three (Stotriyās) each are added upto thirtysix. The Bahiṣpavamāna is chanted in thirtysix Stomas. Three (Stotriyās) each are reduced down to three.

Now the Śadaupaśada introduced by Naidhruva Kaśyapa. In this sacrifice Bahiṣpavamāna is chanted in four Stotriyās. Four (Stotriyās) each are added upto fortyeight. The Bahiṣpavamāna is chanted in fortyeight Stotriyās. Four (Stotriyās) each are reduced down to four.

XVIII.46

PUNAHSTOMA (i)

When gods and demons fought a great battle, these creatures dispersed in diverse directions; some went to gods; others to demons. Bṛhaspati was the priest of gods; Uśanas Kāvya of demons. Gods possessed Brahman-power. Demons possessed Brahman-power. They fought many battles without decisive victory. None of them knew about the future. Gandharva bearing solar lustre knew what was going to happen. Indra was the paramour of his wife.¹ He said to her, "O thou whose limbs are immortal,² do thou ask the Gandharva as to why the gods or demons do not win." "All right" she said to him. "Do thou come tomorrow." He (Gandharva) sported on the sea together with his wife in a golden ship. Indra came. He became a golden ray and stuck on a major part of the ship. Seeing that he had come, he

1. cf. TāṇḍBr XIX.3.1; Ārṣeyakalpa V.3.2; Bahiṣpavamāna 9 + 1; Ājyastotras 15 + 1, Mādhyandinapavamāna 15 + 1; Prṣṭhastotra 17 + 1; Ārbhavapavamāna 17 + 1; Agniṣtomastotra 21 + 1.

1. Caland's text is *upahāsyā āsa* Caland in his word-index has suggested the emendation *upahāsy āsa*. This seems to be reasonable.

2. Caland's text is *amuditāṅgi* which is probably emended. The manuscripts read *amṛditāṅgi*. A few lines later there is a word *amuditāṅga* where Caland has suggested the reading *amṛtaṅga*. Consequently here also it would be fair to read *amṛtāṅgi*.

काव्यमुपमन्त्रयां चक्रे जयन्त्याश्च दुहित्रा चतसृभिश्च कामदुघाभिः । स
हाज्ञप्तो ऽसुरेभ्यो ऽधि देवानुपसमियाय । ततो ह वा एतदेवा
असुरान्महासंग्रामं जिग्युः ॥ ४६ ॥

स ह गुरुरिव मेने गरमिव गीर्त्वा बहु वित्तमसुराणां प्रतिगृह्य । स
होवाच गुरुरिवास्मि गरमिव गीर्त्वा बहु वित्तमसुराणां प्रतिगृह्य हन्त मा
याजयेति । तं द्वादशस्तोमेनाग्निष्टोमेन बृहस्पतिराङ्गिरसो याजयां चकार ।
तेन हेष्टोर्ध्वं हिरण्यमुज्जगार । तद्ध दृष्टेक्षां चक्रे हन्ताहमिदमसुरेभ्यो
निर्हराणीति । तद्धेन्द्र आज्ञायैव शिलां चकार । ते ह वा एत औशनसा नाम
कुरुक्षेत्रे पर्वतगाः । स ह लघुरिवाचरदप्रतिष्ठितः । स होवाच लघुरिव वा
अस्म्यप्रतिष्ठितो हन्त मा याजयेति । तमेकविंशतिस्तोमेनाग्निष्टोमेन
बृहस्पतिराङ्गिरसो याजयां चकार । ततो वै स प्रतितस्थौ । अथो
हेन्द्रः कामदुघा अवरुरुधे । तं ह सायमेतमुवाच प्रातरेतादिति ।
प्रातरेतमुवाच सायमेतादिति । स एवमेव संवत्सरं नेनीयामास । स होवाच
प्रातरेतादिति मा सायमात्थ सायमेतादिति मा प्रातरात्थ को ऽयमेतः
कतमो ऽयमेतो यमेनमेतं मघवन् ब्रवीषीति होक्त्वा प्रवव्राज । अथो हेन्द्र
उक्थानि कामदुघाश्चकार । तां ह स वरुणाय प्रददाविदं तव मम
चेदममुष्य च नौ सहेति । बृहस्पतय आङ्गिरसायेदं नावाख्यास्ता
विधारयानावहस्येदमज्यसीति विष्णवे शिपिविष्टाय चेति । एषैवोक्थानां
सृष्टिरेतन्निदानम् । अथो हास्यैव मनुर्वैवस्वतः शून्यमानः सन्सखास तस्मै
चतुर्थीं प्रददौ तां सो ऽस्यां न्यदधात्सेयं कृष्टिरेवैष कृष्टे सृष्टिरेतन्निदानम् ।
तौ ह वा एतावौशनसौ नाम पुनस्तोमौ भवतः । स यो गुरुरिव मन्येत
गरमिव गीर्त्वायाज्यं वा याजयित्वाप्रतिग्राह्यस्य वा प्रतिगृह्य तं

asked him. "O thou with immortal limbs, please say, why gods or demons do not become victorious." "Do not speak loudly," he said. "The ship has ears."³ "Gods have Brahman-power, demons have Brahman-power," he said. Hearing it Indra took the form of a yellow parrot and flew up. Looking at him, he said, "O Indra, those will win who have yellow (parrot) on their side." He (Indra) went to Auśanasa Kāvya and conferred with the daughter of Jayantī and four desire-yielding cows. Instructed, he left the demons and went to the gods. Consequently the gods won the great battle.

XVIII.47

Having received ample wealth from the Asuras, he felt himself heavy having as if swallowed poison. He said, "I feel heavy as if I have swallowed poison by reason of receiving ample wealth from the demons. Do thou help me to perform a sacrifice." Brhaspati, son of Aṅgiras, helped him in performing the Agniṣṭoma comprising Dvādaśa Stomas. Having performed the sacrifice, he vomitted gold. Having looked at it, he perceived "Lo! let me carry it for the demons." Becoming aware of it, Indra turned it into a stone. They are these Auśanasas lying on the mountain.

PUNAḤSTOMA(ii)

He felt himself light and without stability. He said, "I have become light and without stability; do you help me in sacrificing." Brhaspati, son of Aṅgiras, helped him in performing the Agniṣṭoma comprising Ekaviṃśastoma. Thereby he became stable. Indra obtained desire-yielding (cows). While he was coming in the evening, he said to him, "Do thou come in the morning." While he was coming in the morning, he said, "Do thou come in the evening." In this way he passed a year. He said, "Do thou come in the morning." "Do not say in the evening that thou shouldst come in the evening. Do not say in the morning." "Who is it that has come? Who of many is one that has come? About whom thou O Indra speakest that he has come?" Saying so he left. Indra turned the Ukthas into desire-yielding cows. He gave her away to Varuṇa. "This is thine and mine, his and ours together. Relate this ours to Brhaspati Aṅgirasa; hold them separately....¹ Also to Viṣṇu Śipivīṣṭa." This is the creation of the Ukthās, this the purpose. Vaivasvata Manu with empty measure (?) was his friend. He gave him the fourth part. He laid it down herein. This is human race. This is the cause of the creation of human race. These are the two Punahstoma sacrifices called Auśanasa. One who feels heavy having swallowed poison, or having made the unworthy to perform a sacrifice or having received Dakṣiṇā from an

3. The text is *naurāpa*.

1. The portion here is corrupt as said by Caland. Translation is impossible. As a matter of fact the entire paragraph laying down the Punahstoma is difficult.

द्वादशस्तोमेनाग्रिष्टोमेन याजयेत् । अश्रुते हैव लघुतामथ यो लघुरिव
चरेदप्रतिष्ठितस्तमेकविंशतिस्तोमेनाग्रिष्टोमेन याजयेत्प्रत्येव तिष्ठति
॥ ४७ ॥ त्रयोदशः ॥

अथप्रणोदः । समानमभिचरणीयं शिल्पम् । प्रातःसवनीयाननुवर्तते
ऽग्रये प्रवते पुरोडाशो ऽष्टाकपालस्त्रिवृदेष भवति ॥ अथ विबाधः ।
समानमभिचरणीयं शिल्पं माध्यंदिनीयाननुवर्तते ऽग्रये विबाधवते
पुरोडाशो ऽष्टाकपालस्त्रिवृदेष भवति ॥ अथ प्रतिनोदः ।
समानमभिचरणीयं शिल्पं तृतीयसवनीयाननुवर्तते ऽग्रये प्रतीकवते
पुरोडाशो ऽष्टाकपालस्त्रिवृदेष भवति ॥ अथाग्रेरतिव्याधः ।
समानमभिचरणीयं शिल्पमनूबन्ध्यस्य पशुपुरोडाशमनुवर्तते ऽग्रये वसुमते
पुरोडाशो ऽष्टाकपालस्त्रिवृदेष भवति ॥ अथेन्द्रवज्रः । समानमभिचरणीयं
शिल्पम् । पञ्चदश एष भवति । शुनस्कर्णो ह वै शैब्यो राजा
पुण्यकृद्बहुयाज्यास स ह पापीयाञ्जनतां प्रतिहितां प्रतिख्यायत्व्विजः
पप्रच्छास्ति स्वित्स यज्ञक्रतुर्येनाहमिष्ट्वैव प्रयायामिति । अस्ति हीति
हैनमृत्व्विजः प्रत्यूचुः । तस्मा अध्वर्युरयोनीनपुरोरुक्कान् ग्रहान्जग्राह
स्वराण्युद्गाता सामान्यनैडान्यनिधनानि पराडेवर्गमियं होतानूवाच । स

unworthy person, him should one cause to perform the Agniṣtoma comprising Dvādaśastoma. He attains lightness. To one who lives in lightness and without stability, one should cause to perform the Agniṣtoma comprising Ekaviṃśastoma. He thereby becomes stabilised.

XVIII.48

PRAṆODA

Now the *Praṇoda* sacrifice. The procedure is similar to that for an exorcistic sacrifice. The offering of a cake on eight potsherds to Agni Pravat follows that of the Savanīyapuroḍāśas at the morning pressing. This sacrifice comprises the Trivṛt stoma.

VIBĀDHA

Now the *Vibādha* sacrifice. The exorcistic procedure is similar. The offering of a cake on eight potsherds to Vibādhavat Agni follows that of the Savanīyapuroḍāśas at the midday pressing. This sacrifice also comprises the Trivṛt stoma.

PRATINODA

Now the *Pratinoda*. The exorcistic procedure is similar. The offering of a cake on eight potsherds to Pratīkavat Agni follows that of the Savanīyapuroḍāśas at the third pressing. This sacrifice also comprises Trivṛt stoma.

AGNI'S ATIVYĀDHA

Now Agni's *Ativyādha*. The exorcistic procedure is similar. The offering of a cake on eight potsherds to Vasumat Agni follows that of the Paśupuroḍāśas of the Anūbandhya animal-sacrifice. The sacrifice comprises Trivṛt stoma.

INDRAVAJRA

Now the *Indravajra*. The exorcistic procedure is similar. This sacrifice comprises the Pañcadaśa stoma.

ŚUNASKARṆAYAJÑA

King Śunaskarṇa, son of Śibi was benevolent and had performed many sacrifices. Perceiving the people in poor and wretched condition, he asked the priests, "Is there any sacrifice, having performed which I would depart?" "Yes, there is one" the priests replied. The *Adhvaryu* took for him the Soma-draughts without reciting the formula referring to its birth-place and without the *Puroruc*. The *Udgātṛ* chanted the *Svarasāmans* without the *stobha ida* and without the *Nidhana*. The *Hotṛ* recited the set of *Rks* consecutively. After having returned from the *Avabhr̥tha*, the sacrificer died. One should perform this sacrifice for one whom he hates, or one who approaches him (for this purpose). Soon he departs from this world.

हावभृथादेवोदेत्य ममार । यं द्विष्यात्तस्यैवं यज्ञं कुर्यादुपसृतं वा याजयेत्क्षिप्रं
 हैवास्माल्लोकात्प्रैति ॥ अथ राशिमरायावित्याचक्षते । चतुष्टोमे राशिकृतं
 धान्यं ददाति । स राशिः । चतुष्टोम एव मरायकृतः स मरायः ॥
 अथाञ्जनाभ्यञ्जनावित्याचक्षते । आक्ताक्षा अलंकृता ऋत्विजः प्रचरन्ति स
 आञ्जनः ॥ अभ्यक्ताः शामूलवाससः सोऽभ्यञ्जनः ॥ अथ विषूचीनशालो
 भ्रातृव्यवतो यज्ञः । स तथा देवयजनं जोषयते यथा प्राचीनमाहवनीयात्प्रवणः
 स्यात्प्रतीचीनं गार्हपत्यादिति । तदेते विषूचीनशाले मापयन्ति प्रचरन्ति
 प्राञ्चः प्रत्यञ्चः प्रचरन्ति । मध्ये गार्हपत्यो भवति । मध्यत आसीनाय
 भक्षानाहरत्यनुदिशः स्तोमौ स्यातामित्येतदेकम् । एकविंशौ
 स्यातामित्येतदेकम् । अनादृत्य तच्चतुष्टोमावेव कुर्वन्ति ॥ ४८ ॥

देवासुरा ह यत्र महासंग्रामः संयेतिरे तद्ध शिबिरौशीनरो देवानां
 वर्गादसुरान्जिगाय । तस्यो हेन्द्रो जितवरं ददौ । स होवाच शिबिरैर्नैष्ठ्यं भयं
 न गच्छेदिति । तं वर्षिष्ठीयप्रस्थे सर्वतोमुखेन याजयां चकार ततो ह वा
 एतच्छिबिं नैष्ठ्यं भयं न गच्छति । यं कामयेतानपज्यं जयेदिति तं
 वर्षिष्ठीयप्रस्थे सर्वतोमुखेन याजयेदनपज्यमेव जयति । तदेताश्चतस्रः
 शाला अनुदिशं मापयन्ति । प्रचरन्ति प्राञ्चः प्रचरन्ति दक्षिणा प्रचरन्ति
 प्रत्यञ्च उदञ्चः प्रचरन्ति । मध्ये गार्हपत्यो भवति मध्यत आसीना-
 याश्चतरीरथैर्भक्षान्संवहन्ति । अनुदिशः स्तोमाः स्युरित्येतदेकम् । एकविंशः
 स्युरित्येतदेकम् । अनादृत्य तच्चतुष्टोमानेव कुर्वन्ति ॥ पार्थः । पार्थी ह
 स्थपतिर्देवानैप्सत् । स ह सुतसोमान्सहस्रदक्षिणान्सहस्रमसुनोत्स ह

RĀŚI-MARĀYA

Now they explain Rāśi and Marāya sacrifices. In the Catuṣṭoma sacrifice the sacrificer gives away a heap of grains. It is the Rāśi sacrifice. In the Catuṣṭoma sacrifice itself he gives away a woven basket full of grains. It is the Marāya sacrifice.

ĀŅJANA-ABHYAŅJANA.

Now they explain the Āñjana and Abhyañjana sacrifices. The priests with anointed eyes and decoration officiate in the sacrifice. It is the Āñjana sacrifice. They are besmeared and wearing woollen garments. It is the Abhyañjana.

VIŠUCĪNAŚĀLA

The Višucīnaśāla is a sacrifice to be performed by one having an enemy. He selects such a sacrificial place that it would be lowering down towards the east from the Āhavanīya and lowering down towards the west of the Gārhapatya. The two huts are erected. They perform the rites towards the east and also towards the west. The Gārhapatya is in the middle. The eatables are brought to the sacrificer seated in the middle. (The normal) Stomas should be employed on each side. This is one view. Ekaviṃśa stoma should be employed. This is another view. Ignoring this, Catuṣṭoma itself should be employed (on both sides).¹

XVIII.49

SARVATOMUKHA

When the gods and demons fought a great battle, Śibi, son of Uśinara won the demons from the side of the gods. Indra granted him a boon in regard to the victory. Śibi said, "Let not fear of death touch me." (The Adhvaryu) caused him to perform the Sarvatomukha sacrifice on the highest place. Thereby fear of death did not touch Śibi. One should cause one to perform the Sarvatomukha sacrifice on the highest place in regard to whom one may desire "Let him have a decisive victory." He gains a decisive victory. Four sheds are erected along the quarters. They perform the rites towards the east, towards the south, towards the west and towards the north. The Gārhapatya is in the middle. The eatables are brought over to the sacrificer seated in the middle by means of the chariots drawn by mules. The (normal) Stomas are employed in all the sacrifices. This is one view. Ekaviṃśa stomas should be employed. This is another view. Ignoring these views Catuṣṭomas are employed.¹

1. cf. BaudhŚS XVIII.34.

देवानाप । स एतान्सोमानाहरिष्यन्नुपकल्पयते शालाः सहस्रं सहस्राणि सहस्रमश्वतरीरथान् । तदेताः शाला अनुदिशं मापयन्ति द्वे च शते पञ्चाशतं च पुरस्तादेवं दक्षिणत एवं पश्चादेवमुत्तरतः । प्रचरन्ति प्राञ्चः प्रचरन्ति दक्षिणा प्रचरन्ति प्रत्यञ्च उदञ्चः प्रचरन्ति । मध्ये गार्हपत्यो भवति । मध्यत आसीनायाश्चतरीरथैर्भक्षान्संवहन्ति । अनुदिशं स्तोमाः स्युरित्येतदेकम् । एकविंशाः स्युरित्येतदेकम् । अनादृत्य तच्चतुष्टोमानेव कुर्वन्ति ॥ ४९ ॥ चतुर्दशः ॥

यमाभ्यां स्तोमाभ्यां यक्ष्यमाणो भवति । स तथा देवयजनं जोषयते यथान्तरेण चा त्वालोत्करावुदक्संचारी स्यादिति । तदेते प्रबाहुक् शाले मापयन्ति । स दक्षिणाध्यां शालामध्यवसाय मथित्वाग्रीन्विहृत्य दीक्षणीयामिष्टिं निर्वपति । अथोत्तराध्यां शालामध्यवसाय मथित्वाग्रीन्विहृत्य दीक्षणीयामिष्टिं निर्वपति । तयेह प्रचर्याथामुत्र प्रचरति । इह दीक्षाहुतीर्जुहोत्यथामुत्र । इह प्रायणीयामिष्टिं निर्वपत्यथामुत्र । तयेह प्रचर्याथामुत्र प्रचरति । इह पदेन चरित्वा राजानं क्रीत्वोह्यातिथ्यं निर्वपत्यथामुत्र । तेनेह प्रचर्याथामुत्र प्रचरति । इह प्रथमाभ्यां प्रवर्ग्योपसद्भ्यां प्रचरत्यथामुत्र । इह मध्यमाभ्यां प्रवर्ग्योपसद्भ्यां प्रचरत्यथामुत्र । इह महावेद्यै पूर्व परिग्राहं परिगृह्णात्यथामुत्र । इहोत्तमाभ्यां प्रवर्ग्योपसद्भ्यां प्रचरत्यथामुत्र । इहाहवनीयं प्रणयत्यथामुत्र । इह सदोहविधाने संमिनोत्यथामुत्र । इहाग्रीषोमौ प्रणयत्यथामुत्र । इह यूपस्यावृता यूपमुच्छ्रयति स्वर्वन्तं यूपमुत्सृज्याग्रीषोमीयं पशुमुपाकरोत्यथामुत्र । तस्येह प्रसिद्धं वपया चरित्वा वसतीवरीर्गृह्णात्यथामुत्र । इह पशुपुरोडाशं निर्वपत्यथामुत्र तेनेह प्रचर्याथामुत्र प्रचरति । इहाग्रीषोमीयेण प्रचरत्यथामुत्र । इह

SAHASRĀŚĀLA

The artisan Pārtha¹ desired to attain gods. He performed a thousand Soma-sacrifices with a thousand Dakṣiṇās each. He attained the gods. One who is going to perform these Soma sacrifices procures a thousand sheds, and a thousand chariots drawn by female mules in thousands. These sheds are erected along the quarters—two hundred and fifty towards the east, and an equal number towards the south, west and north. They perform the rites towards the east, towards the south, towards the west and towards the north. The Gārhapatya is in the middle. Eatables are brought to the sacrificer seated in the middle through the chariots drawn by female mules. (The normal) Stomas should be employed on all sides. This is one view. Ekaviṃśa Stomas should be employed. This is another view. Ignoring these Catuṣṭoma should be employed.

XVIII.50

YAMAU STOMAU

One proposes to perform the Yamau Stomau sacrifice. He prepares the sacrificial place in such a way that one would move towards the north in between the Cātvala and the rubbish-heap. The two sheds are erected in an even line. The Adhvaryu enters into the southern shed, churns out fire, spreads out fires and performs the Dikṣanīyeṣṭi. He enters into the northern shed, churns out fire, spreads out fires and performs the Dikṣanīyeṣṭi. Having performed the Iṣṭi here (i.e. in the southern shed), he performs the Iṣṭi there. Having offered Dikṣā-offerings here, he offers there. He pours out the Prāyaṇīyeṣṭi oblation here, then there. He performs that Iṣṭi here, then there. He goes through the rite of the earth below the cow's foot, purchases the Soma, and having carried it pours out oblation for the Ātithyeṣṭi here, and then there. Having performed the Iṣṭi here, he performs it there. He performs the first Pravargya and Upasad here, and then there. He performs the second Pravargya and Upasad here, and then there. He does the first tracing of the Mahāvedi here, and then there. He performs the last Pravargya and Upasad here, and then there. He carries forth the Āhavanīya here, and then there. He erects Havirdhāna and Śadas here, and then there. He carries fire and Soma here, and then there. He erects the sacrificial post with the relevant procedure, equips the post with a wooden chip, and dedicates the animal to Agni-Soma here, and then there. Having offered its omenutn in the prescribed manner, he takes the Vasatīvarī water here, and then there. He pours out grains for the Paśupuroḍāśa here, and then there. He offers it here, and then there. He offers the animal to Agni-Soma here, and then there. Here he carries around the Vasatīvarī waters and gives

1. Caland reads पार्थ : पार्थी (?). The MSS mostly read पार्थ पार्थे. I think here is faulty repetition. A single word पार्थी would be the right reading.

वसतीवरीः परिहृत्य पयांसि विशिष्योपवसन्त्यथामुत्र । इह त्वेव संविशन्तीह राजानमुपावहृत्य प्रातरनुवाकमुपाकरोत्यथामुत्र । इहानुपूर्वः सवनानि संतिष्ठन्त आ समुदितात् । एवमेवोत्तरस्याः शालायाः सवनानि संतिष्ठन्त आ समुदितात् । इहावभृथेन प्रचरत्यथामुत्रेहोदयनीयामिष्टिं निर्वपत्यथामुत्र । तयेह प्रचर्याथामुत्र प्रचरतीहैव मैत्रावरुणीं वशामुपाकरोत्यथामुत्र । तयेह प्रचर्याथामुत्र प्रचरति । समान्युदवसनी-
येष्टिः । अथ यत्प्राक् सवनेभ्यो ऽधि व्यतिषक्तानि कर्माणि क्रियन्ते तस्माद्यमावन्तरुदरे व्यतिषक्तौ सह शयाते । अथ यदनुपूर्वः सवनानि संतिष्ठन्ते तस्मादनुपूर्वौ जायेते । अथ यदूर्ध्वः सवनेभ्यो ऽधि व्यतिषक्तानि कर्माणि क्रियन्ते तस्मात्सहाशयन्ति सह पाययन्ति सह चरतो ऽथ यत्समान्यरणिस्तस्मात्समानी योनिः ॥ अग्निश्च ह वा आदित्यश्च समानलोकं जिगीषमाणावेतं यज्ञक्रतुमपश्यतां तमाहरतां तेनायजेताम् । ततो वै तौ समानलोकावभवताः समानं लोकमैताम् । यः कामयेताग्रेश्चादित्यस्य च समानं लोकमियामिति स एतेन यज्ञक्रतुना यजेताग्निश्चैवादित्यस्य च समानं लोकमेति ॥ ५० ॥ पञ्चदशः ॥

वाजयाजी ह वा अन्यो भवत्यन्य उ वाजपेययाजी । एष ह वै वाजयाजी यः पेयैरनिष्ट्वाथ वाजेन यजते । एष उ वाजपेययाजी यः पेयैरिष्ट्वाथ वाजेन यजते । तस्मादु पेयैरेवेष्ट्वाथ वाजेन यजते । पेयैर्यक्ष्यमाणो भवति । सो ऽनिष्ट्वैव पौर्णमासीं दीक्षते । तस्यापरिमिता दीक्षा द्वादशोप-
सदः । स तथा राजानं क्रीणाति यथा मन्यते ऽमावास्यायै मे यज्ञिये ऽहन्सुत्या संपत्स्यत इति । तस्य तथा संपद्यते । प्रसिद्धेन कर्मणोपवसथादेति । अथ वसतीवरीः परिहृत्य पयांसि विशिष्योपवसन्ति । अथैताः सवनेष्टिं निर्वपत्याग्रेयमष्टाकपालमैन्द्रमेकादशकपालं वैश्वदेवं द्वादशकपालम् । तथा द्वादशाहानि यजते । अथ त्रयोदशे ऽहि पौर्णमासेन हविषा यजते येनास्यानिष्टं भवति । अथ चतुर्दशे ऽहन्यामावास्येन हविषा यजते येनास्यानिष्टं भवति । अथैतेषां यज्ञक्रतूनामेकेन यजते ऽथ पुनर्दीक्षते । स

the various instructions regarding the milks and they wait; then there. They lie down here only. Here he brings down king Soma and introduces the Prātaranuvāka, and then there. Here the Soma-offerings are serially concluded until the next sunrise. Similarly the Soma-offerings are concluded in the northern shed until the next sunrise. Here he performs the Avabhṛtha rite, and then there. Here he pours out grains for the Udayanīyeṣṭi, and then there. Here he performs the Iṣṭi, and then there. Here he dedicates the barren cow to Mitra-Varuṇa, and then there. Here he offers it, and then there. The Udayasānīyeṣṭi is common to both.

In that the rites prior to the Soma-offerings are performed separately, therefore twins even though separate, lie together in the womb. In that the Soma-offerings are concluded one after the other, therefore they are born one after the other. In that subsequent to the Soma-offerings separate rites are performed, therefore they are fed together, they are given drink together, and they move together. In that the churning wood is common, therefore they have a common womb.

AGNYĀDITYAYOḤ STOMA

Agni and Āditya, desiring to win a common world, perceived this sacrifice; they fetched it; they performed it. Thereby they possessed a common world; they attained a common world. One who desires, "May I attain the world common to Agni and Āditya," should perform this sacrifice. He attains the world common to Agni and Āditya.

XVIII.51

PEYĀNI

Vājayājñin is one; Vājapeyayājñin is another. One is Vājayājñin who, without offering the Peyas, offers Vāja. One is Vājapeyayājñin who, after having offered the Peyas, offers Vāja. Therefore one should first offer Peyas and then Vāja.

One proposes to offer Peyas. He becomes initiated without having performed the Full-moon sacrifice. He observes a larger number of Dikṣā-days; there are twelve Upasad-days. He purchases Soma on such a day that he calculaes, "my pressing day would fall on the new-moon day as the day of sacrifice." It so falls. He reaches the Upavasatha day with the prescribed procedure. Vasatvatī waters are carried around, instructions are given in respect of the various milks, and they stay on. He performs the Savaneṣṭi in which he offers a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra, and a cake on twelve potsherds to Viśve Devas. He continues to perform that Iṣṭi for twelve days. On the thirteenth day he performs the Full-moon sacrifice which has remained to be performed. On the fourteenth day he performs the New-moon sacrifice which has remained to be performed. Then he performs one of the Soma-sacrifices. He becomes initiated again. In this

एवमेव संवत्सरं यजेत । तस्याहानि त्रिवृत्पञ्चदशो ऽथ त्रिवृत्सप्तदशो ऽथ त्रिवृदेकविंशो ऽथ त्रिवृत् त्रिणवो ऽथ त्रिवृत् । त्रयस्त्रिंशो ऽथ त्रिवृच्चतुष्टोमः । मासानामेव रूपं पेयाः संवत्सरस्य रूपं वाजः । एवमस्यैष संवत्सरः परीष्ट एवमाप्तो भवति । अथाहीनविधिः । तस्याहानि त्रिवृत्पञ्चदशः सप्तदशश्चतुष्टोमस्त्रिवृदेवाथैकविंशो ऽथ त्रिणवो ऽथ चतुष्टोमस्त्रिवृदेवाथ त्रयस्त्रिंशो ऽथ चतुष्टोमस्त्रिवृदेवाथ चतुश्चत्वारिंशो ऽथ चतुष्टोमो ऽथातिरात्रः । द्वादश मासाः सप्तदश क्रतवो नवसु मासेषु नव क्रतूनुपैतति । अथातिशिष्यन्ते त्रयश्च मासा अष्टौ च क्रतवः । स द्वौ त्रिरात्रौ कुरुत एकं च द्विरात्रम् । यद्यु वा एतदुपात्येति चतुष्टोमेनाग्निष्टोमेन यजेत । मासानामेव रूपं स्तुतशस्त्राणि संवत्सरस्य रूपमग्निष्टोमो वाजः । एवमस्यैष संवत्सरः परीष्ट एवमाप्तो भवति । अथातो ऽयुजश्चैव युग्माश्च । एकस्यां स्तुवते ऽथ तिसृष्विति न्वयुजः । अथ युग्माः । चतसृषु स्तुवते ऽथाष्टास्विति युग्माः । अयुजां चैव युग्मानां चैव सायुज्यं सलोकतामाप्नुवन्ति य एतेनायनेन यन्ति य उ चैनदेवं विदुः ॥ ५१ ॥

अथातो दिशामेव । त्रिवृत्प्राच्यै पञ्चदशो दक्षिणायै सप्तदशः प्रतीच्या एकविंश उदीच्यै त्रिणव इत ऊर्ध्वायै त्रयस्त्रिंशो ऽमुतो ऽर्वाच्यै सर्वासामेव चतुष्टोमो दिशामेव सायुज्यं सलोकतामाप्नुवन्ति य एतेनायनेन यन्ति य उ चैनदेवं विदुः ॥ अथात ऋतूनामेव । त्रिवृद्वसन्तस्य पञ्चदशो ग्रीष्मस्य सप्तदशो वर्षाणामेकविंशः शरदस्त्रिणवो हेमन्तस्य त्रयस्त्रिंशः शिशिरस्य सर्वेषामेव चतुष्टोमः । ऋतूनामेव सायुज्यं सलोकतामाप्नुवन्ति य एतेनायनेन यन्ति य उ चैनदेवं विदुः ॥ अथात ऋषीणामेव । त्रिवृद्वसिष्ठस्य पञ्चदशो भरद्वाजस्य सप्तदशो विश्वामित्रस्यैकविंशो जमदग्नेस्त्रिणवः कश्यपस्य त्रयस्त्रिंशो गौतमस्यागस्त्यस्य चतुष्टोम सर्वेषामेव चतुष्टोमः । ऋषीणामेव सायुज्यं सलोकतामाप्नुवन्ति य एतेनायनेन यन्ति य उ चैनदेवं विदुः ॥ अथातो

way he goes on performing sacrifices for one year. His Soma-days are as follows : Trivṛt and Pañcadaśa; Trivṛt and Saptadaśa; Trivṛt and Ekaviṁśa; Trivṛt and Triṇava; Trivṛt and Trayastriṁśa; Trivṛt and Catuṣṭoma. Peyas indeed are the forms of months. Vāja is the form of the year. In this way his year becomes surrounded by sacrifices; in this way it is obtained.

Now the procedure of the Ahīna. Its Soma-days are as follows : Trivṛt, Pañcadaśa, Saptadaśa, Catuṣṭoma, and Trivṛt; then Ekaviṁśa, then Triṇava, then Catuṣṭoma and Trivṛt, then Trayastriṁśa, then Catuṣṭoma, and Trivṛt; then Catuṣcatvāriṁśa, then Catuṣṭoma, then Atirātra. These are twelve months and seventeen sacrifices. He performs nine sacrifices in nine days. There remain three months and eight sacrifices. He performs two Trirātra sacrifices and one Dvirātra. If one trespasses this, he should perform Catuṣṭoma Agniṣṭoma. Stotras and Śāstras are the form of months; Agniṣṭoma Vāja is the form of the year. In this way the Samvatsara becomes surrounded by sacrifices; in this way it is obtained.

Now the odds and evens. They chant on one verse and on three. This is odd. Now even. They chant on four verses and on eight. This is even. Those who sit in this sacrificial session and who know this attain association with and possession of the world of the odd and the even.

XVIII.52

DIŚĀM STOMA

Now (the Stomas) of the quarters. Trivṛt (is the Stoma) of the east; Pañcadaśa of the south; Saptadaśa of the west; Ekaviṁśa of the north; Triṇava of the upper direction; Trayastriṁśa from outward towards inward; Catuṣṭoma of all directions. Those who observe this sacrificial session and those who know this, attain the association with and existence in the quarters.

ṚTŪNĀM STOMA

Now the Stoma of the seasons. Trivṛt (is the Stoma) of the spring; Pañcadaśa of the summer; Saptadaśa of the rainy season; Ekaviṁśa of the autumn; Triṇava of the cold season; Trayastriṁśa of the winter; Catuṣṭoma of all seasons. Those who observe this sacrificial session and who know this attain the association with and existence in the world of seasons.

ṚṢĪNĀM STOMA

Now the Stoma of the Ṛṣis. Trivṛt (is the Stoma) of Vasiṣṭha; Pañcadaśa of Bharadvāja; Saptadaśa of Viśvāmitra; Ekaviṁśa of Jamadagni; Triṇava of Kaśyapa; Trayastriṁśa of Gautama; Catuṣṭoma of Agastya; Catuṣṭoma also of all. Those who observe this sacrificial session and who know this attain association with and existence in the world of Ṛṣis.

देवतानामेव । त्रिवृदग्रेः पञ्चदश इन्द्रस्य सप्तदशः प्रजापतेरेकविंशो
ऽमुष्य तपतस्त्रिणवश्चन्द्रमसस्त्रयस्त्रिंशो विश्वेषां देवानां सर्वासामेव
चतुष्टोमः । देवतानामेव सायुज्यं सलोकतामाप्नुवन्ति य एतेनायनेन
यन्ति य उ चैनदेवं विदुः ॥ ५२ ॥

अथातो दर्शपूर्णमासयोरयनमित्याचक्षते । सूर्याचन्द्रमसोरयनमित्येक
आहुः । पौर्णमासेन सोमेन यक्ष्यमाणो भवति । दीक्षते । तस्यापरिमिता
दीक्षाः षडुपसदः । स तथा राजानं क्रीणाति यथा मन्यते पौर्णमास्यै मे
यज्ञिये ऽहन्सुत्या संपत्स्यत इति तस्य तथा संपद्यते । प्रसिद्धेन
कर्मणोपवसथादेति । अथ वसतीवरीः परिहृत्य पयांसि विशिष्योपवसन्ति ।
अथ प्रातराग्रेयं पशुमुपाकरोति तस्याग्नीषोमीय उपालम्भ्यो भवति । तस्य
प्रातःसवनीयाननुवर्तन्ते पौर्णमासहवींषि । प्रैषवन्तः सवनीया अनुब्रूहि
यजेतीतरेषां हविषाम् । ऋजुधा ज्योतिरुक्थ्यः संतिष्ठते ॥ आमावास्याेन
सोमेन यक्ष्यमाणो भवति । दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः ।
स तथा राजानं क्रीणाति यथा मन्यते ऽमावास्यायै मे यज्ञिये ऽहन्सुत्या
संपत्स्यत इति तस्य तथा संपद्यते । प्रसिद्धेन कर्मणोपवसथादेति ।
अथास्यैतदहरिन्द्राय वत्सा अपाकृता भवन्त्यैन्द्रं पयो दोहयति सांनाय्यस्य
वावृता तूष्णीं वा । अथ वसतीवरीः परिहृत्य पयांसि विशिष्योपवसन्ति ।
अथ प्रातराग्रेयं पशुमुपाकरोति । तस्यैन्द्र ऋषभ उपालम्भ्यो भवति । तस्य
प्रातःसवनीयाननुवर्तन्त आमावास्यानि हवींषि । प्रैषवन्तः सवनीया
अनुब्रूहि यजेतीतरेषां हविषाम् । ऋजुधा ज्योतिरतिरात्रः संतिष्ठते ।
सूर्याचन्द्रमसोरेव तत्सायुज्यं सलोकतामाप्नुवन्ति य एतेनायनेन यन्ति
य उ चैनदेवं विदुर्य उ चैनदेवं विदुः ॥ ५३ ॥ षोडशः ॥

॥ इत्यष्टादशः प्रश्नः ॥

DEVATĀNĀM STOMA

Now the Stoma of Devatās. Trivṛt (is the Stoma) of Agni, Pañcadaśa of Indra; Saptadaśa of Prajāpati; Ekaviṃśa of the shining sun; Triṇava of Candramas; Trayastrimśa of Viśve Devas; Catuṣtoma of all deities. Those who observe this sacrificial session and who know this, attain the association with and existence in the world of Devatās.

XVIII.53

DARŚAPŪRṆAMĀSAYOR AYANA

(The sacrifice to be prescribed now) is known as Darśapūrṇamāsayor Ayana. Some call it Sūryācandramasor Ayana. One proposes to perform the Paurṇamāsa Soma. He gets initiated. There is a larger number of Dīkṣā-days and six Upasads. He purchases Soma on such a day that he would think, "My Soma-offering would fall on the full-moon day worthy of sacrifice." It so happens. He reaches Upvasatha with the prescribed ritual. Vasatīvarī waters are carried around, instructions are given in respect of the various milks, and they stay on. In the morning he delivers an animal to Agni. An animal is also offered to Agni-Soma. The offering of the Pūrṇamāsa-oblations follows that of the Savanīyapuroḍāśas at the morning pressing. Savanīyapuroḍāśas are offered with the mantras equipped with the Praiṣas (calls). In regard to other oblations the calls are *anubrūhi* and *yaja*. The Jyotirukthya sacrifice straightway comes to a close.

One proposes to perform the Āmāvāsyā Soma. He gets initiated. There is a larger number of Dīkṣā-days and twelve Upasads. He purchases Soma on such a day that he would think, "My Soma-pressing would fall on the new-moon day worthy of sacrifice." It so happens. He proceeds upto the Upvasatha with the prescribed ritual. On this day calves are driven away from their mothes for the oblation to Indra. He causes milk to be milked for Indra with the procedure of the Sāmnāyā or silently. Vasatīvarī waters are carried around, instructions are given in respect of the various milks, and they stay on. In the morning he delivers an animal to Agni. A bull is offered to Indra. The offering of the new-moon day oblation follows the offering of Savanīyapuroḍāśas at the morning pressing. The Savanīyapuroḍāśas are offered with the mantras furnished with the calls. In respect of the other oblations the calls are *anubrūhi* and *yaja*. The Jyotir Atirātra sacrifice comes to a close straightway. Those who observe this sacrificial session and those who know this attain the association with and existence in the world of Sūrya and Candramas.

CHAPTER XVIII ENDS.

सावित्रः स्वर्गकामश्चिन्वीत । पशुबन्धे चेच्चीयते षड्भुतारः हुत्वा
 यूपाहुतिः हुत्वा यूपः सयजुषं कृत्वा वेदिं विमिमीते । वेदितृतीये यजेतेति
 विज्ञायते । तस्याः सौमिकं मानम् । एतावदेव नाना । सौमिकात्प्रक्रमात्तृतीयो
 ऽंशः प्रक्रमः स्यात्तेन वेदिं विमिमीते । अपि वा पदाक्षया पार्श्वमानी
 पदं तिरः पशुमानेन तयोर्यः कर्णसंमितः प्रक्रमः स इष्यते । पदाद्वा
 नवमस्तदक्षया तयोस्तु यः कर्णसंमितः स प्रक्रमार्थः । तेन मेया सौमिकी
 वेदिः । अग्नीनन्वादध्याद् व्रतमुपेयादिध्माबर्हिः संनह्य स्तम्बयजुर्हरतीदमेव
 प्रसिद्धं पौरोडाशिकं त्रिर्यजूषा तूष्णीं चतुर्थं पूर्वं परिग्राहं परिगृह्णाति करणं
 जपत्युद्धन्त्युद्धतादाग्रीध्रस्त्रिहरति यदाग्रीध्रस्त्रिहरत्यथैतमग्निं प्रत्यञ्चं
 यूपावटीयाच्छङ्कोर्विमिमीते । पक्षः संमितश्चेतव्य इति रथचक्रमात्र एवैष
 उक्तो भवति । अथाप्युदाहरन्ति द्वयरत्निः प्रथमं चक्रं द्वौ साधौ मध्यमं
 त्रिभागोनास्त्रय उत्तममिति । तेषामन्यतममात्रीः रज्जुमुभयतः पाशां
 कृत्वोत्तरवेदिदेशस्य मध्ये शङ्कुं निहत्य तस्मिन्याशौ प्रतिमुच्य तस्मिन्नन्ते
 ऽन्यः शङ्कुं प्रास्य तेनैनं प्रदक्षिणं परिमण्डलं परिलिखति । अपोद्धृत्य
 स्पन्धां कर्षूः खानयन्ति । उच्छ्रयन्त्यपस्या दक्षिणतश्च पश्चाच्च वर्षीयसीः
 कुर्वन्ति । अथ याचत्याज्यस्थालीः सस्तुवाः स्प्यं दर्भस्तम्बमुदपात्रमौत्तर-
 वेदिकाः च संभारान्दधि मधुमिश्रः हिरण्यं च शर्कराः सिकताश्चदर्भा-
 निति । एतत्समादायोत्तरार्धे सःसादयन्ति । अथ द्वाभ्यामात्मन्यग्निं गृह्णीते
 मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति । स्वयंचितिं जपति यास्ते अग्रे

CHAPTER - XIX
KĀṬHAKA CITIS
SĀVITRA

XIX.1

One desirous of heaven should pile up the Sāvitra Citi. If the Citi is to be piled up attached to an Animal-sacrifice, one should make a Ṣaḍdhotṛ offering, make an offering pertaining to the sacrificial post, fashion the sacrificial post to the accompaniment of mantras, and measure the altar. "One should perform the sacrifice in an altar with one third area of the Mahāvedi." So is it said. The measuring should be pertaining to Soma. This much is different : The step (*prakrama*) should be one third of the one pertaining to Soma. He measures the altar with that measure. Alternatively, he lines out a right-angle triangle whose one side is equal to the hypotenuse of the Pāśukī Vedi in length and another side is equal to the width of the Pāśukī Vedi. The hypotenuse of this triangle is the Prakrama. Alternatively one should line out a right-angle triangle whose sides are equal to nine Padas. Draw another right-angle triangle whose sides are of the length equal to the hypotenuse of this first triangle. The length of the hypotenuse is to be taken equal to one Prakrama. The Saumikī Vedi is to be measured with this Prakrama.

One should add fuel to the fires. The sacrificer should observe the vow. The Adhvaryu fastens the sacrificial grass and faggot, carries the Stambayajus following the procedure prescribed in the Pauroḍāśika Kāṇḍa : three times with the relevant formula and the fourth time silently. He does the first tracing (of the altar), murmurs the Karaṇa formula; digs up the altar; the Āgnīdhra carries the Stambayajus three times from the dug out portion. When the Āgnīdhra carries three times, the Adhvaryu measures the Agni (= Citi) to the west of the peg for the pit for the sacrificial post. It should be piled up to the extent of the wings. This means that it should be piled up to the extent of a chariot-wheel. They say, the first wheel should have the diameter of two Aratnis, two and half Aratnis the middle one and three Aratnis less than three quarters the uppermost. He should prepare a cord as long as any (of the three measures mentioned above) with loops on both ends, fix a peg in the centre of the region for the Uttaravedi, suspend the two loops into it, put another peg in the extreme end (of the cord), and draw therewith a circle by the right. He should remove the cord and cause furrows to be dug out. The earth is excavated and the ground is elevated towards the south and the west.

He asks for the vessel of clarified butter together with the spoon, the wooden sword, a cluster of darbha-grass, a pot full of water, the substances pertaining to the Uttaravedi, curds mixed with honey, a piece of gold, pebbles, sand and darbha-blades. They collect all this and place on the northern half. He receives Agni within

समिधो यानि धामेति । श्वेतमश्वमभिमृश्यान्तः-शर्करमिमामुपदधाति
प्रजापतिस्त्वा सादयतु तथा देवतयाङ्गिरस्वद्भुवा सीदेति । अथ
शङ्कुमुद्गहोदपात्रमुपनिनीय दर्भस्तम्बमुपदधाति वाक्त्वा समुद्र
उपदधात्विति वा तूष्णीं वा । अथैनः सुवाहुतिभिरभिजुहोति सजूरब्दो
ऽयावभिरिति पञ्चभिः । तथादेवतं कृत्वा सूददोहसं करोति ॥ १ ॥

अथ चात्वालस्यावृता चात्वालं परिलिखति । उत्तरवेदेरावृतोत्तरवेदिं
निवपति । उत्तरनाभिमुत्साद्य यूपावटं खात्वा प्रोक्ष्य व्याघार्यालङ्कृत्य
सिकता निवपत्यग्रे तव श्रवो वय इति षड्भिरनुच्छन्दसम् । अथोर्ध्वचित
उपदधाति चित स्थ परिचित ऊर्ध्वचितः श्रयध्वं तथा देवतयाङ्गिरस्वद्भुवाः
सीदतेति । अथानुव्यूहत्याप्यायस्वेति गायत्र्या ब्राह्मणस्य सं ते पयाःसीति
त्रिष्टुभा राजन्यस्य । यथासुष्टु यथाशर्करमनुव्यूहति । तस्यां नव परिमण्डला
लेखा लिखति । अथ दध्ना मधुमिश्रेण शर्कराः समज्य सायमग्निहोत्रं
हुत्वाग्नीन्परिस्तीर्योपवसति । अथ प्रातर्हुते ऽग्निहोत्रे याचत्युदपात्रं भस्म
पुरीषमूषान्सिकता यावदुत्तममङ्गुलिकाण्डं यज्ञपरुषा संमितं तावन्मात्रीः
पञ्चाशीतिशतः हिरण्येष्टकाः शर्करा वा घृताक्तास्तावत्यो लोकंपृणा
अपरिमिता वा चतस्रः स्वयमातृण्णाः सहस्रं हिरण्यशल्कानूर्ध्वं त्रिभ्यो
ऽपरमितानित्येक आहुः । ते यदि सहस्रं भवन्ति द्वेद्वे शते पत्रनाडीष्वोते
भवतः । अथोदित आदित्ये द्वाभ्यामात्मन्यग्निं गृहीते मयि गृह्णाम्यग्रे अग्निं
यो नो अग्निरिति । स्वयंचितिं जपति यास्ते अग्रे समिधो यानि धामेति ।
श्वेतमश्वमभिमृश्याधिद्रवणं जपत्यपामिदं न्ययनं नमस्त इति द्वाभ्याम् ।

himself with two verses *mayi grhṇāmy agre agnim ...* and *yo no agniḥ...*¹ He murmurs the Svayaṁciti formula; *yās te agne samidho yāni dhāma...*¹ Having touched a white horse, he piles up this (earth) inside the range of pebbles with the formula, "May Prajāpati place thee; do thou be seated firm together with that deity in the manner of Aṅgiras." He lifts up the peg, pours down the pot full of water, and puts the cluster of darbha-grass with the formula, "May Vāk place thee unto the sea,"² or silently. He offers on it offerings of clarified butter respectively with the five formulas, "The year enjoying with months; Uṣas with reddish rays, Sūrya with his horses, Aśvins with their wonders; Vaiśvānara Agni with sacrificial food; I offer clarified butter to them all."³ Having recited the *tayādevata* formula he recites the *sūdadoha*⁴ verse.

XIX.2

He traces around the Cātṛvāla with the prescribed procedure; he prepares the Uttaravedi with the prescribed procedure. He carves out the Uttaravedi, digs out the hole for the sacrificial post, sprinkles the Vēdi, pours the Āghāra libation, accomplishes it and pours sand over it, with verses recited serially, namely *agne tava śravo vayam...* etc.¹ He piles up the Ūrdhvaciti bricks with the formula, *cita stha paricita...*¹ He then spreads the sand with the Gāyatrī verse, *ā pyāyasva...* for a brāhmaṇa sacrificer, with the Triṣṭubh verse; *saṁ te payāmsi ...* for a Rājanya sacrificer. He spreads (the sand) suitably and in accordance with the pebbles. On it he draws nine circular lines. He besmears the pebbles with curds mixed with honey, offers the evening Agnihotra, strews the fires around and stays on.

Next morning, after the Agnihotra has been offered, he asks for a pot full of water, ashes, earth, saline soil, sand, one hundred and eightyfive golden bricks or pebbles as big as the uppermost phalanx of the finger equal to the finger-joint employed in a sacrifice and besmeared with clarified butter, an equal number of or more Lokampṛṇā bricks, four naturally perforated stones, one thousand and three golden pieces, according to some teachers, of a larger number. If they are a thousand, two hundred each are woven into the hollows of wings of a bird. At sunrise (the sacrificer) receives Agni within himself with the two verses, *mayi grhṇāmy agre agnim....* and *yo no agniḥ....* He murmurs the Svayaṁciti formula, *yās te agne samidho yāni dhāma....*² Having touched the white horse, he murmurs the two verses intended for ascending (the Citi), namely, "This is the destination of waters,

1. cf. BaudhŚS X. 20
2. KS XXVIII. 13; ĀpŚS XIX.11.11
3. TS V. 6.4.1
4. cf. BaudhŚS X.21
1. cf. BaudhŚS X.26
2. cf. BaudhŚS X.26; XIX.1

अथापरार्ध उदपात्रमुपदधाति वाक्त्वा समुद्र उपदधे सुप्रजावनिः
 रायस्पोषवनिं मह्यं यजमानायेति । तयादेवतं कृत्वा सूददोहसं करोति ।
 अथ संभारान्निवपत्यग्रेर्भस्मासीति भस्माग्रेः पुरीषमसीति पुरीषः संज्ञानमसि
 कामधरणमित्यूषान्मयि ते कामधरणं भूयादिति सिकताः । अथैनान्संप्रयौति
 सं या वः प्रियास्तनुवः सं प्रिया हृदयानि वः । आत्मा वो अस्तु संप्रियः
 संप्रियास्तनुवो ममेति । अथैनान्कल्पयति कल्पेतां द्यावापृथिवी कल्पन्तामाप
 ओषधीः । कल्पन्तामग्रयः पृथग्मम ज्यैष्ठ्याय सव्रता इति । तांस्तथा
 कल्पयति यथा न लेखाः संलोपयन्ते । सद्यो वा सर्वं क्रियते सद्यस्काले
 ॥ २ ॥ प्रथमः ॥

अथान्तमायां लेखायां पूर्वपक्षस्य दिनेष्टका उपदधाति संज्ञानं तया
 देवतयाङ्गिरस्वद्ध्रुवा सीद विज्ञानं तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति
 पञ्चदश । तासामन्तरालेष्वेतेषामेव दिनानां मुहूर्तेष्टका उपदधाति चित्रस्तया
 देवतयाङ्गिरस्वद्ध्रुवा सीद केतुस्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति
 पञ्चदश । सर्वासां पारे सूददोहसः करोति । अथाभ्यन्तरायां लेखायां
 पूर्वपक्षस्य क्षपेष्टका उपदधाति दर्शा तया देवतयाङ्गिरस्वद्ध्रुवा सीद दृष्टा
 तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति पञ्चदश । तासामन्तरालेष्वेतासामेव
 क्षपाणां मुहूर्तेष्टका उपदधाति दाता तया देवतयाङ्गिरस्वद्ध्रुवा सीद
 प्रदाता तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति पञ्चदश । सर्वासां पारे
 सूददोहसः करोति । अथाभ्यन्तरायां लेखायामपरपक्षस्य दिनेष्टका
 उपदधाति प्रस्तुतं तया देवतयाङ्गिरस्वद्ध्रुवा सीद विष्टुतं तया
 देवतयाङ्गिरस्वद्ध्रुवा सीदेति पञ्चदश । तासामन्तरालेष्वेतेषामेव दिनानां
 मुहूर्तेष्टका उपदधाति सविता तया देवतयाङ्गिरस्वद्ध्रुवा सीद प्रसविता
 तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति पञ्चदश । सर्वासां पारे सूददोहसः

the resort of the sea. (O Agni) let thy weapons strike somebody other than us. Do thou, purifying, be auspicious to us. My obeisance to thy fire, to thy glow, to thy flame. Let thy weapons³ He places a pot full of water in the rear half with the formula, "Vāk placed thee in the ocean winning progeny and abundance of wealth for me the sacrificer."⁴ He recites the *tayādevata* formula and then the *sūdadohas* verse. He pours down the substances : ashes with the formula, "Thou art the ashes of fire;" earth with the formula, "Thou art the earth of fire, "saline soil with the formula, "Thou art the comprehension, the fulfilment of desire;" sand with the formula, "Let thy fulfilment of desire be with me." He mixes them together with the verse, "Let your dear bodies be mixed up; may your hearts be mixed up; let your self be mixed up; may my limbs be mixed up."⁵ He spreads them with the verse, "May Dyāvāpṛthivī be regulated; may the waters and plants be regulated. May the various fires, harmonious, be regulated for my superiority."⁶ He spreads them in such a way that the lines would not vanish. The entire procedure may alternatively be gone through on the same day and at the same time.

XIX.3

On the outermost line he piles up the bricks representing the days of the bright half of the month respectively with the fifteen formulas, "(Thou art) Saṃjñāna; do thou be seated firm with that divinity in the manner of the Aṅgiras.—(Thou art) Vijnāna, do thou ..."¹ He piles up the bricks representing the Muhūrtas of these days within the intermediate space respectively with the formulas, "(Thou art) Citra; do thou ...; (thou art) Ketu; do thou..." etc.¹ At the end of the piling up of all he recites the *Sūdadohas* verse. On the line preceding the last one he piles up the bricks representing the nights of the bright half of the month respectively with the formulas : "(Thou art) Darśā, do thou ..., (thou art) Dr̥ṣṭā; do thou ..." etc.¹ He piles up the bricks representing the Muhūrtas of these nights within the intermediate space respectively with the fifteen formulas, "(Thou art) Dātā; do thou ..., (thou art) Pradātā; do thou ..." etc.¹ At the end of the piling up of all he recites the *sādadohas* verse. He piles up the bricks representing the days of the dark half of the month on the line preceding the former one respectively with the fifteen formulas, "(Thou art) Prastuta, do thou ...; (thou art) Viṣṭuta; do thou..." etc.² He piles up the bricks representing the Muhūrtas of these very days within the

3. TS IV.6.1.3

4. cf. ĀpŚS 11.11; KS XXXVIII.13

5. TS IV.2.4.4

6. TS IV.4.11.1

1. TBr III.10.1.1

2. TBr III.10.1.2

करोति । अथाभ्यन्तरायां लेखायामपरपक्षस्य क्षपेष्टका उपदधाति सुता
 तथा देवतयाङ्गिरस्वद्ध्रुवा सीद सुन्वती तथा देवतयाङ्गिरस्वद्ध्रुवा
 सीदेति पञ्चदश । तासामन्तरालेष्वेतासामेव क्षपाणां मुहूर्तेष्टका
 उपदधात्यभिशास्ता तथा देवतयाङ्गिरस्वद्ध्रुवा सीदानुमन्ता तथा
 देवतयाङ्गिरस्वद्ध्रुवा सीदेति पञ्चदश । सर्वासां पारे सूददोहसः करोति ।
 अथाभ्यन्तरायां लेखायां पूर्वपक्षेष्टका उपदधाति पवित्रं तथा
 देवतयाङ्गिरस्वद्ध्रुवा सीद पवयिष्यस्तथा देवतयाङ्गिरस्वद्ध्रुवा सीदेति
 द्वादश । सर्वासां पारे सूददोहसः करोति । अथाभ्यन्तरायां
 लेखायामपरपक्षेष्टका उपदधाति सहस्वास्तथा देवतयाङ्गिरस्वद्ध्रुवा
 सीद सहीयास्तथा देवतयाङ्गिरस्वद्ध्रुवा सीदेति द्वादश । सर्वासां पारे
 सूददोहसः करोति । अथाभ्यन्तरायां लेखायां मासेष्टका उपदधात्यरुणस्तथा
 देवतयाङ्गिरस्वद्ध्रुवा सीदारुणरजास्तथा देवतयाङ्गिरस्वद्ध्रुवा सीदेति
 त्रयोदश । सर्वासां पारे सूददोहसः करोति । अथात्रैके लेखान्तरालेषु
 सिकता निवपन्त्येजत्का जोवत्का इति । अथाभ्यन्तरायां लेखायां मुहूर्ता-
 नां मुहूर्तेष्टका उपदधातीदानीं तथा देवतयाङ्गिरस्वद्ध्रुवा सीद तदानीं तथा
 देवतयाङ्गिरस्वद्ध्रुवा सीदेति पञ्चदश । सर्वासां पारे सूददोहसः करो-
 ति । अथाभ्यन्तरायां लेखायां क्रत्विष्टकाश्चर्त्विष्टकाश्चोपदधात्यग्निष्टो-
 मस्तथा देवतयाङ्गिरस्वद्ध्रुवा सीदोक्थ्यस्तथा देवतयाङ्गिरस्वद्ध्रुवा सीदेति
 षट् । अग्निर्ऋतुस्तथा देवतयाङ्गिरस्वद्ध्रुवा सीद सूर्य ऋतुस्तथा
 देवतयाङ्गिरस्वद्ध्रुवा सीदेति तिस्रः । सर्वासां पारे सूददोहसः करोति ।
 अथ मध्ये नाभ्यां संवत्सरेष्टका उपदधाति प्रजापतिस्तथा देव-
 तयाङ्गिरस्वद्ध्रुवा सीद संवत्सरस्तथा देवतयाङ्गिरस्वद्ध्रुवा सीदेति
 चतस्रः । सर्वासां पारे सूददोहसः करोति ॥ ३ ॥

तदेताश्चतस्रः स्वयमातृण्णा याचति । ता दिक्षूपदधाति भूरग्निं च
 पृथिवीं चेति पुरस्ताद्ध्रुवो वायुं चान्तरिक्षं चेति दक्षिणतः स्वरादित्यं च

intermediate space respectively with the fifteen formulas," (Thou art) Savitā, do thou ...; (thou art) Prasavitā; do thou ..."² At the end of the piling up of all he recites the *sūdadohas* verse. On the line preceding the former one he piles up the bricks representing the nights of the dark half respectively with the fifteen formulas, "(Thou art) Sutā; do thou ...; (thou art) Sunvatī; do thou ..." etc.² He piles up the bricks representing the Muhūrtas of these nights within the intermediate space respectively with the fifteen formulas. "(Thou art) Abhiśāstā; do thou....; (thou art) Anumantā; do thou ..." etc.³ At the end of the piling up of all, he recites the *sūdadohas* verse.

He piles up the bricks representing the bright half of the month on the line preceding the former one respectively with the twelve formulas, "(Thou art) Pavitra; do thou ...; (thou art) Pavayīṣyan....; do thou...."³ At the end of the piling up of all he recites the *sūdadohas* verse. He piles up the bricks representing the dark half on the line preceding the former one respectively with the twelve formulas, "(Thou art) Sahasvān; do thou....; (thou art) Sahīyān; do thou..."³ At the end of the piling up of all he recites the *sūdadohas* verse. He piles up the bricks representing the months on the line preceding the former one respectively with the thirteen formulas, "(Thou art) Aruṇa, do thou....; (thou art) Aruṇarajas; do thou..."⁴ At the end of the piling up of all, he recites the *sūdadohas* verse. At this stage some teachers pour down sand within the intermediate space of the line (respectively with the eight formulas) "ejatkas jovatkas..."⁴ He piles up the Muhūrta bricks of the Muhūrtas on the line preceding the former one respectively with the fifteen formulas, "(Thou art) Idānīm, do thou ...; (thou art) Tadānīm, do thou..."⁴ At the end of the piling up of all he recites the *sūdadohas* verse. He piles up the bricks representing the (six) Soma-sacrifices and the (three) seasons. (Those representing the Soma-sacrifices with the six formulas) "(Thou art) the Agniṣṭoma, do thou....; (thou art) Ukthya, do thou..."⁴ (Those representing the seasons with the three formulas) "(Thou art) Agni season, do thou....; (thou art) Sūrya season, do thou ..." ⁴ At the end of the piling up of all he recites the *sūdadohas* verse. He piles up the bricks representing the year on the navel respectively with the four formulas. "(Thou art) Prajāpati, do thou....; (thou art) Saṁvatsara, do thou..."⁴ At the end of the piling up of all he recites the *sūdadohas* verse.

XIX.4

(The Adhvaryu) asks for four naturally perforated stones. He piles them up towards the (four) quarters-towards the east with the formula, "May Prajāpati place

3. TBr III. 10.1.3

4. TBr III.10.1.4; cf. ĀpŚS 12.12

दिवं चेति पश्चाद्भूर्भुवः स्वश्चन्द्रमसं च दिशश्चेत्युत्तरतः । सर्वासां पारे
 सूददोहसः करोति । अथ लोकंपृणा उपदधाति लोकंपृण छिद्रं पृणाथो
 सीद शिवा त्वम् । इन्द्राग्नी त्वा बृहस्पतिरस्मिन्योनावसीषदन्निति ।
 तयादेवतं करोति तया देवतयाङ्गिरस्वद्भुवा सीदेत्यथ सूददोहसं करोति
 ता अस्य सूददोहसः सोमः श्रीणन्ति पृश्नयः । जन्मन्देवानां विशस्त्रिष्वा
 रोचने दिव इति । प्राच्यात्र लोकंपृणया प्रसौत्यग्निं प्राचीभिः संप्रच्छादयन्ति ।
 संप्रच्छन्नं पलाशशाखया परिकर्षति लोकं पृण छिद्रं पृणेति । अथानभिमृष्टं
 चितिकृप्त्या भवति । अथाग्निमभिमृशति यत्ते ऽचितं यदु चितं ते अग्रे इति
 द्वाभ्यामत्र चितिकृप्त्याभिमृशति चित्तिमचित्तिं चिनवद्वि विद्वानिति । अग्रे
 देवाः इहावहेत्याग्रेय्या गायत्र्यैतां चितिमभिमृश्य द्वे अवद्रवणे जपति
 वाङ्म आसन्प्राणदा इति । अथ कृष्णमश्वमभिमृश्य तनुपुरीषमुपदधाति
 पृष्ठो दिवीति । तयादेवतं कृत्वा सूददोहसं करोति । अथ पात्र्यामप आनीय
 हिरण्यशल्कान्संप्रकीर्य द्वाभ्यांद्वाभ्याः शताभ्यां प्रोक्षति सहस्रस्य प्रमा
 असीति पुरस्तात्सहस्रस्य प्रतिमा असीति दक्षिणतः सहस्रस्य विमा
 असीति पश्चात्सहस्रस्योन्मा असीत्युत्तरतः । अथ मध्यं द्वाभ्याः शताभ्यां
 प्रोक्षति साहस्रो ऽसि सहस्राय त्वेति । अथोत्तरार्धे तिष्ठन्निष्टका धेनूः कुरुत
 इमा मे अग्र इष्टका धेनवः सन्त्वित्यान्तादनुवाकस्य । अत्रैके

thee, and Bhūḥ, Agni, Pṛthivī, myself, the three worlds and Saṁvatsara. Do thou be seated firm along with the divinity in the manner of the Aṅgiras." Towards the south with the formula, "May Prajāpati place thee, and Bhuvah, Vāyu, Antarikṣa, myself, the three worlds and Saṁvatsara" Towards the west with the formula, "May Prajāpati place thee, and Svaḥ, Āditya, Dyū, myself, the three worlds and Saṁvatsara...." Towards the north with the formula, "May Prajāpati place thee, Bhūr bhuvah svaḥ, Candramas, Diśes, myself, the three worlds and Saṁvatsara"⁵ At the end of the piling up of all, he recites the *sūdadohas* verse.

He then piles up the Lokampṛṇā bricks (each) with the verse, "Do thou fill the region, fill the vacuum; auspicious, do thou be seated. Indra-Agni and Bṛhaspati have seated thee on this seat."⁶ He recites the *tayādevata* formula, "Do thou be seated firm along with the divinity in the manner of Aṅgiras." He recites the *sūdadohas* verse, "In regard to the emergence of this sacrifice those (bricks) resembling the spotted cows yielding milk, the progeny of gods mix up Soma in three shining vaults of heaven."⁶ He instructs (the assistants) to pile the Lokampṛṇās in a line towards the east. The Agni is covered with the bricks ending towards the east. He drags about the Agni thus covered with a Palāśa-twigg with the verse, "Do thou fill in the Agni; do thou fill in the vacuum" While the Agni is not yet touched with the Citikṛpti verse,⁷ he touches it with the two verses, "O Agni, whatever portion of thine is not piled up, whatever is piled up, what is less and what is in excess, may the Ādityas and Aṅgirasas pile it up. May Viśve Devas fill in thy Citi. O Agni, thou art piled up, thou art fully piled up. O Agni, thou art this much, thou art even more."⁸ He touches the Citi with the Citikṛpti verse, "May Agni discern wisdom and folly ..."⁹ He touches the Citi with the Gāyatrī verse, "O Agni, being born, do thou bring the gods here for the sacrificer. Thou art the invoker of gods and worthy of sacrifice by us."¹⁰ He murmurs the two formulas for climbing down, "May the speech be in my mouth Do thou be granting Prāṇa ..."⁷ Having touched a black horse, he spreads fine earth with the verse. "Agni has touched the earth ..."¹¹ He recites the *tayādevata* formula and the *sūdadohas* verse. Having poured water into a pan and having scattered particles of gold into it, he sprinkles with two hundred (particles) each towards the east with the formula, "Thou art the measure of a

5. TBr III.10.2.1

6. TS IV.2.4.4

7. cf. BaudhŚS X.46

8. TBr III.11.6.1

9. TS V.5.4.4; BaudhŚS X.46

10. TBr III.11.6.2

11. TS 4.12.5; BaudhŚS X.21

ऽर्कपर्णेनाजक्षीरेण चरमायामिष्टकायां जुह्वति । स यद्यहैनं करिष्यन्भवत्य-
 थैतस्यार्कपर्णस्य पुटमन्तरवस्त्राविणं कृत्वोदङ्तिष्ठन्मुखदग्ध्रे धारयन्नाहा-
 हरानयेति । स यत्र धारेष्टकां प्राप्नोति तत्प्रतिपद्यते त्वमग्ने रुद्र
 इत्यान्तादनुवाकस्य । अत्रैतदर्कपर्णं यं द्वेष्टि तस्य संचरे पशूनां न्यस्यति ।
 यद्यु वै न द्वेष्ट्याखवटे न्यस्यति । अथैनमुपतिष्ठते त्वमेव त्वां वेत्थ यो
 ऽसि सो ऽसीत्येतेनानुवाकेन । अथ संहारविहाराभ्यामुपतिष्ठते संवत्सरो
 ऽसि परिवत्सरो ऽसीत्येतेनानुवाकेन । अथाह होतरग्रेरुक्थेनाग्रिमनुशंसेति ।
 यदि होता न कामयते यजमान एव जघनेनाग्रिं तृणानि सस्तीर्य
 तेषूपविश्याग्रेरुक्थेनाग्रिमनुशंसति । भूर्भुवः स्वरित्येताभ्यामृग्भ्यां

thousand"¹² towards the south with the formula, "Thou art the image of a thousand,"¹² towards the west with the formula, "Thou art the size of a thousand,"¹² and towards the north with the formula, "Thou art the replica of a thousand."²² He sprinkles the central part with the formula, "Thou belongest to a thousand; for a thousand thee."¹² Standing on the northern half of the altar he assigns the bricks to milch-cows with the formula, "May these bricks of mine, O Agni, be milch-cows,"¹³ till the end of the Anuvāka. At this stage some teachers offer goat's milk with a leaf of *Calotropis gigantea* over the extreme brick. If he is going to do this, he makes the hollow of a leaf of *Calotropis gigantea* inside, stand towards the north, holds it at the height of his mouth and says, "Do thou fetch and pour." When the stream reaches the brick, he starts reciting the verses, "Thou O Agni, art Rudra ..." till the end of the Anuvāka.¹⁴ He throws that leaf on the route of the cattle of one whom he hates. If he does not hate anybody, he throws it into the hole of a rat.

He prays (to the Agni) with the Anuvāka,¹⁵ "O Agni, thou knowest thyself as to who thou art; thou hast piled up thyself; thou art piled up, thou art piled up together, thou art this much and even more; may the Ādityas and the Āngirases pile that part of thine which is less and which is redundant. May the Viśve Devas fill in thy Citi; thou art piled up, thou art piled up together; thou art this much and even more; may my life O Agni, not be cut off through less piling or excessive piling. That splendour which comes up in the most lustrous of all lustres. It is the inviolable vigour which is born of penance. That is thy splendour O brick; do thou be hot with it for me; do thou burn with it for me; do thou shine for me as long as there are gods, as long as the sun shines; as long as the prayer exists." The sacrificer then prays with the Anuvāka¹⁶ comprising the Saṁhāra and Vihāra formulas, (the Saṁhāra-) "Thou art Saṁvatsara, Parivatsara, Idāvatsara, Iduvatsara, and Vatsara. Spring is thy head, summer the southern wing, rainy season the tail; autumn the northern wing; cold season the central part; the bright halves the Citis, the dark halves the earth, days and nights the bricks; thou art the bull in the heaven; do thou bring us greatness from that quarter in which thou art exalted. Be wind and blow over all quarters. Be separately spread over all quarters. Be totally blowing over all quarters. Fill in the Citi with cognisance. Fill in the Citi piled up by us even through ignorance. Thou art wise, with the ocean for thy birth-place, bright drop, diligent, like an eagle, possessing order, golden-winged bird, quick, great, and seated firm in a sacrifice; Obeisance to thee, do not injure me." (The Vihāra-) "Do thou come,

12. TS IV.4.11.3

13. TS IV.4.11.4; cf. BaudhŚS X. 47

14. TS I.3.14

15. TBr III.10.3

16. TBr III.10.4

त्रिस्त्रिरेकैकामन्वाह प्रणवेनाभिसंधानमेवमन्यत्राप्यृगुपसंधाने प्रण-
वेनैवाभिसंधानम् । अत्र ये ब्राह्मणा बहुविदस्तेभ्यो यद्वक्षिणा न नयेदुरिष्टं
स्यात् । अग्रिमस्य वृज्जीरन् । तेभ्यो यथाश्रद्धं दद्यात् । स्विष्टमेवैतत्क्रियते
नास्याग्रिं वृज्जत इति ब्राह्मणम् ॥ ४ ॥ द्वितीयः ॥

अथाभ्याधानप्रभृति पाशुबन्धिकं कर्म तायते । सिद्धमाग्निप्रणयना-
त्कृत्वाग्निं प्रणीयोपसमाधायाध्वराहुतिभिरभिहूय नानाचतुर्गृहीतैरेता
आहुतीर्जुहोति त्वमग्रे रुद्र इति शतरुद्रीयस्य रूपमग्राविष्णू इति वसोर्धाराया
अन्नपत इत्यन्नहोमः सप्त ते अग्रे समिधः सप्त जिह्वा इति विश्वप्रीरिति ।
अथ स्रुवेणोपघातमेकविंशतिमाहुतीर्जुहोत्यसवे स्वाहा वसवे स्वाहेति ।
हुत्वाहुत्वैव सः स्रावान्यजमानस्याञ्जलावावपति । तैर्यजमानो मुखं विमृष्टे
राज्ञी विराज्ञीत्येतेनानुवाकेन । उत्तरपरिग्राहप्रभृति पाशुबन्धिकं कर्म

do thou grant, do thou remove, do thou join, do thou favour, grant me the heaven, grant me the midregion, grant me the earth, grant me the midregion, grant me the heaven; do thou spread (light) by day, compress by night, spread by night, compress by day; spread at will, compress at will."

Then he says, "O Hotr, do you praise Agni with the Uktha for Agni." If the Hotr is not inclined, the sacrificer himself spreads Darbha-blades to the rear of the Agni, sits upon them and recites the Uktha for Agni, that is, with the two Rks, "Bhūh, Bhuvah, Svaḥ, vigour and might, Brahman and Kṣatra, glory and greatness, truth, penance and designation, form and immortality, eye and ear, mind and life, all glory and power, equality, heat, brilliance and splendour (- these belong to thee, O Agni).—Wise or purifying, Vaiśvānara or lightning; granting welfare, the heaven, strength, and prosperity to the progeny and to the sacrificer, do thou turn towards us."¹⁷ He recites each one thrice, joining the three recitations with the Praṇava. Similarly, wherever there is the joining of recitation of a Ṛk, one should join them with the Praṇava. If one does not give away Dakṣiṇās to the learned brāhmaṇas, that would be a bad offering. Those brāhmaṇas would deprive him of the Agni. Therefore one should give away Dakṣiṇās according to his will. Thereby it would be a good offering. They do not deprive him of Agni. So says the Brāhmaṇa.

XIX. 5

The procedure pertaining to the animal-sacrifice is now followed beginning with the adding of faggot to the fire.¹ The Adhvaryu goes through the rite up to the carrying forth of fire in the prescribed manner, carries forth fire, adds fuel, offers Adhvarāhutis and offers the following offerings taking four spoonfuls each time. The offering with the verse, "O Agni, thou art Rudra ..." ²—this is the form of the Śatarudriya; "O Agni-Viṣṇu, enjoying together ..." ³—this is the form of Vasordhārā, the Anna-offering with the formula, "O lord of food, do thou give us food;" ⁴ the Viśvapri-offering with the verse, "Seven are thy fire-sticks, O Agni, seven tongues..." ⁵ He makes twentyone offerings by means of the spoon dipped each time respectively with the formulas, "To Asu svāhā, to Vibhū svāhā; to Vivasvat svāhā, to Abhibhū svāhā; to Adhipati svāhā; to Divām Pati svāhā; to Am̐haspatya svāhā; to Cākṣuṣmatya

17. TBr III.10.5. As a matter of fact, these are not Rks, but prose formulas.

1. cf. BaudhŚS X. 51

2. TS I.3.14.1

3. TS IV.7.1; BaudhŚS X. 54

4. TS IV.2.3.1

5. TS IV.6.5.5

तायते । सिद्धमा मनोतायाः कृत्वा मनोतामनुद्गत्य पशोरवदानानि
संमृश्यौदुम्बरे पात्रे यूष्णो मृत्युग्रहं गृह्णाति विपश्चिते पवमानाय
गायतेत्यनुद्गत्योपयामगृहीतो ऽसि मृत्यवे त्वा जुष्टं गृह्णामीति । दर्भैः
परिमृज्योत्तरवेद्यां सःसादयत्येष ते योनिर्मृत्यवे त्वेति । अथ पशुना
चरति । अथ वनस्पतिना चरति । अथ पुरस्तात्स्विष्टकृतो ऽथैतं ग्रहं
होष्यन्नप उपस्पृशति विद्युदसि विद्य मे पाप्मानमिति । अथ जुहोत्यप
मृत्युप क्षुधमपेतः शपथं जहि । अधा नो अग्र आवह रायस्पोषं
सहस्रिणम् ॥ ये ते सहस्रमयुतं पाशा मृत्यो मर्त्याय हन्तवे । तान्यज्ञस्य
मायया सर्वानवयजामहे स्वाहेति । अथ हुत्वोपस्पृशेद्वृष्टिरसि वृश्च मे
पाप्मानमिति । अथ स्विष्टकृता चरति । उपहूयमानायामिडायामुप गृह्णन्ति
ग्रहमुपहूतं ग्रहं यजमानो भक्षयति भक्षो ऽस्यमृतभक्षस्तस्य ते
मृत्युपीतस्यामृतवतः स्वगाकृतस्य मधुमत उपहूतस्योपहूतो भक्षया-
मीति । भक्षयित्वात्मानं प्रत्यभिमृशते मन्द्राभिभूतिः केतुर्यज्ञानामित्यान्तादनु-

svāhā; to Jyotiṣmatya svāhā; to Rājan svāhā; to Virājan svāhā; to Samrāj svāhā; to Svarājan svāhā; to Śūṣa svāhā; to Sūrya svāhā; to Candramas svāhā; —to Jyotis svāhā; to Saṁsarpa svāhā; to Kalyāṇa svāhā; to Arjuna svāhā.”⁶ Having made each offering, he puts the drop into the folded palms of the sacrificer. The sacrificer besmears his face with them with the Anuvāka, “Rājñī, Virājñī, Samrājñī, Svarājñī, Arcis, Śocis, Tapas, Haras, Bhā, Agni, Indra, Bṛhaspati, Viśve Devas, guardians of the world—may all these grant me glory.”⁷

The procedure of the animal-sacrifice beginning with the second tracing of the altar is then gone through. Having gone through the rite up to the Manotā, having gone along the Manotā hymn, having touched together the portions of the cooked organs of the animal, he takes up the draught of broth for Mṛtyu in a pot of *Ficus glomerata*, first having gone along the verse, “Do you praise the wise (draught) passing through. It glides over the food like a big stream. It crawls like a serpent leaving out its worn out skin. The tawny bull passes like a sporting horse,”⁸ with the formula, “Thou art taken with a support; I take thee dear to Mṛtyu.”⁸ Having wiped around with Darbha-blades, he places it on the Uttaravedi with the formula, “This is thy birth-place, for Mṛtyu thee.”⁸ He goes through the procedure of the offering of the cooked organs of the animal. He makes an offering to Vanaspati. When he is going to offer the draught prior to the Sviṣṭakṛt-offering, he should touch water with the formula, “Thou art remover; do thou remove my evil.”⁹ He makes an offering with the mantras, “O Agni, do thou destroy death, do thou destroy hunger, do thou destroy the curse from here. And do thou, O Agni, bring us thousandfold prosperity of wealth. —O Mṛtyu, we remove through offering through the power of sacrifice thy thousand and ten thousand bonds intended for the death of man, svāhā.”¹⁰ Having offered, he should touch (water) with the formula, “Thou art smiter; do thou smite my evil.”⁹ He then makes the Sviṣṭakṛt offering. While the Iḍā is being invoked, the draught is taken. The sacrificer consumes the draught for which consent has been obtained, with the formula, “Thou art the food, food for immortality. I who have obtained consent, consume thee who art consumed by Mṛtyu, possessing ambrosia, well obtained, sweet and for whom consent has been obtained.”¹¹ Having consumed, he touches himself with the remaining part of the Anuvāka,¹² beginning with “(The speech) is sweet, assaulting, sign of comprehension”

6. TBr III.10.7

7. TBr III.10.6

8. TBr III.10.8.1

9. TBr III.10.9.2

10. TBr III.10.8.1

11. TBr III.10.8.2

12. TBr III.10.8

वाकस्य । अनूयाजप्रभृति पाशुबन्धिकं कर्म तायते । सिद्धमा दक्षिणानां कालात् । दक्षिणानां काले धेनुमृषभमनड्वाहं दत्त्वैकविंशतिर्दक्षिणा ददाति शतं ददाति सहस्रं ददात्यन्विष्टकं दक्षिणा ददाति । यदि न विन्देत मन्थानेतावतो दद्यादोदनान्वा । पष्ठौहीं त्वन्तर्वतीं दद्याद्विरण्यं ददाति वासो ददाति । तेनायुः प्रतिरत इति ब्राह्मणम् । तं चेत्सौम्ये ऽध्वरे चिन्वीत प्रथमायामुपसदि क्षेत्रकरणं मध्यमोत्तमे उपसदावन्तरेणोपधानं काले ऽग्निप्रणयनं दक्षिणानां काले दक्षिणाः सवनीयस्य यूष्णो मृत्युग्रहः । तं चेदहीने सत्रे वा चिन्वीत प्रथमे ऽहनि दक्षिणाः प्रथमे ऽहनि यूष्णो मृत्युग्रहः । न सत्रे दक्षिणा नीयन्ते । नाचिकेत एव मृत्युग्रहः स्यादित्येतद-परम् । अग्निं चित्वा सौत्रामण्या यजेत मैत्रावरुण्यामिक्षया वेति । तस्यै सायमग्निहोत्रे हुते सायंदोहः प्रातरग्निहोत्रे हुते प्रातर्दोहः । पशुपुरोडाशेन सह श्रपणम् । असमुदिते चर्या । संतिष्ठते सावित्रः ॥ ५ ॥ तृतीयः ॥

अथ नाचिकेतस्य । प्रसिद्धं क्षेत्रकरणं यथा सावित्रस्य । एतावदेव नाना । नात्र लेखा भवन्ति । अथ याजुषीरुपदधाति लोको ऽसि स्वर्गो ऽसीत्यञ्जलिनैकविंशतिं यथा निपतन्ति तास्तत्रतत्रोपदधाति ।

The procedure relating to the animal-sacrifice beginning with the Anuyājas is gone through. The procedure up to the giving away of Dakṣiṇās is as prescribed. At the time of giving Dakṣiṇās the sacrificer gives away a milch-cow, a bull and twentyone cows; or a hundred; or a thousand; he gives as many as the bricks. If he is unable to obtain (that much number of cows), he gives as many pots of flour of parched barley mixed with honey, or pots of cooked rice. He should give a pregnant heifer, he gives gold, he gives a piece of cloth; thereby his life is prolonged. So says the Brāhmaṇa.

If one piles up (the Sāvitra Citi) in a Soma-sacrifice, preparation of the ground takes place on the first Upasad day. Bricks are piled up inbetween the middle and the last Upasads. Fire is carried forth at the proper time. Dakṣiṇās are given away at the prescribed time. At the Savanīya animal-sacrifice the draught of broth is offered to Mṛtyu. If one piles up (the Sāvitra Citi) in an Ahīna sacrifice or a Sattrā, the Dakṣiṇās are given away on the first day, the draught of broth for Mṛtyu is offered on the first day. Dakṣiṇās are not given away in a Sattrā. The draught for Mṛtyu is offered only in the Nāciketa Citi. This is another view. After having piled up Agni, one should perform a Sautrāmaṇī sacrifice or one should offer Āmikṣā to Mitra-Varuṇa. (In the event of the Āmikṣā) evening milking should take place after the evening Agnihotra-offering, and morning milking should take place after the morning Agnihotra-offering. (The morning milk) should be heated while baking the Paśupuroḍāśa. (The Āmikṣā) should be offered before the conversation (between the Adhvaryu and the Āgnīdhra at the Śaṁyuvāka). The Sāvitra Cayana comes to a close.

XIX.6

NĀCIKETA

Now (the rite) of the Nāciketa Citi. The preparation of the area is as prescribed for the Sāvitra. This much is different: Here there are no lines. He piles up by means of the folded palms twentyone bricks with formulas at those very places where they fall. (The formulas are):

- (i) "O Agni (in the form of the bricks) thou art the world, thou art the heaven, thou art endless, thou art boundless, thou art uninjured, thou art inviolable, foundation of penance, this (world is) within thee, all venerable, all creation, all resulting from creation, feeder of all, creator of all, I pile thee up fulfiller of desires, non-injured. May Prajāpati place thee. Do thou (favoured) by the divinity be seated firm in the manner of Āṅgiras.
- (ii) Thou art the penance resorted in the earth-fire, foundation of splendour...
- (iii) Thou art splendour, resorted in penance, foundation of the ocean ...

तदेतदन्यत्रापि प्रकीर्णानामुपधानस्य निदानम् । यदि पाङ्क्तः पञ्च पुरस्तात्पञ्च दक्षिणतः पञ्च पश्चात्पञ्चोत्तरत एकां मध्ये । अथ यदि त्रिवृत्सप्त पुरस्तात्तिस्रो दक्षिणतः सप्त पश्चात्तिस्र उत्तरत एकां मध्ये । अथ यदूर्ध्वाः पश्चात्कोट्याः प्रभृत्यूर्ध्वा आ स्वयमातृण्णावकाशादथ यदि प्राचीः स्वयमातृण्णावकाशात्प्रभृति प्राचीः स्वयमातृण्णाभ्यः प्रभृति सिद्धमत ऊर्ध्वः स यदीच्छेतेजस्वी यशस्वी ब्रह्मवर्चसी स्यामिति प्राडा होतुर्धिष्ण्यादुत्सर्पेदित्याहवनीयसकाशात् । येयं प्रागाद्यशस्वती सा मा प्रोर्णेतु तेजसा यशसा ब्रह्मवर्चसेनेति । तेजस्व्येव यशस्वी ब्रह्मवर्चसी भवतीति । अथ यदीच्छेद्भूयिष्ठं मे श्रद्धीरन्भूयिष्ठा दक्षिणा नयेयुरिति

- (iv) Thou art the ocean resorted in the splendour, foundation of waters ...
- (v) Yo are waters resorted in the ocean, foundation of the earth ...
- (vi) Thou art earth resorted in waters, foundation of fire ...
- (vii) Thou art fire resorted in the earth, foundation of the midregion ...
- (viii) Thou art the midregion resorted in the fire, foundation of wind ...
- (ix) Thou art wind resorted in the midregion, foundation of the sky ...
- (x) Thou art the sky resorted in the wind, foundation of the sun ...
- (xi) Thou art the sun resorted in the sky, foundation of the moon ...
- (xii) Thou art the moon resorted in the sun, foundation of the stars ...
- (xiii) You are stars resorted in the moon, foundation of the year ...
- (xiv) Thou art the year resorted in the stars, foundation of seasons ...
- (xv) You are seasons resorted in the year, foundation of months ...
- (xvi) You are months resorted in the seasons, foundation of fortnights ...
- (xvii) You are fortnights resorted in the months, foundation of days and nights ...
- (xviii) You are day and night resorted in the fortnights, foundations of the past and present ...
- (xix) You are the full-moon, the eighth day and the new-moon, you are givers of food, yielding food ...
- (xx) Thou art the great Rāj, thou art the grace, the guardian of Indra, the guardian of law, born after all creation ...
- (xxi) Thou art vigour, thou art might, thou art strength, thou art lustre, the immortal dwelling place of gods, the immortal one born of penance ..."¹

This practice is applicable even in other cases involving the piling up of miscellaneous (bricks). If the Cayana is Pāṅkta, one should pile five towards the east, five towards the south, five towards the west, five towards the north and one in the middle. If thrice seven, seven towards the east, three towards the south, seven towards the west, three towards the north, and one in the middle. If (the bricks are to be piled up) elevated, they should be elevated from the rear line upto the space for the naturally perforated stones. If turning eastwards, they should be eastward from the space for the naturally perforated stones. The piling from the naturally perforated stones takes place as prescribed. "If the sacrificer desires that he may become resplendent, glorious and pre-eminent in sacred knowledge, he should leap eastwards from the Hotṛ's mound upto the Āhavanīya with the formula, "The glorious divinity which proceeded eastwards, may it provide me with splendour, glory and pre-eminence in sacred knowledge." He becomes resplendent, glorious and pre-eminent in sacred knowledge. If he further desires that all should have full faith in him and the priests should carry Dakṣiṇās in large quantity, he should offer

दक्षिणासु नीयमानासु प्राच्येहि प्राच्येहीति प्राची जुषाणा वेत्वाज्यस्य
स्वाहेति सुवेणोपहत्याहवनीये जुहुयात् । भूयिष्ठमेवास्मै श्रद्धधते भूयिष्ठा
दक्षिणा नयन्तीति ब्राह्मणम् । संतिष्ठते नाचिकेतः ॥ ६ ॥ चतुर्थः ॥

अथ ब्रह्मचितः । प्रसिद्धं क्षेत्रकरणं यथा सावित्रस्यैतावदेव नाना ।
नात्र लेखा भवन्त्यथ पुरस्तादुदीचीर्दशहोत्रेष्टका उपदधाति चित्तिः
सुक्तया देवतयाङ्गिरस्वद्ध्रुवा सीद चित्तमाज्यं तथा देवतयाङ्गिरस्वद्ध्रुवा
सीदेति दश । अथ हृदयेष्टकामुपदधाति सुवर्णं घर्मं परिवेद वेनमित्यनुदुत्य
देवैः स मानसीन आत्मा जनानामित्यातः । अथ यजुरिष्टके उप-
दधात्यग्रिर्यजुर्भिस्तया देवतयाङ्गिरस्वद्ध्रुवा सीद सविता स्तोमैस्तया
देवतयाङ्गिरस्वद्ध्रुवा सीदेति । अथ पत्नीष्टके उपदधाति सेनेन्द्रस्य तथा
देवतयाङ्गिरस्वद्ध्रुवा सीद धेना बृहस्पतेस्तया देवतयाङ्गिरस्वद्ध्रुवा
सीदेति । सर्वासां पारे सूददोहसः करोति । अथ दक्षिणतः प्राचीश्चतुर्होत्रेष्टका
उपदधाति पृथिवी होता तथा देवतयाङ्गिरस्वद्ध्रुवा सीद द्यौरध्वर्युस्तया
देवतयाङ्गिरस्वद्ध्रुवा सीदेति चतस्रः । अथ हृदयेष्टकामुपदधाति

a spoonful on the Āhavanīya with the formula, "Do thou go eastwards, do thou go eastwards; may (the divinity) going eastwards and gladdened, partake of the clarified butter, svāhā." "They have full faith in him; the priests carry away Dakṣiṇā in large quantity." So says the Brāhmaṇa.² The Nāciketa Cayana comes to an end.

XIX.7

BRAHMACIT

Now the rite of the Brahmācit. The preparation of the ara is as prescribed for the Sāvitra Cayana. This much is different: There are no lines herein. He piles up ten bricks in the east ending towards the north with the Daśahotṛ formulas, "Comprehension is the spoon, governed by that divinity, do thou be seated firm in the manner of Aṅgiras; comprehension is clarified butter; governed by that divinity, do thou be seated firm in the manner of the Aṅgiras," etc. He piles up the Hṛdaya brick with the formula, "I have cognised the soul of Indra, having golden splendour, bright, beautiful, expressed in ten ways. The Brahman obtained the divinity exposed in the Daśahotṛ formulas moving mentally in the ocean (of the world). Entered within, controller of men, being singular, he moves in numerous forms, in whom a hundred bright things are united, for whom all divine songs become united, in whom all offerers become united, he is the soul of all men and is to be obtained through balanced mind. Entered within, controller of all men, residing in all, in whom all progeny becomes united, in whom together with the gods the Caturhotṛ formulas become accomplished, he the soul of men is to be obtained through balanced mind."¹

He piles up two Yajus-bricks respectively with the formulas, "Agni with the Yajus; governed by that divinity, do thou be seated firm in the manner of Aṅgiras. Savitr with Stomas; governed by that divinity do thou be seated firm in the manner of Aṅgiras."² He piles up two Patnī-bricks respectively with the formulas, "The army of Indra; governed by that divinity do thou be seated firm. Speech of Bṛhaspati, governed by that divinity, do thou be seated firm in the manner of Aṅgiras." At the end of the piling up of all, he recites the *śdadohas* verse.

Towards the south he piles up four Caturhotṛ-bricks ending towards the east with the formulas, "Pṛthivī is the Hotṛ; governed by that divinity, do thou be seated firm in the manner of Aṅgiras. Dyaus is the Adhvaryu, governed by that divinity do thou become firm in the manner of Aṅgiras." He piles up the Hṛdaya-brick with the formulas, "The Brahman obtained through penance, Indra Agni the formation of

2. TBr III.11.9.8

1. TĀ III.11.1

2. TĀ III.8.1

ब्रह्मेन्द्रमग्रिमित्यनुद्गत्य यज्ञमेतं चतुर्होतृणामात्मानं कवयो निचिक्वु-
रित्यातः। अथ यजुरिष्टके उपदधातीन्द्र उक्थामदैस्तया देवतयाङ्गिरस्वद्ध्रुवा
सीद मित्रावरुणावाशिषा तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । अथ
पत्नीष्टके उपदधाति पथ्या पूष्णस्तया देवतयाङ्गिरस्वद्ध्रुवा सीद
वाग्वायोस्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । सर्वासां पारे सूददोहसः
करोति । अथ पश्चादुदीचीः पञ्चहोत्रेष्टका उपदधात्यग्रिहोता तया
देवतयाङ्गिरस्वद्ध्रुवा सीदाश्विनाध्वर्यू तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति
चतस्रः । अपि वाश्विनाध्वर्यू इत्येतेनैव मन्त्रेण द्वे इष्टके समानतया देवते
उपदधाति । तया देवतयाङ्गिरस्वद्ध्रुवे सीदतमिति मन्त्रः संनमयति ।
अथ हृदयेष्टकामुपदधाति शतं नियुतः परिवेदेत्यनुद्गत्य प्राणमुल्बं तेन
क्वृप्तो ऽमृतेनाहमस्मीत्यातः । अथ यजुरिष्टके उपदधात्यङ्गिरसो धिष्णि-
यैरग्रिभिस्तया देवतयाङ्गिरस्वद्ध्रुवा सीद मरुतः सदोहविधानाभ्यां तया
देवतयाङ्गिरस्वद्ध्रुवा सीदेति । अथ पत्नीष्टके उपदधाति दीक्षा सोमस्य ।
तया देवतयाङ्गिरस्वद्ध्रुवा सीद पृथिव्यग्रेस्तया देवतयाङ्गिरस्वद्ध्रुवा
सीदेति । सर्वासां पारे सूददोहसः करोति । अथोत्तरतः प्राचीः षड्द्वोत्रेष्टका
उपदधाति वाग्घोता तया देवतयाङ्गिरस्वद्ध्रुवा सीद दीक्षा पत्नी तया
देवतयाङ्गिरस्वद्ध्रुवा सीदेति षट् । अथ हृदयेष्टकामुपदधाति सुवर्णं
कोशः रजसा परीवृतमित्यनुद्गत्येन्द्रस्यात्मानः शतधा चरन्तमित्यातः ।
अथ यजुरिष्टके उपदधात्यापः प्रोक्षणीभिस्तया देवतयाङ्गिरस्वद्ध्रुवा
सीदौषधयो बर्हिषा तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । अथ पत्नीष्टके

the world, Savitr the sou of the sky, Brhaspati, the Caturhotṛ formula the essence of speech encompassing all the quarters.—The wise defined the supreme being residing within, the active, Tvaṣṭṛ fashioning the different forms, proficient, the vital breath promulgated by the immortal being, bearing the concrete form of sacrifice and the essence of the Caturhotṛ formula.—The wise defined the supreme being, residing within, the active, related to the gods, residing in the internal organs, accomplished by the eternal, bearing the concrete form of sacrifice, and the essence of the Caturhotṛ formula.”⁴ He places two Yajus-bricks respectively with the formulas, “Indra with the praise, governed by that divinity, do thou be seated firm in the manner of Aṅgiras. Mitra-Varuṇa with the benediction, governed by that divinity, do thou be seated firm in the manner of Aṅgiras.”² He piles up two Patnī-bricks respectively with the formulas, “Pāthyā (is the wife) of Pūṣan; governed by that divinity, do thou be seated firm in the manner of Aṅgiras; Vāg of Vāyu; governed by that divinity, do thou be seated firm in the manner of Aṅgiras.”³ At the end of piling up of all he recites the *sudadohas* veres.

To the west he piles up four Pañcahotṛ bricks ending towards the north respectively with the formulas, “Agni is the Hotṛ; governed by that divinity do thou be seated firm in the manner of Aṅgiras; Āśvins are the two Adhvaryus; governed by that divinity do thou be seated firm in the manner of Aṅgiras,” etc.⁵ Or he piles up two bricks with the single formula, “Āśvins are the two Adhvaryus ...” with a common *tayādevatayā’ṅgirasvad dhruve sīdatam*. He piles up the Hṛdaya-brick with the mantra, “The supreme being chosen by all is aware of a hundred mares. He encompasses all this. He is the soul of Indra, the Pañcahotṛ formula with inner meaning. (He grants) immortality to gods and long life to the progeny. The wise defined Indra the ruler, the Savitr, the soul of Vāyu. The wise deem him as the highest ray shining among the rays in the realm of the holy order. He maintains the universe in the egg. Being undivided, he gazes at the worlds. His egg is said to be mighty, and the vital breath to be the vulva. I am fashioned out by that immortal being.”⁶ He piles up two Yajus-bricks respectively with the formulas, “Aṅgiras together with the Dhaṣṇiya fires; governed by that divinity, do thou be seated firm in the manner of Aṅgiras. Maruts together with the Sadaṣ and the Havirdhāna; governed by that divinity, do thou be seated firm in the manner of Aṅgiras.”² He piles up the two Patnī-bricks respectively with the two formulas, “Dikṣā is the wife of Soma; governed by that divinity do thou

3. TĀ III.9.1
4. TĀ III.11.2.3
5. TĀ III.3.3
6. TĀ III.11.4

उपदधाति वसूनां गायत्री तथा देवतयाङ्गिरस्वद्ध्रुवा सीद रुद्राणां
 त्रिष्टुक्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । सर्वासां पारे सूददोहसः करो-
 ति । अथोपरिष्ठात्प्राचीः सप्तहोत्रेष्टका उपदधाति महाहविर्होता तथा
 देवतयाङ्गिरस्वद्ध्रुवा सीद सत्यहविरध्वर्युस्तया देवतयाङ्गिरस्वद्ध्रुवा
 सीदेति षट् । अपि वानाधृष्यश्चाप्रतिधृष्यश्च यज्ञस्याभिगरावित्येतेन
 मन्त्रेण द्वे इष्टके समानतयादेवते उपदधाति । तथा देवतयाङ्गिरस्वद्ध्रुवे
 सीदतमिति मन्त्रं संनमयति । अथ हृदयेष्टकामुपदधातीन्द्रो राजा जगतो
 य ईश इत्यान्तादनुवाकस्य । अथ यजुरिष्टका उपदधात्यदितिर्वेद्या तथा

be seated firm in the manner of Aṅgiras. Pṛthivī is the wife of Agni; governed by that divinity, do thou be seated firm in the manner of Aṅgiras." At the end of the piling up of all, he recites the *sūdadohas* verse.

Towards the north he piles up six Ṣaḍḍhotṛ - bricks ending towards the east respectively wit the formulas beginning with "Vāk is the Hotṛ; governed by that divinity, do thou be seated firm in the manner of Aṅgiras. Dikṣā is the (sacrificer's) wife; governed by that divinity, do thou be seated firm in the manner of Aṅgiras"⁷ etc. He piles up the Hṛdaya-brick with the mantra, "The wise understand (the Ṣaḍḍhotṛ formula) as the golden treasure surrounded by light, holding wealth for the gods, shining, and a particle full of ambrosia. (The commoners) do not know the part of Ṣaḍḍhotṛ (as a particle of moon). The Ṣaḍḍhotṛ formula which fashioned out mentally five seasons, or six seasons, him, functioning together with the seasons, the wise deem (as moon) in the realm of the cosmic order.—The gods do not realise (the Ṣaḍḍhotṛ formula) residing within, active, moving within mentally along with the moon, soul of Indra moving in a hundredfold ways, even though he is associaed with them."⁸ He then piles up two Yajus bricks respectively with the formulas, "Waters together with the Prokṣaṇīs; governed by that divinity do thou be seated firm in the manner of Aṅgiras. The plants together wit the Barhis; governed by that divinity do thou be seated firm in the manner of Aṅgiras."⁹ He piles upto Patnī-bricks respectively with the formulas, "Gāyatrī (is the wife) of the Vasus; governed by that divinity, do thou be seated firm in the manner of Aṅgiras. Triṣṭuk of the Rudras; governed by that divinity do thou be seated firm in the manner of Aṅgiras."³ At the end of the piling up of all he recites the *sūdadohas* verse.

On the upper part he piles up six Saptahotṛ-bricks respectively with the formulas, "Mahāhavis is the Hotṛ; governed by that divinity do thou be seated firm in the manner of Aṅgiras. Satyahavis is the Adhvaryu; governed by that divinity, do thou be seated firm in the manner of Aṅgiras" etc.¹⁰ Alternatively he piles up two bricks with the formula, "Anādhṛṣya and Apratidhṛṣya are the Prastotṛ and Pratihartṛ of the sacrifice. He recites the *tayādevata* formula combinedly; he modifies it as "Governed by that divinity do you two be seated firm in the manner of Aṅgiras." He piles up the Hṛdaya-brick with the mantras beginning with "Indra the king of the world, who governs-he is the Saptahotṛ formula fashioned in seven ways "and ending with the Anuvāka.¹¹ He piles up thirteen Yajus-bricks with the formulas, "Aditi together with the Vēdī, governed by that divinity do thou be seated firm in

7. TĀ III.6.1

8. TĀ III.11.5

9. TĀ III.8.1

10. TĀ III.5.1

11. TĀ III.3.11

देवतयाङ्गिरस्वद्ध्रुवा सीद सोमो दीक्षया तया देवतयाङ्गिरस्वद्ध्रुवा
सीदेति त्रयोदश । अथ पत्नीष्टका उपदधात्यादित्यानां जगती तया
देवतयाङ्गिरस्वद्ध्रुवा सीद विष्णोरनुष्टुक्तया देवतयाङ्गिरस्वद्ध्रुवा
सीदेत्यष्टादश । सर्वासां पारे सूददोहसः करोति । अथ यथावकाशं
ग्रहेष्टका उपदधाति वाचस्पते विधे नामन्निति दशहोतुर्वाचस्पते वाचो
वीर्येणेति चतुर्होतुः सोमः सोमस्य पुरोगा इति पञ्चहोतुर्भूर्भुवः सुवरिति
षड्भोतुर्वाचस्पते हृद्विधे नामन्निति सप्तहोतुः । सर्वासां पारे सूददोहसः
करोति । अथ यथावकाशमेव प्रतिग्रहेष्टका उपदधाति । देवस्य त्वा

the manner of Aṅgiras; Soma together with Dīkṣā, governed by that divinity do thou be seated firm in the manner of Aṅgiras" etc.¹² He piles up eighteen Patnī-bricks with the formula, "Jagatī is the wife of the Ādityas; governed by that divinity do thou be seated firm in the manner of Aṅgiras; Anuṣṭuk is the wife of Viṣṇu; governed by that divinity do thou be seated firm in the manner of Aṅgiras" etc. upto the end of the Anuvāka.¹³ At the end of the piling up of all he recites the *sūdadohas* verse.

He piles up the Graha-bricks¹⁴ as the space may be—that of Daśahotr with the formula, "O lord of speech, moulder, designator, may we designate thee; do thou make us known; may the lord of speech partake of Soma; may he grant us wealth svāhā." That of the Caturhotṛ with the formula, "O lord of speech, thou art being offered oblation with well-procured valour of speech; provide the esteemed heaven for this sacrificer; the lord of speech partakes of Soma; may he provide Indra with power, svāhā." That of Pañcāhotṛ with the formula, "The Soma (plant) advances towards the Soma (sacrifice); the bright one advances towards the bright one; the Somas have been mixed up for thee, O Indra, fond of fermented drink and responding to the call." That of Ṣaḍḍhotṛ with Bhūr Bhuvaḥ Svah;¹⁵ that of the Saptahotṛ with formula, "O lord of speech, moulder of heart, designator, may we designate thee; do thou make me known, the lord of speech has partaken of Soma," let the divine relation not be broken, nor human, obeisance to heaven, obeisance to earth svāhā."¹⁶ At the end of the piling up of all, he recites the *sūdadohas* verse.

He piles up nineteen bricks relating to the receiving (of Dakṣiṇās) respectively with the formulas, "In the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I receive (the Dakṣiṇā). May king Varuṇa carry thee O divine Dakṣiṇā-gold to Agni,¹⁷ piece of cloth to Soma, cow to Rudra, horse to Varuṇa, human being to Prajāpati, bed to Manu, she-goat to Tvaṣṭṛ, sheep to Pūṣan, mule or ass to Nirṛti, elephant to Himavat, garland and decoration to Gandharvas and Apsarases, grains to Viśve Devas, food to speech, cooked rice to Brahman, waters to Samudra, cart to Uttāna Āṅgirasā, chariot to Vaiśvānara¹⁷—May I attain immortality through it, (may the Dakṣiṇā act as) a bird to the giver, may it bring happiness to me the receiver, who gave it to whom? Kāma (gave) to Kāma, Kāma is the giver,

12. TĀ III.3.8

13. TĀ III.3.9

14. to be piled up with the *graha*-portions of the Caturhotṛ formulas.

15. The *Graha* portion of Ṣaḍḍhotṛ formula is *vācaspatē'cchidrayā vācā*. TĀ III.3.4.

16. TĀ III.3.5

17. The portion relevant to the Dakṣiṇā out of these seventeen to be received is to be retained in the formula. The bricks are nineteen and the total number of formulas is seventeen. The two remaining formulas are probably the opening portion *devasya tvā* etc. and the closing portion *tenā' mṛtatvam aśyām* etc.

सवितुः प्रसव इत्यनुद्गत्यैषा ते काम दक्षिणोत्तानस्त्वाङ्गिरसः
 प्रतिगृह्णात्वित्येकात्रविंशम् । अपि वा गन्धर्वाप्सराभ्यः स्रगलङ्करणे
 इत्येतेन मन्त्रेण द्वे इष्टके समानतयादेवते उपदधाति । तथा देव-
 तयाङ्गिरस्वद्ध्रुवे सीदतमिति मन्त्रः संनमयति । स्वयमातृणाभ्यः प्रभृति
 सिद्धमत ऊर्ध्वम् । संतिष्ठते ब्रह्मचित् ॥ ७ ॥ पञ्चमः ॥

अथ समस्तस्य । प्रसिद्धं क्षेत्रकरणं यथा सावित्रस्यैतावदेव नाना ।
 सावित्रो ऽग्निः प्रथमा चितिलोकं पृणा द्वितीया नाचिकेतस्तृतीया लोकं पृणा
 चतुर्थी ब्रह्मचित्पञ्चमी । सर्वासु चितिषु स्वयमातृणा पुरीषान्ता-
 श्वितयः । अग्रे देवाः इहावहेत्येताभिः पञ्च चितीरभिमृशति । तं चेत्सौम्ये
 ऽध्वर उत्तम एव चक्रे चिन्वीत प्राग्दीक्षणीयायै दिवः श्येनीभिर्य-
 जेतोदवसानीयाया अपाघाभिः । सकृत्प्रयुज्य समस्यति । संतिष्ठते
 समस्तः ॥ ८ ॥ षष्ठः ॥

Kāma is the receiver; (O Dakṣiṇā, do thou enter into the Kāma the ocean; I receive thee by reason of Kāma; O Kāma, this is for thee; O Kāma, this Dakṣiṇā is for thee; may Uttāna of the Aṅgiras gotra receive thee.”¹⁸ Alternatively he piles up two bricks with the formula. “Garland and decoration for the Gandharvas and the Apsarases” with a common *taṃyādevata* formula; in that case he modifies the formula as “Governed by that divinity, do you two be seated firm in the manner of Aṅgiras.” The procedure beginning with the piling up of the naturally perforated stones is as prescribed. The Brahmait comes to an end.

XIX.8

SAMASTA (COMBINED CITI)

Now the rite of the Samasta. The accomplishment of the area is as prescribed for the Sāvitra. This much is different: The first Citi is as the Agni in the Sāvitra. The second Citi is formed by the Lokampṛṇā bricks. The third Citi is as the Nāciketa. The fourth Citi is formed by Lokampṛṇā bricks. The fifth Citi is as in the Brahmait. The naturally perforated stones are to be piled up in all Citis. The Citis are each to be accomplished with earth. He touches the five layers respectively with the five verses, “O Agni, being born, do thou bring the gods for this sacrificer. Invoker of the gods, thou art worthy of being praised by us.—We have approached with devoted mind the young Agni who, enkindled in his seat, is shining with light in between the wide heaven and earth, whom ample offering has been made and who is coming from all sides. (I touch) Agni promoting intelligence, the means of a sacrifice, involving the gods, most pervading and worthy of praise. O Agni, men praise thee and none else, receiving even the least oblation. O Agni, son of Aṅgiras, we deposit thee in the manner of Manu; we enkindle thee in the manner of Manu. Do thou carry oblation to the gods for the sacrificer worshipping gods in the manner of Manu. Agni, kind to all, grants food to people. Gladdened, he approaches for oblation the liberal sacrificer having abundant food.”¹

If one proposes to pile up in a Soma-sacrifice, he should pile up in the last round (of Pravargyopasad). He should perform the Divaḥśyenīṣṭi before the Dīkṣaṇīyeṣṭi, and the Apāgheṣṭi before the Udavasānīyeṣṭi. Having first performed (the Sāvitracayana), one may pile up the Samastaciti. The Samastaciti thus come to a conclusion.

18. TĀ III.3.10

1. TBr III.11.6.3-5

अथ वैश्वसृजस्य । प्रसिद्धं क्षेत्रकरणं यथा सावित्रस्यैतावदेव नाना ।
 तिस्रो लेखा भवन्त्यथान्तमायां लेखायामुपदधाति यच्चामृतं यच्च
 मर्त्यमित्यष्टादश । सर्वासां पारे सूददोहसः करोति । अथाभ्यन्तरायां
 लेखायामुपदधाति सर्वा दिशो दिक्ष्वति पञ्चदश । सर्वासां पारे सूददोहसः

XIX.9

VAISVASRJA

Now, the rite of Vaiśvasrja Citi. The accomplishment of the area is as prescribed for the Sāvitra. This much is different: There are three lines. On the last line he piles up eighteen bricks respectively with the formulas, "That which is immortal, which is mortal, which breathes and which does not—I deem all of them to be bricks yielding desires and pile them up. Governed by that Ṛṣi, that prayer and that divinity, do thou be seated firm in the manner of Aṅgiras. —All females, all males and all neuters—I deem all ... —All that are the dust-particles enumerated by the divine power I deem all ... —All that are the particles of saline soil on the earth nourishing the cattle—I deem all ... —All the sand-particles lying within the waters—I deem all ... —All the pebbles which exist for the sustenance of the earth—I deem all ... —All the stones which are set on the hard surface of the earth—I deem all ... —All the creepers which lie on the earth—I deem all ... —All the plants which grow on the earth—I deem all ... —All the trees which grow on the earth—I deem all ... —All the domestic and wild animals I deem all ... —All the bipeds, quadrupeds, footless and crawling—I deem all ... —Whatever collyrium is employed among the gods and men—I deem all ... —Whatever iron exists among the gods and men—I deem all ... —All copper which lies among the gods and men—I deem all ... —All lead, all tin that exists among gods and men—I deem all ... —All bright silver which exists among the gods and men... —All bright gold which exists among the gods and men I deem all of them to be bricks yielding desires and pile them up. Governed by that Ṛṣi, that prayer and that divinity, do thou be seated firm in the manner of Aṅgiras."¹

On the inner line he piles up fifteen bricks respectively with the formulas. "All quarters and whatever is set within those quarters—I deem all of them to be desire-yielding bricks, and pile them up. Governed by that Ṛṣi, that prayer and that divinity, do thou be seated firm in the manner of Aṅgiras. The hollow midregion and all that is set therein—I deem all ... —The progeny living in the midregion, and the Gandharvas and the Apsarases - I deem all ... —All enormous clouds set in the midregion—I deem all ... —All big water-reservoirs which are steady and also moving—I deem all ... —All torrents, all waterfalls and snowfall—I deem all ... —All spreading rays and the fog - I deem all ... —All lightning, thunders and hails - I deem all ... —All flowing rivers and all aquatic animals—I deem all ... —Those waters which are obtained from a well, from a river, from an ocean, from a pond and from a cloudburst—I deem all ... —The clouds which rush up, the showers which fall down—I deem all ... —The heat, brilliance, the sky, that which is set in the sky—I deem all ... —The wind, the birds and everything that flies in the sky—I deem all ... —Agni, Sūrya, Candra, Mitra, Varuṇa, Bhaga—I deem all ... —Truth, faith, penance, restraint, designation and form of creatures—I deem all these to be desire-yielding bricks, and pile them up. Governed by that Ṛṣi, that prayer and that

करोति । अथाभ्यन्तरायां लेखायामुपदधाति सर्वान्दिवः सर्वान्देवान्दिवीति
नव । सर्वासां पारे सूददोहसः करोति । स्वयमातृणाभ्यः प्रभृति सिद्धमत
ऊर्ध्वम् । तं चेदहीने सत्रे वा चिन्वीत शतरात्रे विश्वजिति सर्वपृष्ठे दक्षिणानां
काले ब्रह्मा सदस्यासीनो वैश्वसृजान्व्याचष्ट ऋचां प्राची महती दिगुच्यत

divinity do thou be seated firm in the manner of Aṅgiras."¹ At the end of the piling up of all, he recites the *Sūdadohas* verse.

On the still inner line he piles up nine bricks respectively with the formulas, "The entire heaven, all gods, and everything that is set in the heaven—I deem all these to be desire-yielding bricks and pile them up. Governed by that Ṛṣi, that prayer and that divinity, do thou be seated firm in the manner of Aṅgiras. ...—All stars which are spread over the wide sky—I deem all ... —The Ṛks, Yajus, Sāmans and Atharvāṅgiras mantras—I deem all ... —Itihāsa and Purāṇa, serpents and groups of demons—I deem all ... —Those which are the worlds, improper worlds and the creatures which are set within the worlds—I deem all ... —The sacred knowledge, the non-sacred knowledge and that which is covered by the sacred knowledge—I deem all ... —All days and nights and the stray fortnights—I deem all ... —All seasons, all months and a stray year, I deem all ... —All the past, the present and the future—I deem all these to be desire-yielding bricks and I pile them up. Governed by that Ṛṣi, that prayer and that divinity, do thou be seated firm in the manner of Aṅgiras."² At the end of the piling up of all he recites the *sūdadohas* verse. The procedure upto the piling up of the naturally perforated stones is as prescribed.

If one piles up the Vaiśvasrja in an Ahīna sacrifice or a Sattra (upto the) Śātarātra, the Brahman seated in the Sadas in the Viśvajit Sarvaprṣṭha sacrifice, recites, at the time of giving away the Dakṣiṇās the Vaiśvasrja mantras³ beginning with *ṛcām prācī mahatī dig ucyate* by quarters and verse-halves, and the Brāhmaṇa- portions by sentences :

- (i) "The east is said to be the venerable quarter adorned by (the divinity governing) the Ṛks. The south is said to be the esteemed quarter of the Yajuses. The west is that of the Atharvans and the Aṅgirasas. The north is the venerable quarter of the Sāmans.
- (ii) The god (Āditya) moves in the early part of the day together with (divinity of) the Ṛks. At midday he stands together with the Yajuses. In the evening he is worshipped together with the Sāmans. (In this way) Sūrya moves in company with the three Vedas.
- (iii) The form (of Sūrya) is said to be entirely born of the Ṛks. All movement is absolutely from the Yajuses. All (his) lustre is derived absolutely from the Sāmans. All this (belonging to Sūrya) is erected together with the sacred knowledge.
- (iv) The Vaiśya class is said to have been born of the Ṛks. Yajurveda is said to be the birth-place of the Kṣatriya class. Sāmaveda was the birth-place of the brāhmaṇa class. The old sages uttered this saying to the old persons.

2. TBr III.12.8

3. TBr III.12.9

इति पच्छो ऽर्धर्चशो ब्राह्मणे वाक्यशः । तस्मा अध्वर्युः प्रतिगृणात्यौ
ब्रह्मन् ऋतं ब्रह्मन् सत्यं ब्रह्मन् नरात्स्म ब्रह्मन्निति । तस्योत्तमे पर्याये ऽरात्स्म
ब्रह्मन् संपद्यते । संतिष्ठते वैश्वसृजः ॥ ९ ॥ सप्तमः ॥

- (v) The ancient gods intending to create the universe (and therefore) piling up the great Agni, became initiated and sat for the sacrificial session lasting for a hundred thousand years.
- (vi) When they commenced the Sattrā for creating the universe, Tapas itself was the Gṛhapati. The collection of sacred mantras itself became the Brahmān priest. The truth became the Hotṛ.
- (vii) The ambrosia functioned as the Udgātṛ for them for a thousand Parivatsaras. The past became their Prastotṛ. The future functioned as the Pratihartṛ.
- (viii) For (the gods) intending to sit for the entire session Prāṇa became the Adhvaryu. The wise Apāna chosen for the sacrifice officiated as the Pratiprasthātṛ.
- (ix) Those belonging to the seasons became the Upagātṛs. The seasons became the Sādasyas. The fortnights and the months became the Camasādhvāryus.
- (x) When the Viśvasṛj gods sat for the sacrificial session, the lustre functioned as the Brāhmaṇācchaṁsin. Their glory became the Acchāvāka. The cosmic order became the Praśāstṛ.
- (xi) When the Viśvasṛj gods performed the Sattrā, their essence carried (i.e. held) king Soma.⁴ Their might functioned as the Dhruvagopa.⁵ Their vigour praised the pressing stones.⁶
- (xii) Their recompensation recited the Potṛ's yājyā. Their splendour recited the Neṣṭṛ's yājyā. Their śraddhā, knowing the truth, recited the Āgnīdhra's yājyā.
- (xiii) The sacrificial food of the Viśvasṛj gods functioned as the sacrificer's wife. Their intention crushed the oblation-material. The acute hunger and thirst procured the sacrificial faggot.
- (xiv) Their speech, being aware of the compositions of metres, operating the various procedures of rituals and types of Soma-sacrifices, became the Subrahmaṇyā.
- (xv) Day and night became the guardians of the sacrificial animal. The Muhūrtas became the servants. The creator became the death. The lord of the people became the immolator.
- (xvi) The early Viśvasṛj gods sat in a Sattrā lasting for a thousand years pressing Soma every day. Consequently was born the golden bird, called Brahman, the guardian of the universe.

4. served for the stool (*āsandī*)
 5. guardian of the Dhruva vessel.
 6. officiated as the Grāvastut priest.

एतेनारुणकेतुको व्याख्यातः । यावन्मन्त्रमबीष्टका लोकंपृणाश्च
 स्वयमातृणाश्चाप एव पुष्करपर्णः रुक्मः हिरण्मयं पुरुषं कूर्ममिति ।
 आतपति वर्ष्या इति यथासमाम्नातम् । पल्वल्या इत्यविशोष्या
 इत्यर्थः । उत्तरवेद्यापवनकाले तां तूष्णीं जानुदघ्नीं खात्वान्यत्र मृदं
 निवपति । विदेरग्रिरित्यादिलुप्यते । ध्रुवासीति प्रतिपद्यते । हस्तग्राहमबीष्टका
 उपदध्यात् । भद्रं कर्णेभिरिति द्वाभ्यां शान्तिं कृत्वा ताभ्यामुपदधाति ।
 आपमापामिति पञ्चभिर्महानाम्नीभिरुष्णोदकम् । शिवा वः शन्तमेति
 सौषध्यो ऽपो ऽध्वर्यवे ददाति । स ताः प्रतिगृह्य शिवा न इत्युपदधाति ।

- (xvii) By whose prowess the sun furnished with splendour shines; at every birth the father attains parenthood through a son. One who has not studied the scripture does not realise that Almighty, the great, the soul residing in all, at death.
- (xviii) This is the eternal greatness of one who knows Brahman. By resorting to religious act he neither increases nor decreases. His self becomes cognisant of the eternity. Having cognised Him one does not become stained with evil act."
- The Adhvaryu responds to him by saying "Om Brahman,⁷ the right O Brahman,⁷ the truth O Brahman,⁷ we have attained O Brahman."⁷ In the last round the response is "We have attained O Brahman."⁷ The rite of the Vaiśvārja thus comes to a conclusion.

XIX.10

ĀRUṆAKETUKA

Hereby is explained the Āruṇaketuka Cayana. As many water-bricks are to be piled up as there are the formulas. The Lokampriṇā-bricks and the naturally perforated stones are also water-bricks. (One procures) a lotus-leaf, a gold sheet, a golden man and a tortoise. (One also procures) rainwater while there is sunshine as is prescribed in the scripture.¹ The waters in a pond mean those which do not dry up. At the time of the raising of the Uttaravedi one digs out earth as deep as the knee silently, and pours it down elsewhere. The employment of the formula *vidar agnir nabho nāma* ... is dropped.² He begins the further procedure with the formula *dhruvā'si*.³ He should pile up water-bricks by means of the palm. He invokes Śānti by reciting the two verses, "O gods, may we listen auspicious things with our ears; O gods worthy of sacrifice, may we see auspicious things with our eyes. Praising you with firm limbs, may we attain the life destined by gods.—May Indra of great fame be auspicious to us. May Pūṣan knowing all be auspicious to us. May the eagle Aṣṭanemi be auspicious to us. May Bṛhaspati grant us welfare."⁴ With these very verses he piles up the bricks. He piles up warm water with the five Mahānāmī verses: "I have obtained again and again all waters from this and that place from this world and from yonder. I accomplish (them) for prosperity together with Agni, Vāyu and Sūrya. (O you waters), who have wind for the horse, sun-rays for the

7. Caland reads *br̥hat* at four places. The reading *brahman* as found in a manuscript is the correct one.

1. cf. BaudhŚS XII.8

2. cf. BaudhŚS IV.2

3. With this formula he presses the ground. cf. BaudhŚS IV.2.

4. TĀ I.1.1

सुमृडीकेति भूमिवतीमुपदध्यादेताः पुरस्तात् । स्मृतिः प्रत्यक्षमित्यष्टौ
मध्ये शुक्रं ते अन्यदिति च । साकंजानामित्येकादश पुरस्तादक्षिणतो
ऽक्षिदुःखोत्थितस्यैवेति षडिहेह वः स्वतपस इति चातिताम्राणीति
चतस्रो मदन्तीस्तप्ताः प्रवर्ग्यवदाद्यन्तयोः शान्तिं कृत्वा । अत्यूर्ध्वाक्ष इति
त्रीण्यृतुमण्डलान्यव द्रप्स इति च । अरोग इत्यष्टौ सूर्यनामभिः पदशो यत्ते
शिल्पमिति च । व्याहृतीर्जपित्वापो व इति यजमान उपतिष्ठते ।
एवमुत्तरैरुपस्थानं व्याहृतीर्जपित्वा । सप्त सूर्याः सप्त दिशो नानासूर्या यद्
द्यावश्चित्रं देवानामिति चतस्रः सौरीः पुरस्तात् क्वेदमभ्रमित्येकाम् ।

guardians, formed of particles of light, divine impellers of creatures, do me the favour of parenthood. Having great name, highly honoured, promoters of favourable things, divine impellers ... —O divine waters, do you dispel from here the consuming and burning fire, the velocity, the sin, and the poverty. —O divine waters, promoting the gods, do you elevate the thunderbolt, elevate us uninjured, elevate the creation. Elevate the Ādityas and Aditi as the cause (of our prosperity)."⁵ The sacrificer gives away to the Adhvaryu water together with plants with the verse-half, "May the divine waters and plants become auspicious and pleasant to us."⁶ He receives them and piles them up with the (same) formula, "May the divine waters and plants become auspicious and pleasant to us." In front of these he piles up the Bhūmivatī brick with the formula, "O Sarasvatī, do thou be pleasant to us. Let thy cavity not be visible."⁶

He piles up eight bricks in the middle with eight verses beginning with, "Memory, manifest, legendary, inference - this is the fourfold means of cognition - with all these the solar circle is assessed. —The sun holds ray of light above the entire creation. Through the specific maturity of the creation caused by it the specific divisions of time are obtained. —A river flows from an inexhaustible spring. Other rivers flow into it. Becoming wide, she never returns (to the original form). —Similarly various dimensions of time, big and small, resorting to a year unite with it. —The year covering all those dimensions becomes wide; it never returns. Therefore one should understand (the universe) to be depending upon the year in regard to the definition (of time). —The year appears directly comprising small and big dimensions. One who supercedes the beings (however) does not become visible. Paṭara, Vikliḍha, Piṅga—these are Varuṇa's forms. When this is known, a thousand (cows) are carried. —There is one head and two mouths; that defines the seasons. There are seven organs on each side. The utterance is besmeared (?). He also piles up a brick with the verse, "O Pūṣan, thy bright form is one; thy venerable form is another. Thou producest two opposite things—day (and night). Thou art heaven as if. O possessor of food, thou causest all powers. May thy auspicious gift be here."¹

He piles up eleven bricks towards the east respectively with the verses :

- (i) Among the rays of the sun born together the seventh is said to have been born as the first the (other) six (seasons) are shining ropes born of the god

5. TĀ I.2.1-3

6. TĀ I.2.3

7. TS IV.1.11.2; TĀ I.2.4

अर्धमासा इत्युपरिष्ठात्काला अप्सु निविशन्त इति द्वे दक्षिणतः किं
 स्विदत्रेति पञ्च वैष्णवीः पृच्छामि त्वा परं मृत्युमिति चतस्रो मृत्युमतीः
 पृच्छामि त्वा पापकृत इति चतस्रो निरयवतीरा यस्मिन्नग्रे नयेति द्वे अग्निश्च
 जातवेदाश्चेत्यष्टौ दिश्या दिशो व इति यजमानः प्रभ्राजमाना इत्येकादश
 रुद्राः प्रभ्राजमान्य इत्येकादश रुद्राण्यः पदशो मध्ये रूपाणि व इति
 यजमानः स्वानभ्राडित्येकादश गन्धर्वगणाः पदशः पश्चाद्गौरी मिमायेत्येका
 वराहवः स्वतपस इति सप्त वाताः पदशः समानमेतदिति वृष्टिमती
 यदक्षरमिति लोको जमदग्निरित्याप्यायितस्तच्छंयोरिति शंयुः सहस्रवृदित्यष्टौ
 संयानीः स संग्राम इति द्वे पवित्रवन्तः पवित्रं ते ब्रह्मा देवानामसतः सद्य
 इति चतस्रः पवित्रवत्य उत्तरतो ऽमी य ऋक्षा इति सप्त मध्ये ऽन्धो

(Āditya). Their assigned destinations have been created. They function variously for the maintenance of the world.

- (ii) O men, which friend among you, not disturbed, said to his friend: "afraid of damage from us, he escapes."
- (iii) One who left away the friend enjoying friend ...⁸
- (iv) A season being impelled by the (preceding) season takes its course producing appropriate sound. The groups of thirty each make sixty (in each season). The bright and dark fortnights make a part of sixty.
- (v) The spring having an old car and accompanied by the Vasus wearing coloured garments is said to be the first attendant of the year-the master.
- (vi) "Feed these, take care of these" —these talks take place at that time when the spring appears.
- (vii) One should understand the same order in regard to the change of season. We shall explain the specific characters of the seasons. Listen to them.
- (viii) The group of Rudras wearing white garments arrives together with the summer, scorching the entire earth with unparalleled heat.
- (ix) Do you have a look at the variegated garments of the Ādityas yielding annual crops in association with rainy season.
- (x) The season, even though void of grief causes eye-trouble, looks yellow as if. Not causing severe cold, it appears active through antelopes.
- (xi) It gladdens the people afflicted by scorching heat. Eyes of the world become calm. The people who miss (this season in farming) miss the whole year.

He piles up six bricks towards the south respectively with the verses:⁹

- (i) "The pupil of eyes have become clear of one relieved of eye-trouble. One anoints eyes. There is no taking away (of the eyesight).¹⁰ Mind that all this (is the achievement) of the Ṛbhus.
- (ii) Do you observe (their) new garments are glittering like gold. (They say) do you consume food, cleanse yourselves. I grant you (the means of) life.
- (iii) These noises occur when there is autumn. The Maruts are shaking, hitting and stormy.
- (iv) The winds coming from yonder appear as covered with an armour in order to face the tips of arrows. People are covered with opened skirts, having various head-dresses and braided hair.
- (v) One should understand the eyes of the winter, even though not angry, as red like violent person who is fighting and whose eyes are fast moving.

8. RV X.71.6; TĀ I.3.1

9. TĀ I.4.1-3. This speaks about the autumn and other seasons.

10. The text in Pune Ānandāśram edn. reads *cādgāṇam*. Bloomfield's Vedic Concordance has recorded *cāgrahaṇam*. I propose *co'dgrahaṇam*.

मणिमिति पञ्च वैश्वदेवीरुत्तरत आ तमग्रे रथमिति तिस्र आतनुष्वेति
 चतस्रः । आ मन्द्रैरित्येकां यजमान उपदध्यात् । अणुभिश्चेति द्वे ।
 सुब्रह्मण्योमित्येकामरुणाश्वा इति चतस्रो रेवतीर्ब्रह्मण उदरणमसीति
 चतस्रो ब्रह्मसदनाः । अष्टयोनीमित्यष्टौ दिश्याः । मित्रश्च वरुणश्चेत्यष्टौ
 दिश्याः । पुष्करपर्णः रुक्मः हिरण्मयं पुरुषं कूर्ममिति महाग्निवदेव ।
 तान्युपधाय हंसः शुचिषदिति द्वे दूरोहणे पुरुषमभितः । तदिह्यदमिति
 द्वे मध्ये । वसूनां रुद्राणामित्यष्टावुत्तरतः । रश्मयो व इति यजमानः ।
 आरोगस्येत्यष्टावुपरिष्ठात् । आपो व इति यजमानः । प्रभ्राजमाना-
 नामित्येकादश प्रभ्राजमानीनामिति चैकादश मध्ये । रूपाणि व इति
 यजमानः । अग्नेः पूर्वदिश्येत्यष्टौ दिश्याः । दिशो व इति यजमानः ।
 दक्षिणपूर्वस्यामिति चतस्रो नरकवतीर्यथालिङ्गम् । आयस्मिन्निन्द्रियाणि

- (vi) "In the midregions there is scarcity of water, (but) there is water in the residence of men"—uttering these words the people living in cold season move on experiencing the heat of lightning."

And also with the verse, "O powerful¹¹ Maruts having the covering as bright as the sun, I seek your extensive favour here only."

He piles up four (bricks, namely) hot waters with the four verses beginning with *atitāmṛāṇi* attaching to each one the Śānti formula at the beginning and at the end in the manner of Pravargya.¹² (The verses are):

- (i) "The Viśve Devas carry very red garments and the weapons known as Aṣṭi, Vajri and Śataghni. With the fire as the tongue (to enjoy the offering) they accompanied (other deities).
- (ii) Nobody is like myself¹³ - neither any god nor a human being nor king Varuṇa the lord nor Agni nor Indra nor Soma.
- (iii) One end of his bow resides in heaven; the other on earth; Indra himself assuming the form of white ants cut its string.
- (iv) That which appears in the brilliance of the clouds is called Indra's bow without the string. It is also said to belong to Saṁyu son of Bṛhaspati. It is also the bow of Rudra."

He piles up three Ṛtumaṇḍala bricks respectively with the verses, "The cold season is experienced in such a way that man stretches his eyebrows high above and is not inclined to move crosswise (consequent upon severe cold). No attention is paid to one's form or garments or to eyesight. (The opposite parties) do not dare to injure each other. This is the indication of the divine season. At sunrise one becomes red in eyes and green on head. (O cold season), thou settest down the folded palms; thou closest down the knees. Do you O men, resort to the speech. Let my knees be together; let my folded palms close together."¹⁴ He also piles up a brick with the verse, "The drop of water, essential for agriculture dropped upon the earth reaching (the sky) due to thousands (of rays). (O Agni) do thou, showering, drop down the drop of water making sound with all strength, desired by men and coming down (from the sky)."¹⁴

He piles up eight bricks with the names of Sūrya, "(Thou art) Āroga (governed by that divinity ...), Bhrājas (governed ...), Paṭara, (governed ...), Pataṅga (governed ...), Svarṇara (governed ...), Jyotiṣmān (governed ...), Vibhāsa (governed ...). All of them shine in the sky for this (sacrificer) yielding strength and not

11. The text reads *svatāpasah*, but RV VII.59.11, MS IV.10.3 and KS XX.15 read *svatavasah*.

12. The formula *namo vāce*... (TĀ IV.1.1) at the beginning and *śam no vātaḥ* (TĀ IV.42.1) at the end.

13. *mātyk* stands for *mādyk*.

14. TĀ I.6.1-3

शतक्रतविति द्वे दक्षिणतः इन्द्रघोषा वः संज्ञानमिति षड् दिश्याः ।
 आदित्यः सर्व इति पञ्च दिश्याः । एवा ह्येवेति षड् दिश्याः ।
 आपमापामिति नवोपरिष्ठात् । अपाः रसमित्येकाम् । कामस्तदग्र इति
 संकल्पवतीम् । आपो ह यदित्योघवतीम् । विधाय लोकानिति स्तम्भनवतीं
 केतव इत्येकाम् । इमा नु कमिति तिस्रः । आप्लवस्वेति सप्तदश
 क्षपण्यः । विशीर्ष्णीमिति द्वे । पर्जन्यायेति तिस्रः । पुनर्मामैत्विति च
 तिस्रः । स्वयमातृणादि समानमुत्तरः सावित्रेण । स्वयमातृणा
 लोकंपृणाश्चैता आपः पञ्च चित्तयो भवन्ति । प्रतिदिशं चित्तीः
 पुष्करपर्णादिभिः प्रच्छादनम् । लोकंपृणयैव द्वितीयाम् । अन्याः

moving aside."¹⁵ He piles up the eighth with the verse, "O Kaśyapa, do thou seat this (sacrificer) gloriously in that marvel of shine which is brilliant, powerful, solid, of variegated lustre and in which seven Sūryas are set together."⁹ The sacrificer murmurs the Vyāhrtis and prays with the mantra *āpo va*. Similarly he murmurs the Vyāhrtis and prays with the subsequent mantras.

He piles up four bricks to Sūrya respectively with the verses, "Seven Sūryas have appeared in the heaven. —The sacrificer who has given away Dakṣiṇās follows them along the paths. All those Sūryas shine brightly, yielding strength and not moving aside. There are seven directions with different suns; the suns represent the priests namely the seven Hotṛs. The latter are regarded as the seven Ādityas. O Soma, do thou guard us with these. Even though O Indra, carrier of thunderbolt, thou hast created a hundred heavens and a hundred earths, not a thousand suns nor the heaven and earth could equal thee. —The variegated face of gods has come up, the eye of Mitra, Varuṇa and Agni. It has enveloped the heaven and earth and the midregion. Sūrya is the soul of the movable and immovable." He also piles up one brick with the verse, "Where does a cloud rest ? Where does an year rest mutually ? O god, where does a day, where does a night stay ? Whom do months and seasons resort to ?"¹⁶ He piles a brick above with the verse, "Where do the fortnights, Muhūrtas, Nimeṣas and Truṭis stay ? When (in the summer) waters depart where do they stay ?"¹⁶ He piles up two¹⁷ bricks with the verses, "The various dimensions of time reside in waters; waters are deposited in the sun. Clouds have waters (residing in the rays) as the source. The lightning resides in the suns.—These two worlds - heaven and earth are not without form."¹⁸

He piles up five Vaiṣṇavī bricks with the verses, "What is the intervening entity which has separately held these two (heaven and earth) ? These have been held separately by Viṣṇu—This is the understanding of the sage Vatsa. O heaven and earth, do you become full of food, possessing milch-cows, possessing good crops and granting them to men. Viṣṇu supported heaven and earth. O Viṣṇu, thou hast held the earth on both the sides with pegs (i.e. rays). What is the might of Viṣṇu ? What is that brilliance ? What is the last resort ? That a single divinity supported the unstable heaven and earth.—Vāta is the source of Viṣṇu's might, they say. Brilliance is said to be derived from the eternal. God maintains the world by reason of his three

15. TĀ I.7.1

16. TĀ I.8.1

17. Caland's text does not have *dve*. His foot-note records *dve* as written in the margin after *iti*. This seems to be correct. Sāyaṇa in his commentary on the next verse calls that verse to be the second.

18. TĀ I.8.1-2

प्रथमचितिवन्न पुष्करपर्णादयः । उत्तरतो लोकं पृणयापवर्गो दीर्घदारुभिर्मञ्चं
 कृत्वा पृष्ठो दिवीति पुरीषव्यूहनम् । अन्त्येष्टकोर्ध्वं शतरुद्रीयहोमः ।
 अनुशंसनान्ते ऽग्निप्रणयनम् । हूयमानायां वैश्रवणयज्ञो ब्राह्मणेन व्याख्यातो
 ऽन्नकामस्य सर्वकामस्य वा । पर्वणिपर्वणि वैश्रवणयज्ञः सोत्तरवेदिषु
 क्रतुषु चिन्वीतेति यथाब्राह्मणं तस्यैतद्व्रतमिति यथाब्राह्मणम् । संमिताश्च
 व्रतसमुच्चयाः । आपो न बीभत्स्या यथाब्राह्मणमेककामः सर्वकामो
 वा । आपो वा इदं सर्वमिति ब्राह्मणं विज्ञायते ब्रह्म वा आपो यदाप
 उपधीयन्ते ब्रह्म वै तदात्मन्धत्ते ब्रह्मणः सायुज्यं सलोकतामाप्नोति य
 एतमग्निं चिनुत इति । संतिष्ठत आरुणकेतुकः संतिष्ठत आरुणकेतुकः
 ॥ १० ॥ अष्टमः ॥

॥ इत्येकोनविंशः प्रश्नः ॥

quarters which is said to be the extra-ordinary highest place of Viṣṇu. The Agnis and the Vāyus are the last resort."¹⁹

He piles up four Mṛtyumatī bricks with the verses, "I ask thee about the highest death, the lower one, the middle one and the fourth. I also now ask about the world of the pious and that of the evil-doers. This (Āditya) is said to be the highest death, Pavamāna Vāyu is the middle one; Agni is the lower death; Candramas is said to be the fourth death. The lower beings who cannot enjoy always meet with the highest death. Those who can enjoy meet with the lower death and reach those worlds where the pious go—Other than these meet with the middle death. The remaining ones doing evil acts meet with the fourth type of death."²⁰

He piles up four Nirayavati bricks with the verses, "O Brahman, I ask you about the world of the evil-doers where Yama tortures them. Do you tell us about that if you know about the destinations of the evil-doers. The suns rising from Kaśyapa throw the evil-doers (into the hells) inbetween the heaven and earth. They are retained there by the descendants of the Vasus. There they become void of some limb. They become void of hands or feet or hair according to the evil act. Some attain the births which are not from the womb.—Once dead, they again meet with death in accordance with their doings living like the moving insects. Then they are made putrid by the descendants of Vasus."²¹ He piles up two bricks with the verses, "In whose (Kaśyapa's) presence the seven (Sūryas) descendants of Vasu, the early offshoots rise, the sage Dīrghaśruttama, the brilliant one, became the guest of him the powerful.—O god Agni, knowing all ways, lead us to wealth by an easy way. Do thou remove from us the crooked sin. We shall praise thee exceedingly."²²

He piles up eight bricks towards the quarters respectively with the formulas, "Agni, (governed by that divinity do thou be seated firm in the manner of Aṅgiras; Jātavedas (governed by ...); Sahojas, (governed by ...); Ajirāprabhu (governed by ...); Vaiśvānara (governed by ...); Naryāpas (governed by ...); Paṅktirādhas (governed by ...); Visarpa (governed by ...) "²³ Paṅktirādhas is the seventh, Visarpa is the eighth of the Agnis. These eight Vasus are thus enumerated. The sacrificer prays with the formula, "O quarters, you are paired with Agni; do not lick away our pairhood."²⁴

20. TĀ I.8.3

21. TĀ I.8.4-5

22. TĀ I.8.6

23. TĀ I.8.7-8

24. TĀ I.9.1

He piles up in the middle eleven Rudra-bricks with the formulas, "Prabhrājamānas, (governed by ...); Vyavadātas (governed by ...); Vāsukivaidyutas (governed by ...); Rajatas (governed by ...); Pāruṣas (governed by ...); Śyāmas (governed by ...); Kapilas (governed by ...); Atilohitas (governed by ...); Ūrdhvas (governed by ...); Avapatantas (governed by ...); Vaidyutas (governed by ...)." ¹ He also piles up eleven Rudrāṇī bricks with the formulas, "Prabhrājamānī (governed by ...)" (produced by suitably modifying the above-mentioned names). The sacrificer prays with the formula, "O forms, your pairhood (is with Agni). Do not lick out our pairhood." ²

He piles up eleven Gandharvagaṇa bricks towards the west with the names, "Svān (governed by ...); Abhrāt (governed by ...); Aṅghāri (governed by ...); Bambhāri (governed by ...); Hasta (governed by ...); Suhasta (governed by ...); Kṛṣānu (governed by ...); Viśvāvasu (governed by ...); Mūrdhanvān (governed by ...); Sūryavarcas (governed by ...); Kṛti (governed by ...);" these are the eleven Gandharvagaṇas. ³ Also with the verse, "The white (Sarasvatī) fashioning a very large number ⁴ (of vocables) has encompassed (the world). She is one-syllabled, two-syllabled, four-syllabled, eight-syllabled, nine-syllabled, desiring to grow, becomes thousand-syllabled in the highest firmament." ⁵

He piles up seven bricks - (six) with the names, "Varāhas (governed by ...); Svatapas (governed by ...); Vidyunmahas (governed by ...); Dhūpis (governed by ...); Śvāpis (governed by ...); Gṛhamedhas (governed by ...) (and the seventh) not unfavourable to labours of men." He piles up the Vṛṣṭimatī with the verse, "The water which is basically identical goes above and goes down in course of days. The clouds gratify the ground, the fires (vapour caused by rays) gratify the heaven." ⁶ He piles up the Loka brick with the verse, "All gods worship the eternal principle which has created the elements. They appointed the great Ṛṣi Jamadagni as its guardian." ⁷ He piles up the Āpyāyita brick with the verse, "Jamadagni swells (the beings) by means of the metres progressing with four syllables each. The beings were satiated

1. TĀ I.18.1

2. TĀ I. 17.2. For the feminine nouns of Rudrāṇī bricks cf. TĀ I.17.1.

3. TĀ I.9.3

4. cf. ŚāṅkhŚS XV.11.4

5. TĀ I.9.4

6. TĀ I.9.5

7. TĀ I.9.6

with king Soma offered with powerful prayers. "The quarters and intermediate quarters have become auspicious to us" (say the beings). He piles up the Śarīyu brick with the verse, "We ask for welfare and freedom from disease, the way to the sacrifice, the way to the lord of sacrifice. May we gain divine welfare. Welfare to men. May we attain remedy hereafter. May there be welfare to the biped, welfare to the quadruped."⁸

He piles up eight Śarīyānī bricks with the verses, "This earth includes a thousand; the highest firmament includes a thousand. Āśvins the wealthy Nāsatyā are the lords of the entire world. The earth is the wife, heaven is the husband. They clasped each other. Bṛhaspati was their son; Rudra was another son. Saramā was their daughter. Thus the children were sons and a daughter. (O heaven and earth) one of you is bright (day); another (night) fit for sacrifice. You day and night are of opposite characters. You are sun as if. Full of food, you do the favour of all powers. O you supporters, let your gift be rich.—The heaven and earth, related to dawn, variegated, the resting place of all beings, companions move together. Do you O Āśvins, having asses for the horses, guardians of the good, come to us together with Sūryā in response to my call.—O Āśvins, Tugra abandoned Bhujyu (his son) in the ocean like a person who is about to die discards his wealth. You carried him with the help of boats which are self-dependent sailing in the midregion void of waters.—O Āśvins, you carried Bhujyu by means of three chariots with a hundred wheels and six horses flying three nights and three days on the desert beyond the ocean full of water.—The cloud follows the sun spreading rays. The cloud full of water becomes the impeller of spotless water.—Tugra, self-dependant, urging to shower upon the sacrificer beseeches that cloud amply watering the plants, realising that it is full of water."⁹

8. TĀ I.9.7

9. TĀ I.10.1-3; RV I.116.3-4. The last verse like many other verses prescribed in the Āruṇaketuka Citi, is obscure.

He piles up two bricks with the verses, "The sun dispelling darkness, drawn by horses makes bellowing cows drink water. Being praised through speech, he surpasses others who are not related to the demons.—The cloud urged (by the sun) comes around again and again. O Āśvins, you are thus (urging the heaven and earth). They—the heaven and earth become impregnated every day."¹⁰

He piles up four Pavitravati bricks towards the north with the verses, "(The priests) holding the filter gather around the sacrificial food. Their old father guards the vow. Varuṇa has covered the wide ocean. Only the wise are capable of handling the recesptacles.—O lord of prayer, the filter is spread for thee. Expert, thou movest around the components (of the sacrifice) on all sides. The raw oblation, not baked, does not attain (the status of an oblation). Only baked oblations when employed in offering accomplish (the rite).—Brahman among the gods, leader among the wise, Ṛṣi among the learned, buffalo among the beasts, the eagle among the birds, the large tree among the trees,—(resembling these) the Soma-juice passes through the woollen filter making a noise. The seven Ṛṣis including Atri who fashioned the existent from the non-existent—all of them, Atris and Agastya granting welfare to all resided with the constellations."¹¹

He piles up seven bricks in the middle with the verses, "These constellations which are placed high up appear only at night. By day they disperse elsewhere. Varuṇa's laws are inviolable. The shining moon lives with the constellations.—We meditate upon the great lustre of god Savitṛ who instigates our talents.—We choose and meditate quickly upon the lustre of god Savitṛ the lord, which is enjoyable, great and supporting all.—Savitṛ concealed all rays from the sky causing darkness. They appear at night (in the form of constellations), just as we join bone with bone.—The name is indeed my name. I am masculine, feminine and neuter. I am

10. TĀ I.10.4

11. TĀ I.11.1

static and also moving. I offer, I have offered, and I shall offer.—Beings made offerings through me. Animals (bipeds and quadrupeds) are my creation. All-pervading, I am liable to have an adjunct.—Even though females, they are said to be males in my view. If one who has eyes does not understand even though he sees, is to be regarded as blind. A son who is wise knows these (beings). One who knows them is in reality the father of the father."¹²

He piles up five Vaiśvadevī bricks towards the north with the verses. "A blind person obtained a gem; one having no fingers took it up; one having no neck hung it around; those having no tongue praised it. —One who rightly knows the tree with its root in the upper part and branches in the lower part does not believe "the death would kill me". Laughter, weeping, singing, lute-playing, cymbal-playing, death, life and anything else, do thou know these things as sinews (in the body).—Even though not thirsty, he feels thirsty; he feels attached. The emotions resulting from this body are due to the mutual contact - feeling this one gets attachment. The son of Nirṛti feels detached. Even though unconscious, he feels consciousness."¹³ —He obtained the gem; even having no fingers he took it up; even having no neck, he hung it around, even not having the tongue, he praised it."¹⁴

He piles up three bricks with the verses, "O Agni, do thou ascend that chariot with one horse, one harness, one wheel, one yoke and going fast as wind, O all-pervading. —Because Agni yokes white and brown horses to his chariot and ascends it, the chariot does not become ruined, does not stagger, its axle does not stick. —O Vāyu, thou yokest to thy chariot one mare or ten, two or twenty, three or thirty for arriving at our sacrifice. (Having reached) here do thou unyoke them."¹⁵

12. TĀ I.11.1-4

13. The verse is obscure.

14. TĀ I.11.4-6

15. TĀ I.11.7-8

He piles up four bricks with the verses. "(O Indra), do thou extend thyself on all sides, and excessively. Blow above, on all sides and together. As a male, do thou place the womb of moonlike waters in the sun. —(O Indra), do thou produce juice for the moon out of the essence possessed by the sun which was offered here. Produce first Agni giving boon who is known as Rudra. Rudras are in thousands, indeed numberless. We have heard so, we have not seen him. (O men) do you know this (Rudra-Agni). —O Indra, do thou come with gladdening tawny steeds having hair like a peacock. Let no persons nor those holding bonds obstruct thee like the hunters (the bird). Granting gifts do thou go to them."¹⁶ The sacrificer piles up one brick with the verse, "O Indra, do thou come ..."

The Adhvaryu piles up two bricks with the verses, "O Indra, do thou, yoking a thousand horses, come with measurements of time, subtle and gross, lustrous, not attached to each other and assuming horsehood. —(O Indra), Agni wearing a lustrous garment, Vāyu spreading white sand and Samvatsara assuming various forms—these are thy companions."¹⁷ He piles up a brick with the Subrahmanyā formula, "*subrahmanyom subrahmanyom subrahmanyom*. Indra, do thou come. Thou with the tawny steeds come, Ram of Medhātithi. Menā of Vṛṣaṇaśva. Buffalo leaping down. Lover of Ahalyā. Brāhmaṇa of Kuśika's clan. Thou that callest thyself Gautama."¹⁷ He piles up four Revatī bricks with the verses, "The eight Agnis enumerated as Agni, Jātavedas etc.,¹⁸ with tawny steeds, Vasus, residing on the earth with quarters as their garments have come here. The Rudras with red horses and red chariots, with red complexion, black, with a staff in hands, and with teeth engaged in eating have gone to the yonder (world) from here. Their abode and its shape are spoken of. O Rudras, do you go to your cities. —May Bṛhaspati and Savitr come here with their chariot to which horses of different colours have been yoked along the way of the waters (i.e. midregion). (The character) of the two (is described) as investigators of waters. —When the Marutshower rains, the thundering lightning manifests itself like the (cow) mother becoming attached to the calf."¹⁹

16. TĀ I.12.1-2. The latter half of the third verse may be compared with RV III.45.1, RV II.5.3; TS III.3.3.3.

17. TĀ I.12.3

18. TĀ I.9.1. BaudhŚS XIX.10. *supra*

19. TĀ I.12.4-5; TS III.1.11.5

He piles up four Brahmasadana bricks with the formulas. "Thou art the rising of the sacred word; thou art the discharging of the sacred word; thou art the seat of the sacred word; thou art the base of the sacred word."²⁰ He piles up eight Diśyā bricks with the formulas, "I have known this earth having eight causes, having eight sons and having eight guardians. I shall not meet with natural death and untimely death. She has removed my sins. —I have known this midregion having eight causes, having eight sons and having eight guardians. I shall not meet ... —I have known this heaven having eight causes, having eight sons and having eight guardians. I shall not meet ... —Let us ascend for safety Aditi the divine boat which is well-protecting, extensive, brilliant, sinless, granting happiness, giving safe guidance, having strong oars, faultless and nondripping. —We invoke for favour Aditi the great mother of persons living by ordinances, guardian of the holy order, of great valour, invulnerable, for reaching, granting happiness and giving safe guidance. Aditi is the heaven, Aditi is the midregion, Aditi is the mother, she is the father, the son; Viśve Devas and the five classes of beings are Aditi. —Aditi is what is born, Aditi is what is to be born. —Out of the eight sons who were born of Aditi, Aditi approached the gods together with seven, and cast away the eighth son Mārtāṇḍa. —In the early age Aditi approached for pairing with the purpose of obtaining progeny, namely, seven sons and cast away Mārtāṇḍa with a view to creating death."²¹

He piles up eight Diśyā bricks with the formulas, "Mitra, (governed by that divinity ...); Varuṇa (governed ...); Dhātā (governed ...); Aryamā (governed ...); Amśa (governed ...) Bhaga (governed ...); Indra (governed ...); Vivasvān (governed ...)." ²²

The laying of a lotus-leaf, golden sheet, golden man and a tortoise should take place as in the great piling.²³ Having laid them, he piles up two Dūrohaṇa bricks on both sides of the golden man with the verse, *hamsaḥ śuciśad* ... (recited in an ascending and again in a descending order).²² He piles up two bricks in the middle

20. TĀ I.12.5

21. TĀ I.13.1-3; TS I.5.11.5

22. TĀ I.13.3. In similar instances the formula *tayā devatayā 'ngirasvad dhruvā sīda* is to be added in each case.

23. cf. BaudhŚS X.27.

with the verses, "Even a wise person does not know the destination reaching which one comes back to the living world. A triform creature, rotating like a chariot-wheel does not die in reality, but lives. —Do thou bring back (the draught) to one desiring to partake, knowing all things, coming near, departing, not staying behind."²⁴ He piles up eight bricks with the formulas, "May I shine with my own lustre being in the place of Vasus Ādityas—.... in the place of Rudras Ādityas—.... in the place of Ādityas Ādityas.— ... in the place of truthful and wise Ādityas— ... in the place of Maruts Ādityas who are shaking, smiting and stormy— ... in the place of the Ṛbhṣas Ādityas.—.... in the place of Viśve Devas Ādityas."²⁵ —.... in the place of the impeller Samvatsara Ādityas—..... The sacrificer prays with the formula, "Om *bhūr bhuvahḥ svah*" O Rāsmis, your union is with Āditya. Do you not disturb our union."²⁵

He piles up eight bricks above with the formulas, "May I shine with my lustre being in the place of Āroga Sūrya ... in the place of Bhrāja Sūrya ... in the place of Paṭara Sūrya ... in the place of Pataṅga Sūrya. ... in the place of Svarṇara Sūrya. ... in the place of Jyotiṣimata Sūrya ... in the place of Vibhāsa Sūrya. ... in the place of Kaśyapa Sūrya."²⁵ The sacrificer prays with the formula, "Om *bhūr bhuvahḥ svah* O waters. Your union is (with Sūrya). Do you not disturb our union."²⁶

He piles up in the middle eleven bricks with the formulas, "May I shine with my lustre in the place of Prabhrājamāna Rudras— ... in the place of Vyavadāta Rudras.— ... in the place of Vāsukivaidyuta Rudras.— ... in the place of Rajata Rudras.— ... in the place of Paruṣa Rudras—..... in the place of Śyāma Rudras.—.... in the place of Kapila Rudras.— ... in the place of Atilohita Rudras.— ... in the place of Ūrdhva Rudras.— ... in the place of Avapatanta Rudras.— ... in the place of Vaidyuta Rudras."²⁷ Also with the eleven formulas, "—... in the place of Prabhrājamānī Rudrāṇīs.— ... in the place of Vyavadātī Rudrāṇīs ... in the place of Vāsukivaidyutī Rudrāṇīs,— ... in the place of Rajata Rudrāṇīs in the place of Paruṣa Rudrāṇīs.— ... in the place of Śyāma Rudrāṇīs.— ... in the place of Kapila Rudrāṇīs.— ... in the place of Atilohitī Rudrāṇīs. —... in the place of Ūrdhva Rudrāṇīs. in the place of Avapatantī Rudrāṇīs.— ... in the place of Vaidyutī Rudrāṇīs."²⁸ The sacrificer prays with the formula, "Om *bhūr bhuvahḥ svah*. O Rūpas, your union is with the Rudras. Do not disturb our union."²⁸

24. TBr III.7.10.6

25. TĀ I.15.1

26. TĀ I.16.1

27. TĀ I.17.1

28. TĀ I.17.2

He piles up eight Diśyā bricks with the formulas, "May I shine with the lustre being in the place of Agni belonging to the eastern direction— ... in the place of Jātavedas belonging to the intermediate quarter— ... in the place of Sahojas belonging to the southern direction. in the place of Ajirāprabhava belonging to the intermediate quarter—...in the place of Vaiśvānara belonging to the west—... in the place of Naryāpas belonging to the intermediate quarter— ... in the place of Paṅktirādhas belonging to the northern direction—... in the place of Visarpin belonging to the intermediate quarter."²⁹ The sacrificer prays with the formula, "*Om bhūr bhuvaḥ svaḥ* O quarters, your union is (with Agni). Do you not disturb our union."²⁹

He piles up four Narakavatī bricks in the direction as per indicatory mark with the formulas, "The Visarpin hell lies in south-east. Do thou guard us from it. —The Avisarpin hell lies in the southwest direction. Do thou guard us from it. —The Viṣādin hell lies in the north-east direction. Do thou guard us from it. —The Aṣādin hell lies in the north-west direction. Do thou guard us from it."³⁰ He piles up two bricks towards the south with the verses, "Āditya with whom seven horses stand at will is wise, wellknown and the visitor of Indra. —O hundred-powered Indra, I choose thy powers which reside in five people."³⁰ He piles up six Diśyā bricks with the formulas, "May Indraghoṣas accompanied by the Vasus pile you up towards the east. May Manojavas accompanied by the Pitṛs pile you up towards the south. May Pracetas accompanied by Rudras pile you up towards the west. May Viśvakarman accompanied by Ādityas pile you towards the north. May Tvaṣṭṛ accompanied by his forms pile you up above. May Samjñāna pile you up towards the west."³¹

He piles up five Diśyā bricks with the formulas, "May Āditya representing the whole Agni pile a brick on the earth. —Vāyu in the midregion. Sūrya in the heaven. Candramas in the quarters. The Nakṣatras in their own world."³¹ He piles up six Diśyā bricks with the formulas, "O Eva, thou art the ways, —O Agni, thou art the ways. —O Vāyu, thou art the ways. —O Indra, thou art the ways. —O Pūṣan, thou art the ways, O gods, you are the ways."³¹ He piles up nine bricks above with the verses, "*āpam āpam ... vāyvaśvā ... mahānāmnūr ... apāśnuṣṇim ... vajram devūr ...*

29. TĀ I.18.1

30. TĀ I.19.1

31. TĀ I.20.1

bhadram karṇebhiḥ ... svasti na indro ... and the verse, "May the sages Ketus, Aruṇas, Vātaraśanas, pile up in a hundredfold way the brick bearing a thousandfold fruit. May the divine healing waters be auspicious and pleasant to us. O Sarasvatī (brick), do thou be gracious. Let not thy cavity be visible."³² The sacrificer piles up one brick with the verse, "All worlds emerged in consonance with the essence of waters which is procured from the sun and is therefore bright. O waters, I pick up the best essence of yours which is the essence of the essence of waters."³³

He piles up the Saṃkalpavatī brick with the verse, "From the germ which became manifest in relation to the mind at the creation of the world, desire (for creation) became apparent first of all. The wise, after having contemplated by means of intuition, discovered the bond of existent into the non-existent."³⁴ He piles up the Oghavatī brick with the verse, "When the great waters bearing germ for creating the self-manifest developed the embryo, these worlds were created. Therefore all this is self-manifest reality."³⁵ He piles up the Stambhanavatī brick with the verse, "Prajāpati who created first through the cosmic order, having created the worlds, creatures, all directions and intermediate quarters entered into the manifest world by his consciousness."³⁶ He piles up one brick with the verse, "May the sages Ketus, Aruṇas. Vātaraśanas pile up in a hundredfold way the brick bearing a thousandfold fruit."³⁷ He piles up three bricks with the verses, "May we—Indra and Viśve Devas accomplish these worlds. —May Indra together with the Ādityas accomplish our sacrifice, ourselves and our progeny. —May Indra together with the Ādityas and one troops of Maruts be the guardian of our bodies."³⁸

He piles up seventeen Kṣapaṇī bricks with the verses, "O sacrificer, do thou not be born, do thou not die, do thou not form part of the universe again again. (Do not) put on thy body commencing with pleasure and ending with grief. —The rays of the self-manifest sun which formulated the various bodies, may they accomplish thy body. Let not thy will (to reach the Ultimate Reality) vanish. —Do you get up, do not sleep. O sons of Bharata, do you aspire (to obtain the good will of) Agni, you who are gratified with king Soma and are dear to Sūrya. —The youth adorned with garment has arrived. Being accomplished, (the post) becomes more and more enlightened. The resolute wise raise him up. —Free-minded and eager to reach the

32. TĀ I.21.1-3; for the last verse cf. TĀ I.1.3

33. TĀ I.22.8

34. TĀ I.23.1

35. TĀ I.23.8

36. TĀ I.23.9

37. TĀ I.24.4; cf. TĀ I.21.3

38. TĀ I.27.1

gods.³⁹ The invulnerable fortress of gods has eight wheels and nine doors. The golden treasure in it is the heavenly world surrounded with lustre. —One who knows the fortress surrounded by ambrosia and related to Brahman, him Brahman and Prajāpati give long life, glory and progeny. —Prajāpati entered the golden fortress which is lustrous, tawny, surrounded with glory and invulnerable. Void of loss and disease, indestructible, he moves outwards. He the wise reaches both the gods and demons in this and the yonder world. —Agni dispels that in which a maiden or a young woman or a wife attached to her husband (wrongly) rejoices, and whatever evil is perpetrated. —Those who cook (sacrificial food), those who do not, those who offer to gods and those who do not, if they (really) know Indra and Agni, do not need anything more to attain heaven. —(Human beings) urged by their activities come together like sand from this world and the yonder world. (The god) enlightened them through illuminating words.⁴⁰ —You who are old and new go away, go variously and disperse from here. —May Yama grant him an abode which is manifest by days, by nights and by waters. —Those of impure birth, those who are born of maidens of wanton girls and women having paramours. —I separate from this place those who have swallowed semen, who have swallowed an egg, and both my sons and grandsons who are destined to go to Yama's world. —O gods, you have assigned a life of a hundred years at which you render the bodies old and at which the sons become the fathers. —(Therefore) let not our life be cut in the middle.⁴¹ That which is the Brahman is the resort of the Pitṛs, Yama, Varuṇa, Āśvins, Agni, and the Maruts residing in the midregion. —May I attain fulfilment of desires. I am that eternal principle. Therefore, O you divine waters, bestow upon us the griefless abode, supernatural knowledge, wealth, riches and sons."⁴²

He piles up two bricks with the verses, "(O Agni), do thou dispel from here Nirṛti which is without head and also the one having the head of a vulture. Dispel also Paribṣādha, Śvetakuṣa, Nijaṅgha and Śabalodara : —O Agni, do thou destroy those evil spirits together with Vācyāyā, who have enlightened malice, jealousy, hunger, anger and magic treatment. —O Agni, do thou destroy the sights by means of thy chariot made of Kimśuka wood."⁴³ He piles up three bricks with the verses. "Do you sing songs for Parjanya, son of heavens, the showerer. May he grant us food. May this prayer addressed to self-dominant Parjanya reach his heart. Do you (O priests) convey it to him. May the wind and all men be pleasant to us. —May the plants be full of grains and pleasing the gods. —Parjanya who procreates the

39. TBr III.6.1.1;

40. Doubtful meaning.

41. cf. RV I.89.9

42. TĀ I.27.1-6

43. TĀ I.28.1

embryo among the plants, cattle, mares and women. ...⁴⁴ He piles up three bricks with the verses, "Let the power come back to me; the life; the fortune; the Brahman-power; the wealth. —I take back for long life and for splendour my semen which split on the earth, on the plants and in water. —Do thou make me immortal and having good progeny with that semen which is sprinkled and which procreates."⁴⁵

The subsequent procedure beginning with the piling up of the naturally perforated stones is similar to that for the *Sāvitra Citi*.⁴⁶ The naturally perforated stones and the *Lokampṛṇā* bricks, that is, the water-bricks make five *Citis*. The *Citis* are covered with lotus-leaf etc. towards each quarter. The second *Citi* is to be piled up only with the *Lokampṛṇā* bricks. The other *Citis* are to be piled up as the first *Citi*. Lotus-leaf etc. are not to be placed. The completion takes place towards the north by means of the *Lokampṛṇā*. A stage should be prepared by means of long poles and earth should be spread over the *Citi* with the verse, "*Vaiśvanara Agni* is related to the heaven ..."⁴⁷ The *Śatarudrīya* offering should be made over the uppermost brick.⁴⁸ Carrying forth of the fire takes place at the end of the recitation (by the *Hotṛ*).⁴⁹ While (the *Adhvarāhuti*) is being offered⁵⁰ the *Vaiśravaṇayajña* is to be performed which is prescribed in the *Brāhmaṇa*.⁵¹ the *Vaiśravaṇayajña* should be performed on every *Parvan*-day for a sacrificer desiring food or entertain-

44. TĀ I.29.1

45. TĀ I.30.1

46. cf. BaudhŚS XIX.4

47. TSI 5.11.1; cf. BaudhŚS X.37

48. cf. BaudhŚS X. 48

49. cf. BaudhŚS X. 51; 52

50. cf. BaudhŚS X. 52

51. TĀ I.31 prescribes as follows :

One should invoke *Vaiśravaṇa* with the following four verses, "*Vaiśravaṇa* always covered the activities of waters planned by thee. Do thou dispel our enemies who consume water. —Do thou, *Vaiśravaṇa*, ascend the chariot having a thousand seats, many wheels and with a thousand horses yoked to it—the mystical power of *Tvaṣṭṛ*, and come up to receive our *Bali*. —May we be in the good will of (*Vaiśravaṇa*) worthy of sacrifice and possessing shining wealth including plenty of food, whom human beings offer *Bali* consisting of wealth, cattle, elephants, gold and horses. —Thou shouldst avoid the city with a hundred doors, squares and streets, which is situated in the great mountains *Sudarśana*, *Krauñca* and *Maināga*."

If one proposes to offer *Bali*, he should do so with the formula, "This *Bali* is offered to *Hiraṇyanābhi Vitudi*, son of *Kubera*. Obeisance to the overlord of all beings." Having offered the *Bali*, one should pray with the verse, "*Vaiśravaṇa* belongs to the ruling class. We are *brāhmaṇas*. Obeisance to thee; do thou not injure us. Having entered from here, do thou consume food." One should set up the fire on which the rite is to be performed. the formula for setting the fire is: "O fire, do thou cover *Bhū*

ing any desire. One should pile up the Āruṇaketuka Citi in sacrifices involving the preparation of Uttaravedi, as prescribed in the Brāhmaṇa-portion. One (who desires to perform the Āruṇaketuka rite) should observe the vows mentioned in the Brāhmaṇa-portion. The group of vows is also measured.⁵² One should not censure waters. As mentioned in the Brāhmaṇa-portion one should entertain one desire or all desires. Waters are indeed all this. So says the Brāhmaṇa. It is said, "Brahman indeed are the waters. In that the water bricks are piled up, one thereby holds Brahman within. One who piles up this (Āruṇaketuka) Citi, achieves association with Brahman and reaches the world of Brahman. The Āruṇaketuka rite comes to an end.

CHAPTER XIX ENDS.

world; do thou cover the Bhuvah world; do thou cover the Svah world; do thou cover the Bhūr Bhuvah Svah world. Do thou sit down as the overlord of all worlds." One should then enflame that fire on which the rite is to be performed. He should enflame the fire with the formulas, "Do thou cover *Bhūh svāhā*; do thou cover *Bhuvah svāhā*; do thou cover *Svah svāhā*; do thou cover *Bhūr bhuvah svah svāhā*." One should perform the Vaiśravaṇa rite at that time at which the oblations (of the Āruṇaketuka Citi) and also those prescribed in the Brāhmaṇa are offered. Or after men go to sleep. He should offer the Bali with the formula, "I offer this big ball to him who is thy disastrous brother and who resides in my heart. May he not destroy my belongings; let them remain with me, svāhā." He prays to Vaiśravaṇa with the formula, "We pay obeisance to Vaiśravaṇa, the overlord of lords, the severe assaulter. May Vaiśravaṇa, the lord of desires grant the desires to me wishing the fulfilment of desires. Obeisance to kubera Vaiśravaṇa the Mahārāja."

52. TĀ I.32. One should observe this vow; or for two months. The specific vows are : he should bathe thrice a day. He should have food and drink every fourth time. (That is to say, after having food and drink in the morning, he should further have them next day evening). Or he may ask for food every day and eat. He should worship Agni with fire-sticks of *Ficus glomerata* with the Anuvāka beginning with *punar mām aitu indriyam* (TĀ I.30). He should fulfil the purpose of water with the water drawn (from river etc.) and cleansed. He should not preserve any belongings. He should make Vrata-offerings to Agni, Vāyu, Sūrya, Brahman, Prajāpati, Candramas; Nakṣatras, Ṛtus, Saṁvatsara, Varuṇa and Aruṇa. The rules applicable to the study of Pravargya-mantras are applicable also here. Offerings should also be made to Aruṇa Kāṇḍa-ṛsis. One should study these mantras in the forest. He should murmur the two verses beginning with *bhadram karṇebhiḥ* (TĀ I.1.1.), and touch water with *Mahānāmni* mantras. The teacher should initiate him. The latter should touch plants with *śivā naḥ śāntamā* ... and the earth with *sumṛdīkā* ... (TĀ I.1.3). He should do similarly at the conclusion of the study A milch-cow should be given as Dakṣiṇā, also a bronze-vessel and a linen piece of cloth; or any other garment according to one's capacity. In this way one should conduct his study in a forest following the above-mentioned rules for learning. Thus he becomes full of devotion and holy.

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बौधायनश्रौतसूत्रम्

THE BAUDHĀYANA ŚRAUTASŪTRA

VOLUME - IV



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बौधायनश्रौतसूत्रम्
THE BAUDHĀYANA ŚRAUTASŪTRA

CRITICALLY EDITED AND TRANSLATED
BY
C.G. KASHIKAR

VOLUME FOUR



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ABBREVIATIONS

App	Apparently
ĀpŚS	Āpastamba Śrautasūtra
ĀśvŚS	Āśvalāyana Śrautasūtra
AV	Atharvaveda Samhitā
BaudhŚS	Baudhāyana Śrautasūtra
BhārŚS	Bhāradvāja Śrautasūtra
DhS	Dharma Sūtra
GS	Gṛhya Sūtra
JAOS	Journal of American Oriental Society
JBr	Jaiminīya Brāhmaṇa
JBRAS	Journal of Bombay Royal Asiatic Society
KauṣBr	Kauṣītaki Brāhmaṇa
KāthŚS	Kāthaka Śrautasūtra
KātyŚS	Kātyāyana Śrautasūtra
KS	Kāthaka Samhitā
MānŚS	Mānava Śrautasūtra
MS	Maitrāyaṇī Samhitā
MSS	Manuscripts
RV	Ṛgveda Samhitā
ṢaḍBr	Ṣaḍviṃśa Brāhmaṇa
ŚāṅkhGS	Śāṅkhāyana Gṛhya Sūtra
ŚBr	Śatapatha Brāhmaṇa
ŚS	Śāṅkhāyana Sūtra
ŚuS	Śulba Sūtra
TĀ	Taittirīya Āraṇyaka
TāṇḍBr	Tāṇḍya Brāhmaṇa
TBr	Taittirīya Brāhmaṇa
TS	Taittirīya Samhitā
VādhŚS	Vādhūla Śrautasūtra
VS	Vājasaneyi Samhitā
VSK	Vājasaneyi Samhitā Kāṇva

TEXT
AND
TRANSLATION

॥ द्वैधसूत्रम् ॥

I.1: 2.4 उपवसथ इति ॥ कथमु खलूपवसथं जानीयात् । संध्यः
स्विदेवोपपाद्यो ऽथ ऽपूरिनादर्शीति । साधु खलु संध्यः साधु संधेरुपपादनम् ।
ननु खलु संध्यः सूपपादय इव सर्वेषां त्वेव संध्य इवेति ॥ स ह स्माह
बौधायन यत्रैतदुपवसतो ऽस्तमित आदित्ये पुरस्ताच्चन्द्रमा लोहिती-
भवन्निवोदियात्तमप्युपवसथं जानीयादिति । अत्रो ह स्माह शालीकिरतिपन्नः
खल्वेष भवति । स संध्यं वैवोपपादयिषेत्पूर्णं वाभियजेत । तस्य चेदुपव-
सतो ऽस्तमित आदित्ये पुरस्ताच्चन्द्रमा लोहितीभवन्निवोदियादार-
मताग्निहोत्रेणेत्युक्त्वा पार्वणेन प्रक्रामेत् । सऽस्थिते पार्वणे ऽग्निहोत्रं
जुहुयात् । इति नु खलु पौर्णमास्याम् । अथामावास्यायामिति । स ह स्माह
बौधायनो ऽदृश्यमान एवोपवसेन्न दृश्यमान इति । एवं चैव खलु
कुर्यादिति शालीकिरस्ति त्वपि दृश्यमान उपवसथः । यत्रैतद्रात्रीभिरुपपन्नो
ऽणुश्चन्द्रमाः परिनक्षत्रमुपव्युषं भवति न स श्वो भूते दृश्यते तमप्युपवसथं
जानीयादिति ॥

I.1: 2.4 अग्नीनामन्वाधान इति ॥ सूत्रमौपमन्यवीपुत्रस्य ॥ अत्रो ह
स्माह बौधायनो विहव्याभिरग्नीनन्वादध्यात्तिसृभिस्ति सृभिरेकैकं ये नव
समामनेयुः । अथ ये ऽष्टौ प्रथमां वोत्तमां वा द्विरभ्यावर्तयेयुः । अथ ये
दश तिसृभिस्ति सृभिरेकैकमन्वाधायोत्तरेणाहवनीयं तिष्ठन्दिशमीं निगदेदिति ।
अत्रो ह स्माह शालीकिर्यो नु खलु गार्हपत्यः सकृदन्वाहित एष भवति ।
ग्रामयोनिरन्वाहार्यपचनः । आहवनीयमेवैकं विहव्ययान्वादध्यादथातिशिष्टा
उत्तरेणाहवनीयं तिष्ठन्निगदेदिति । अत्रो ह स्माहौपमन्यवो विहव्याभिरेवाग्नी-
नन्वादध्यादेकैकमेकैकया । अथातिशिष्टा उत्तरेणाहवनीयं तिष्ठन्निगदेदिति ।
अत्रो ह स्माह मौद्गल्य आहवनीयमेवैकमन्वादध्यादग्निं गृह्णामि सुरथं यो

DVAIDHASŪTRA
(*Different views of teachers*)
CHAPTER - XX
DARŚA-PŪRNAMĀSA
XX.1

As for the Upavasatha day : how should one ascertain the Upavasatha-day namely, the time on the point of conjunction or in its proximity on the one hand, and when the moon is not visible on the other ? Desirable is the point of conjunction, desirable is also the moment in its proximity. To be true, the point of conjunction is in reality the moment in its proximity. People generally take it to be the point itself. Baudhāyana indeed says that one should regard that day as the Upavasatha on which, while he is observing the relevant vow, the moon looking like a red ball rises in the east after the sun has set. Śāliki indeed says that the Upavasatha day is thus transgressed. One should find out the moment in the proximity of the point of conjunction or perform the Iṣṭi when the moon is full. If, while one is observing the Upavasatha-vow, the moon looking like a red ball rises in the east when the sun has set, he should say, "Do you stop the Agnihotra-rite, and start the rite of the Parvan-day." After that rite is concluded, he should resume the Agnihotra-offering. This is in the case of the Full-moon sacrifice. Now about the New-moon sacrifice. Baudhāyana indeed says that one should observe the Upavasatha when the moon is not visible; nor if it becomes visible. One should do so, says Śāliki; the Upavasatha falls also on that day when even the moon is visible (at day-break). The moon which becomes smaller and smaller in the course of the preceding nights and appears surrounded by stars at day-break, does not become visible the next day. Therefore one should understand that day as the Upavasatha.

As for the adding of fuel to the fires : (the view expressed in) the sūtra (is that) of Aupamanyavīputra. Baudhāyana indeed says here that for those who count nine Vihavya ṛks, one should add fuel to the fires with the Vihavya verses - each one with three verses. For those who count eight, one should repeat the first or the last one. For those who count ten, one should add fuel to each one with three verses, and should recite the tenth standing to the north of the Āhavanīya, Śāliki indeed says here that fuel is added to the Gārhapatya once. The Anvāharyapacana fire is procured from a secular source. One should therefore add fuel only to the Āhavanīya fire with a Vihavya verse; and should recite the remaining verses while standing towards the north of the Āhavanīya. Aupamanyava says that one should add fuel to the fires with Vihavya verses - to each one with a verse; and recite the remaining verses while standing to the north of the Āhavanīya. Maudgalya says that one should add fuel only to the Āhavanīya with the verses, "I receive Agni who

मयोभूर्य उद्यन्तमारोहति सूर्यमह्ने । आदित्यं ज्योतिषां ज्योतिरुत्तमं श्वो
यज्ञाय रमतां देवताभ्यः ॥ वसून्नुद्रानादित्यानिन्द्रेण सह देवताः । ताः पूर्वः
परिगृह्णामि स्व आयतने मनीषया ॥ इमामूर्जं पञ्चदशीं ये
प्रविष्टास्तान्देवान्परिगृह्णामि पूर्वः । अग्निर्हव्यवाडिह तानावहतु पौर्णमासः
हविरिदमेषां मयीति पौर्णमास्यामामावास्यः हविरिदमेषां मयीत्यमा-
वास्यायामिति । अत्रो ह स्माह मैत्रेय आहवनीयमेवैकं विहव्ययान्वा-
दध्यात्तूष्णीमितरावथातिशिष्टा उत्तरेणाहवनीयं तिष्ठन्निगदेदिति ।
व्याहृतीभिरेवाग्नीनन्वादध्यादिति राथीतरः ॥

1.1: 2.3 आतञ्जनेष्विति ॥ स ह स्माह बौधायनो हविरातञ्जनान्येतानि
भवन्तीति । अत्रो ह स्माह शालीकिर्दधि खल्वातञ्जनार्थं दृष्टं भवति ।
तस्मिन्नाविद्यमान एतेषामेकेनातञ्ज्यादिति ॥

1.1: 2.6 व्रतोपायन इति ॥ स ह स्माह बौधायनः संगवकाले वा
व्रतमुपेयाद्धेनुषु वा दोह्यमानासु प्रणीतासु वा प्रणेष्यत्सु हविःषु वासन्नेष्विति ।
अत्रो ह स्माह शालीकिः पूर्वद्युःकालं खलु व्रतोपायनं भवतीति ब्राह्मणं
बर्हिषा पूर्णमासे व्रतमुपैति वत्सैरमावस्यायामिति स संगवकाल एव
व्रतमुपेयादिति । अन्वाधानप्रभृतीत्यौपमन्यवः ॥

1.1: 2.4 अभ्युदितेष्ट्यामिति ॥ स ह स्माह बौधायनः
सिद्धैरेवामावास्यैर्हविर्भिरिष्ट्वा पुनरुपोष्य श्वो भूते काल्यामनभ्युदिता-
मव्यापन्नां यजेतेति । अत्रो ह स्माह शालीकिर्येषा ब्राह्मणजेष्टिस्तया
व्यक्तयेष्ट्वा पुनरुपोष्य श्वो भूते काल्यामनभ्युदितामव्यापन्नां यजेतेति नु
खलु संनयतः । अथासंनयतः । समानः कल्पो बौधायनस्य ॥ अत्रो ह
स्माह शालीकिरप्स्वेवैतानि हवींषि श्रपयित्वा पुनरुपोष्य श्वो भूते
काल्यामनभ्युदितामव्यापन्नां यजेतापि वोपवसथ एवातिप्रवर्धेतेति ॥

ascends a good chariot, who grants happiness and who appears following the rising sun by day, the Āditya the highest luminary among the luminaries. May he remain for the offering to deities.— I receive the deities Vasus, Rudras and Ādityas together with Indra first of all at my residence with devotion.— I receive first of all the gods who have arrived on this fifteenth day full of vigour. May Agni the carrier of oblations bring them here. May there be with me the oblation pertaining to the Full-moon sacrifice for them,"¹ at the Full-moon sacrifice ; "may there be with me the oblation pertaining to the New-moon sacrifice for them,"¹ at the New-moon sacrifice. In this connection Maitreya says that one should add fuel only to the Āhavanīya with a Vihavya verse, to the other two fires silently, and recite the remaining verses while standing to the north of the Āhavanīya. Rāthītara says that one should add fuel to the fires with the Vyāhrtis.

As for the curdling agents² : Baudhāyana says that all these are the curdling agents. Śālīki says that curds itself is meant for coagulating. In its absence one may employ one of these.²

As for the adoption of the vow : Baudhāyana says that one should adopt the vow at the time when cattle are brought together for leading towards the pasture, or while milch-cows are being milked or while Praṇītā-waters are being carried forth or when the oblations have been placed (within the altar). Śālīki says that the vow is indeed to be adopted on the preceding day. The Brāhmaṇa says, "On the full-moon day one adopts the vow at the fetching of the sacrificial grass, and on the new-moon day at the driving away of calves." He (the sacrificer) should adopt vow at the time when cattle are brought together. Aupamanyava says that he should do so at the adding of fuel.

As for the Abhyuditeṣṭi : Baudhāyana says that having offered the oblations procured for the New-moon sacrifice, one should again adopt the Upavasatha-vow and again perform the timely Iṣṭi next day in entirety when there is no moon. Śālīki says that one should distinctly perform the Iṣṭi prescribed in the Brāhmaṇa, again adopt the Upavasatha-vow, and next day perform the timely Iṣṭi in entirety when there is no moon. This is for one who offers Sāmnāyā. Now for one not offering Sāmnāyā : the procedure prescribed by Baudhāyana is similar. Śālīki says that one should cook the oblation in water, again adopt the Upavasatha-vow, and perform the timely Iṣṭi in entirety when there is no moon. Or one should extend the Upavasatha.

1. TBr III. 7.4.2-3

2. Only two curdling agents are mentioned in the main sūtra : curds and remnants of the Agnihotra (milk). Certain other Sūtra-texts have mentioned several curdling agents.

I.1: 2.6 आच्छायन इति ॥ स ह स्माह बौधायनो वाचंयम एव शाखामाच्छेयाद्वाचंयम एवाहरेदेवं एवाहरिति । एवं चैव खलु कुर्यादिति शालीकिर्ब्राह्मणेन च यथार्थमन्तर्हसन्नेव संभाषेत नाब्राह्मणेनेति ॥

I.1: 2.8 शाखाया आच्छेदन इति ॥ स ह स्माह बौधायन इषे त्वेति शाखामाच्छिन्धादूर्जे त्वेत्यनुमृज्याद्वान्वीक्षेत वेति । अन्वीक्षेतैवेति शालीकिः ॥

I.1: 2.9 वत्सापाकरण इति ॥ स ह स्माह बौधायनो वायव स्थेति पुंस एवापाकुर्यादुपायव स्थेति स्त्रियः । अथ यद्यन्यतरे स्युर्नैव मन्त्रं परिजह्यात् ॥ सःसृष्टेनैवेति शालीकिः ॥ १ ॥

I.1: 2.14 शाखायै संचर इति । अग्नेणाहवनीयः संचारयेदिति बौधायनः ॥ जघनेन गार्हपत्यमिति शालीकिः ॥ एष सर्वकल्पे शाखायै संचरः पयसां चान्यत्र प्रावर्गिकादिति । उभयोरेवापरेण प्रावर्गिकं संचारयेदित्यौपमन्यवः ॥

III.15: 150.15 प्रवसतो याजमान इति ॥ स ह स्माह बौधायनः सहयाजमानः खल्वयं यजमानः प्रवसति । स यत्र स्यात्तदेनं मनसा ध्यायेत् । स यदि विसंस्थित आगच्छेत्कृतमनुमन्य कर्मान्तेन प्रक्रामेदिति । अत्रो ह स्माह शालीकिर्यद्यस्य पुत्रो वान्तेवासी वालंकर्मीणः स्यात्तं तत्र प्रेष्येत् । स यदि विसंस्थित आगच्छेत्कृतान्ताद्वा प्रक्रामेन्ना व द्रियेत । उभौ त्वेव यजमानभागं प्राश्नीयातामिति ॥

I.2: 4.1 इध्माबर्हिषोरुपकल्पन इति ॥ सूत्रमाचार्ययोः ॥ अपराह्णे पितृभ्यो दत्त्वेध्माबर्हिः संनहोदित्याञ्जीगविः ॥ श्वो भूते हविष्कृदन्त इत्यौपमन्यवः ॥

I.2: 4.3 असिदस्य प्रतितपन इति ॥ स ह स्माह बौधायनः प्रतितपेदेवासिदमेवमश्वपर्शुः रक्षोऽपहननायेति । अत्रो ह स्माह शालीकिर्न तेजसि तेजः प्रतितपेदश्वपर्शुः खल्वेते मन्त्रा दृष्टा भवन्ति । सो ऽश्वपर्शुमेव प्रतितपेन्नासिदं क्रूरापहननायेति ॥

As for proceeding (to fetch a twig) : Baudhāyana says that one should go to fetch the twig restraining speech and fetch it restraining speech.³ One should do so, says Śālīki. One may talk to a brāhmaṇa smiling inwardly, not to a non-brāhmaṇa.

As for the cutting of the twig : Baudhāyana says that one should cut the twig with *iṣe tvā*, and straighten it or gaze at it with *ūrje tvā*. Śālīki says that he should gaze at it.

As for the driving away of calves : Baudhāyana says that with *vāyava stha* one should drive away the male calves and with *upāyava stha* the female ones. In the event of the either sex, one should not drop the formula. Śālīki says that one should drive the calves with the combined formula.

XX.2

As for the carrying of the twig : Baudhāyana says that one should carry along the front of the Āhavanīya. Śālīki says along the rear of the Gārhapatya. This should be the route for carrying the twig in all procedures and also in regard to the milk except the one used in the Pravargya-rite. Aupamanyava says that one should carry the milk in the Pravargya rite along the rear of both the fires.

As for the sacrificer's duties while on journey : Baudhāyana says that the sacrificer indeed goes on a journey accompanied by his duties. Wherever he may be, he should go along them mentally. If he comes when the rite is not yet completed, he should follow in recitation the finished part, and join in the remaining part. Śālīki says that one should depute his son or pupil provided he is capable of the performance. If he arrives while the rite is yet incomplete, he should resume his duties at the remaining performance, or he may not pay heed to it. However, both (the son or pupil, and the sacrificer) should consume the sacrificer's portion.

As for the procurement of the sacrificial grass and faggot: (the view expressed in) the sūtra is (that of) the two teachers (Baudhāyana and Śālīki). Āñjigavi says that one should tie the sacrificial grass and faggot after having offered (rice-balls) to the Pitṛs. Aupamanyava says that one should do so next day after the call to the preparer of the oblation-material.

As for the heating of the sickle : Baudhāyana says that one should heat the sickle or the horse-rib for dispelling the Rakṣas. Śālīki says that one should not heat the lustre over lustre. The formulas are intended for the horse-rib. He should (therefore) heat the horse-rib, not the sickle, for dispelling the evil.

3. After *evā* "hared" the text reads *evam evāhariti*. This is not clear. Is it wrong repetition ? Śrautakośa Part 1 (English) p. 226 footnote has suggested an emendation *evam barhir iti* which does not seem imminent.

1.2: 4.6 प्रक्रमेष्वाति ॥ स ह स्माह बौधायन आहवनीयादेवाग्रे त्रीन्वा
चतुरो वा प्राचः प्रक्रमान्प्रक्रम्याथ तां दिशामभिप्रव्रजेद्यत्र बर्हिर्वेतस्यन्मन्ये-
तेति ॥ आहवनीयादेव यथार्थं गच्छेन्न तु दक्षिणया द्वारेति शालीकिः ॥

1.2: 4.8 परिषवण इति ॥ स ह स्माह बौधायनस्त्रिरेव मन्त्रं ब्रूयात्
त्रिः कर्मावर्तयेदेवं यूपावटस्य परिलेखन एवः सोमक्रयण्यै पद
एवमौदुम्बर्या अवट एवमुपरवेष्वाति ॥ सकृदेव मन्त्रं ब्रूयात्त्रिः
कर्मावर्तयेदिति शालीकिः॥

1.2: 4.9 आच्छेदनेष्वाति ॥ सूत्रं बौधायनस्य ॥ प्रत्यगाशीः खल्वेष
मन्त्रो दृष्टो भवति । मन्त्रप्रत्यभिर्मर्शनमेवैतत्स्यादिति शालीकिः ॥

1.2: 4.12 प्रस्तरस्य संनहन इति ॥ स ह स्माह बौधायनो ऽभ्यर्धाच्चैनः
संनह्येदन्यत्र चैतस्मादयुग्मायुग्मं निधनानि कुर्यादिति ॥ अत्रो ह स्माह
शालीकिः प्रस्तरस्य खलु मन्त्रप्रतिलाभात्सर्वं बर्हिर्मन्त्रं लभते न
चैनमभ्यर्धात्संनह्येदेतच्चैवायुग्मतमः स्यादिति ॥

1.2: 4.14 शुल्बस्य करण इति ॥ अधिकरणं चतुर्थः स्यादिति
बौधायनः ॥ अधिकरणमेव तृतीयमिति शालीकिः ॥

1.2: 4.15 बर्हिषः संभरण इति ॥ स ह स्माह बौधायनो यान्यन्यानि
याजुषान्निधनानि तानि पूर्वाणि मन्त्रेण संभृत्याथोपरिष्ठाद्याजुषं मन्त्रेणैव
संभरेदिति ॥ अत्रो ह स्माह शालीकिर्यान्यन्यानि याजुषान्निधनानि तानि
पूर्वाणि तूष्णीः संभृत्याथोपरिष्ठाद्याजुषं मन्त्रेणैव संभरेदिति ॥ अत्रो ह
स्माहौपमन्यवो य एवादिल्वने स संभरणे सयाजुषमेवाग्रे मन्त्रेण संभृत्य
तूष्णीमितराणि संभृत्य विपरिकृष्य ग्रन्थिं कुर्यादिति ॥ २ ॥

1.2: 6.1 ग्रन्थिकरण इति ॥ सूत्रं बौधायनस्य ॥ समायच्छन्नेवैतं मन्त्रं
जपेदिति शालीकिः ॥

1.2: 6.2 पश्चात्प्राञ्चमुपगूहतीति ॥ सूत्रं बौधायनस्य ॥ पुरस्तात्
प्रत्यञ्चमिति शालीकिः ॥

As for the steps : Baudhāyana says that after having passed over three or four steps towards the east, one may proceed towards that quarter where he may think he would obtain sacrificial grass. Śālīki says that one should proceed towards the desired quarter from the Āhavanīya itself, but not along the southern door.

As for the grasping (of the bunch) : Baudhāyana says that one should repeat the formula thrice and repeat the action thrice. Similarly with regard to the tracing around of the hole for the sacrificial post, similarly with regard to the foot-print of the Soma-purchasing cow, similarly with regard to the hole for the Audumbarī post, similarly with regard to the Uparava holes. Śālīki says that one should recite the formula only once and repeat the action thrice.

As for the cutting of the sacrificial grass : (the view expressed in) in the sūtra (is that) of Baudhāyana. Śālīki says that this formula relates to personal wish. Therefore the touching should merely be oral (not direct).

As for the tying up of the Prastara : Baudhāyana says that one should fasten it separately. Out of the other grass he should prepare an odd number of bundles. Śālīki says that because Prastara is fastened with a formula, the entire darbha-grass becomes provided with formula. He should not fasten the Prastara separately; the entire bulk should be odd in number.

As for the preparation of the cord : the initial twirled bunch should be the fourth (component). So says Baudhāyana. The initial twirled bunch should be the third. So says Śālīki.

As for the piling up of the sacrificial grass : one should first pile up with a formula the bunches other than the one fastened with the (relevant) formula (= the Prastara) and then place upon them with the formula the bunch fastened with the formula. So says Baudhāyana. One should first silently pile up the bunches other than the one fastened with the (relevant) formula, and then place upon them with the formula the bunch fastened with the formula. So says Śālīki. The bunch which was first cut off should also be piled up first. One should first pile up with the relevant formula the bunch which was cut off with the (relevant) formula, then pile up the other bunches silently, turn around (the heap) and fix the loop.

XX.3

As for the fixing of the loop : (the view expressed in) the sūtra (is that) of Baudhāyana. While fixing the loop one should murmur the formula. So says Śālīki.

As for inserting (the loop) from west to east : (the view expressed in) the sūtra (is that) of Baudhāyana. One should insert it from east to west. So says Śālīki.

I.2: 6.5 बर्हिषो निधान इति ॥ स ह स्माह बौधायनः स्प्यं वा शकलं वान्तर्वेदि निधाय तस्मिन्मन्त्रेण प्रतिष्ठाप्य ततो यथासुष्ठु निदध्यादिति ॥ यत्रैव निधास्यन्स्यात्तन्मन्त्रेणैव निदध्यादिति शालीकिः ॥

I.2: 6.7 परिधीनां करण इति ॥ स ह स्माह बौधायन उरःसंमितो मध्यमः स्यादथेतरौ बाहुमात्रौ स्यातामिति ॥ सर्व एव बाहुमात्राः स्युरिति शालीकिः ॥

I.2: 6.7 इध्मस्य करण इति ॥ अनुसामिधेनीध्मं कुर्यादिति बौधायनः ॥ अपरिमितमिति शालीकिः ॥

I.2: 6.8 वेदस्य करण इति ॥ वत्सजुं कुर्यादिति बौधायनः ॥ मूतकार्यमिति शालीकिः ॥ त्रिवृतमित्यौपमन्यवः ॥ ऊर्ध्वाग्रमित्यौपमन्यवीपुत्रः ॥

I.2: 6.6 पितृयज्ञबर्हिषीति ॥ समूलमेतद्वर्हिर्भवतीति बौधायनः पितृयज्ञसामान्यादिति ॥ महापितृयज्ञ एवैतद्दृष्टं भवति । अमूलमेवैतद्वर्हिः स्यादिति शालीकिः ॥

I.2: 6.6; XIII.1: 788.2 इष्टिसंनिपात इति ॥ स ह स्माह बौधायनो याः काश्चेष्टयः समाने ऽहनि संनिपतेयुस्तन्त्रायतन्त्राय चासां बर्हिर्लावो गच्छेल्लूनं वासादयेत्तन्त्रे तन्त्रे चासां व्रतमुपेत्य तन्त्रापवर्गे व्रतं विसृजेतेति ॥ अत्रो ह स्माह शालीकिर्याः काश्चेष्टयः समाने ऽहनि संनिपतेयुः सकृदेवासां सर्वासां बर्हिर्लावो गच्छेल्लूनं वासादयेदादितश्चासां व्रतमुपेत्य सर्वासां पारे व्रतं विसृजेतेति ॥

I.3: 8.1 पर्णत्सरूपां निवपन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनस्तृतीयमग्न्यगार उद्वपेत्तृतीयमन्तर्वेदि निवपेत्तृतीयेन वत्सानां धूनं कुर्यादेवमिव हि पशूनां नेदीयान्भवतीति ॥

I.3: 8.2 पौर्णमास्यामुपवेषकरण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

As for placing of the sacrificial grass : one should place within the altar the wooden sword or a chip, put (the grass upon it) with the formula and then place it conveniently. So says Baudhāyana. Wherever he has to place it, he should place it with the formula. So says Śālīki.

As for the preparation of the enclosing sticks : the middle one should be as high as the breast and the other two as long as the arm. So says Baudhāyana. All should be as long as the arm. So says Śālīki.

As for the preparation of the faggot : one should prepare (the sticks of) the faggot as many as the Sāmidhenī verses. So says Baudhāyana. Even more. So says Śālīki.

As for the preparation of the Veda : one should prepare it resembling the knee of a calf. So says Baudhāyana. Resembling the basket for grains. So says Śālīki. Three-stranded. So says Aupamanyava. With a tip upwards. So says Aupamanyavīputra.

As for the grass for the Pitṛyajña : It is with roots because of the general rule concerning Pitṛyajña. So says Baudhāyana. This (i.e. grass with roots) is found in the Mahāpitṛyajña alone. (In the Pitṛyajña) the grass should be without roots. So says Śālīki.

As for the aggregation of Iṣṭis : Baudhāyana indeed says that in the case of the Iṣṭis which are to be performed on the same day one should go out for the cutting of the grass in respect of each of them separately or put it down if already cut separately. One should commence the vow in respect of each Iṣṭi separately and at the end of it relinquish it separately. Śālīki says that in the case of the Iṣṭis to be performed on the same day, one should go out for the cutting off of the grass in respect of all of them at one and the same time or put it down if already cut (also at one and the same time). One should commence the vow at the beginning of all Iṣṭis and release it at the conclusion of all.

As for the throwing of the leaves : (the view expressed in) the sūtra (is that) of Śālīki. In this connection Baudhāyana says that one should throw one third (of the leaves) on the roof of the fire-hall, one third within the altar and with one third one should agitate the calves. In this way he becomes closer to the cattle.

As for the preparation of a fire-stirring stick in connection with the Full-moon sacrifice : One should prepare. So says Baudhāyana. One should not prepare. So says Śālīki.

I.3: 8.3 दोहनपवित्रस्य करण इति ॥ स ह स्माह बौधायनो मूले मूलानि बद्ध्वा द्विगुणां रज्जुं संप्रसार्याग्रे निग्रथीयादेवमस्याग्रमग्रैरभिसंपन्नं भवतीति ॥ अत्रो ह स्माह शालीकिर्मूले मूलानि बद्ध्वा द्विगुणां रज्जुं संप्रसार्य मूले परिहृत्य त्रिगुणां रज्जुं संप्रसार्याग्रे निग्रथीया-देवमस्याग्रमग्रैरभिसंपन्नं भवतीति ॥ ३ ॥

I.3: 10.9 अग्निहोत्रोच्छेषणस्य करण इति ॥ स ह स्माह बौधायनो यद्यस्याज्येन वौषधेन वा प्रक्रान्तं स्यात्पयसैव तां रात्रिं जुहुयात्पयस एवाग्निहोत्रोच्छेषणं कुर्यादिति ॥ अत्रो ह स्माह शालीकिर्नासमाप्ते काम आवर्तयेद्यस्याज्येन वौषधेन वा प्रक्रान्तं स्यात्तस्य हुत्वा तस्यैवाग्निहोत्रोच्छेषणं कुर्यादिति ॥

I.3: 8.7 सांनार्यपात्राणां प्रोक्षण इति ॥ तूष्णीं स संस्कृताभिरद्भिः प्रोक्षेदिति बौधायनः ॥ कमण्डलुगताभिरिति शालीकिः ॥

I.3: 8.8 अथ जघनेन गार्हपत्यमुपविश्योपवेषेणोदीचो ऽङ्गारात्रि-रूहतीति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनस्तूष्णीमङ्गारात्रिरूहेत्सर्व एवैषो ऽधिश्रयणमन्त्रः स्यादिति ॥

I.3: 8.11 दोहनपवित्रस्याधान इति ॥ मन्त्रेण कृत्वा मन्त्रेण स्थाल्या-मादध्यादिति बौधायनः ॥ तूष्णीं कृत्वा मन्त्रेण स्थाल्यामादध्यादिति शालीकिः ॥ अर्धेन कृत्वार्धेन स्थाल्यामादध्यादित्यौपमन्यवः ॥

I.3: 8.12 धेनूनामनुमन्त्रण इति ॥ स ह स्माह बौधायन एकैकामेवा-सामनुमन्त्रयेताथासामेकैकां दोहयेदिति ॥ अत्रो ह स्माह शालीकिः सकृदेवैनाः सर्वा अनुमन्त्रयेताथासामेकैकां दोहयेदिति ॥ अत्रो ह स्माहौपमन्यवः सकृदेवैनाः सर्वा अनुमन्त्रयेत सकृच्चैना दोहयेदत्र चैव स्तोकान्परिनिस्तिष्ठेदिति ॥ एकैकामेवासां सर्वेणसर्वेण कर्मणा परिनिस्तिष्ठेदित्यौपमन्यवीपुत्रः ॥

I.3: 8.16 स्तोकानामनुमन्त्रण इति ॥ सूत्रं शालीकेः ॥ आख्यातमौपमन्यवस्य ॥ अत्रो ह स्माह बौधायन आतच्यैव स्तोकाननुमन्त्रयेतात्रैव हि स्तोकानामन्तो भवतीति ॥

As for preparation of the twig-strainer : Baudhāyana says that one should join the roots (of the darbha-blades) to the root (of the twig), form a two-stranded braid (of these darbha-blades), and then tie a knot at the end. In this way the tip of the twig would become united with the darbha-tips. Śālīki says that one should join the roots (of the darbha-blades) to the root of the twig, and (first) form a two-stranded braid, carry the ends of those darbha-blades (again) to the root of the twig, form a three-stranded braid and (finally) tie a knot at the end. In this way the tip of the twig becomes united with the tips of the darbha-tips.

XX.4

As for the leaving of the remnant of the Agnihotra-oblation: Baudhāyana says that though the sacrificer has chosen clarified butter or grains for his Agnihotra, one should offer milk only on that night and have milk as the remnant of the Agnihotra. Śālīki says that one should not change the oblation until the desire for whose fulfilment it is adopted. If one has chosen clarified butter or grains as the oblation, one should offer it and leave its portion as the remnant of Agnihotra.

As for the sprinkling of the utensils to be used for Sām̐nāyā : one should sprinkle them with water sanctified silently. So says Baudhāyana. With the water from the water-pot. So says Śālīki.

As for the practice that having sat down to the rear of the Gārhapatya, one pushes out the embers towards the north by means of the fire-stirring stick : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should push out the embers silently. This entire formula is intended for baking.

As for the placing of the twig-strainer : one should prepare it with the relevant formula and also place it over the vessel with the formula. So says Baudhāyana. One should prepare it silently and place over the vessel with the formula. So says Śālīki. One should prepare it with a half of the formula and place over the vessel with the remaining half. So says Aupamanyava.

As for following the milch-cows with a formula : Baudhāyana says that one should follow each one with the formula, and cause each one to be milked. Śālīki says that one should follow them with the formula recited only once, and cause each one of them to be milked. Aupamanyava says that one should follow them with the formula recited only once and cause them to be milked all at once.

As for the following of the drops of milk with a formula : (the view expressed in) the sūtra (is that) of Śālīki. The view of Aupamanyava is laid down above. Baudhāyana says that one should follow the drops after having coagulated the milk. For really here is the end of the milk-drops.

I.3: 10.5 उत्तरासां दोहन इति ॥ विसृष्टवागनन्वारभ्योत्तरा दोहयेदिति
बौधायनः ॥ आनीयमान एवानु चारभेत वाचं च यच्छेदिति कात्यः ॥

I.3: 10.5 दुग्धं लभमानस्येति ॥ वत्सापाकरणप्रभृतीन्मन्त्रान्साधये-
दिति बौधायनः ॥ आसेचनप्रभृतीनिति शालीकिः ॥

I.3: 10.8 आतञ्चन इति ॥ चतुर्थे स्तुव आनयेद्यावता
मूर्च्छयिष्यन्मन्येतेति बौधायनः ॥ तृतीये स्तुव आनयेद्यावता
मूर्च्छयिष्यन्मन्येतेति शालीकिः ॥

I.3: 10.9 अग्निहोत्रोच्छेषणमभ्यातनक्तीति ॥ सूत्रं शालीकेः ॥ अत्रो
ह स्माह बौधायनो ऽग्निहोत्रोच्छेषणमानीय हविरातञ्चनमानयेदेव-
मस्योभयमभ्यातकं भवतीति ॥

I.3: 10.11 उदन्वतापिदधातीति ॥ उदन्वतापिधाय सर्वां रात्रिं
परिशाययेदिति बौधायनः ॥ उदन्वतापिधाय सिक्त्वैता अपो ऽपिदध्यादिति
शालीकिः ॥

I.3: 10.17 अग्नीनां परिस्तरण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह
स्माहौपमन्यव उपवसथ एवाग्नीन्यथोत्पन्नं परिस्तृणीयादेव हि ब्राह्मणं
भवत्युपास्मिञ्छ्वो यक्ष्यमाणे देवता वसन्ति य एवं विद्वानग्निमुपस्तृणा-
तीति ॥

I.4: 10.15; III.15: 152.2 अशनानशन इति ॥ आरण्यं चापश्चाश्रीयादिति
बौधायनः ॥ अप एवेति शालीकिः ॥ नारण्यं नापश्चनेत्यौप-
मन्यवः ॥ ४ ॥ प्रथमः ॥

I.4: 10.15 पाणिसंमर्शन इति ॥ उत्तरेणाहवनीयं तिष्ठन्याणी संमृशेदिति
बौधायनः ॥ उत्तरेण गार्हपत्यमिति शालीकिः ॥

I.4: 10.16 अग्नीनां परिस्तरण इति ॥ सूत्रं शालीकेः ॥
आख्यातमौपमन्यवस्य ॥ अत्रो ह स्माह बौधायनो गार्हपत्यमेवाग्रे
पुरस्तात्परिस्तृणीयादथ दक्षिणतो ऽथ पश्चादथोत्तरत एवमेवान्वाहार्यपचनं
परिस्तृणीयादेवमाहवनीयमिति ॥

As for the milking of the remaining cows : Baudhāyana says that having released speech and without maintaining the contact, one causes the remaining cows to be milked. Kātya says that while the milk is being brought in, one should keep contact and restrain speech.

As for one procuring ready milk : Baudhāyana says that one should go through the formulas beginning with that for the driving away of the calves. Śālīki says that one should go through the formulas beginning with that for the pouring in of the milk from the milking pot.

As for coagulating : Baudhāyana says that one should take up in the fourth spoon that much curds with which he thinks the milk will be coagulated. Śālīki says that one should take up into the third spoon that much curds with which he thinks the milk will be coagulated.

As for the injunction that one adds remnants of Agnihotra as curdling agent; (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that having first poured the remnant of Agnihotra, one should put the curdling agent. In this way both (the milk and the remnant of Agnihotra) become coagulated.

As for the injunction that one covers the vessel with a lid containing water : Baudhāyana says that having covered the vessel with a lid containing water, one should let it remain the whole night. Śālīki says that having covered the vessel with a lid containing water, one should sprinkle water upon it and (thus) cover.

As for the strewing around of the fires : (the view expressed in) the sūtra (is that) of the two teachers (Baudhāyana and Śālīki). Aupamanyava says that one should strew around the fires in the order of their production. The Brāhmaṇa says, "The deities stay with him thinking that offerings will be made to them the next day. One who knowing this strews around the fire"

As for eating and fasting : Baudhāyana says that one should consume wild grains and water. Śālīki says that one should only drink water. Aupamanyava says that one should neither consume wild grains nor drink water.

XX.5

As for the grasping of the palms : Baudhāyana says that one should grasp the palms standing to the north of the Āhavanīya. Śālīki says that he should do so standing to the north of the Gārhapatya.

As for the strewing around of the fires : (the view expressed in) the sūtra (is that) of Śālīki. The view of Aupamanyava is mentioned above. Baudhāyana says that one should strew around the Gārhapatya first towards the east, then towards the south, then towards the west and then towards the north. One should similarly strew around the Anvāhāryapacana; similarly the Āhavanīya.

I.4: 12.2 पात्राणां सादन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायन उत्तरेण गार्हपत्यं तृणानि सस्तीर्य तेषु पात्राणि सादयेदिति ॥
उत्तरतो ऽग्न्यगारस्य पात्राणि सादयेत्तेषां यथार्थमाददीतेति राथीतरः ॥

I.4: 12.8 ब्रह्मण उपवेशन इति ॥ व्यवेत्य दक्षिणेनाहवनीयमुपविशे-
दिति बौधायनः ॥ अव्यवेत्यैव दक्षिणेनाहवनीयमिति शालीकिः ॥

I.4: 12.8; III. 15: 150.16 यजमानस्योपवेशन इति ॥ व्यवेत्य
दक्षिणत उपविशेदिति बौधायनः ॥ अव्यवेत्यैव दक्षिणत उपविशेदिति
शालीकिः ॥

I.4: 12.8 पृष्ठ्यायै स्तरण इति ॥ सूत्रं बौधायनस्य ॥ सोम एव
पृष्ठ्यां स्तृणीयादिति शालीकिः ॥

I.4: 12.10 पवित्रयोः करण इति ॥ सूत्रं बौधायनस्य ॥
पृष्ठ्यायास्तृणानामित्यौपमन्यवः ॥ ये ऽन्ये ऽनुपयुक्ताः कुशाः स्युस्तेषामिति
शालीकिः ॥

I.4: 12.8 स वाचंयमो भवति प्रणीतासु प्रणीयमानास्वा हविष्कृत
इति ॥ अन्तर्हसन्नेतेषु संपातेषु संभाषेतेति बौधायनः ॥ विसृष्टवागिति
शालीकिः ॥

I.5: 14.7 होतृणां व्याख्यान इति ॥ सग्रहानृतस्वाहाकारानित्येक-
मृतेग्रहानन्तेस्वाहाकारानित्येकं सर्वानित्येकम् ॥ पूर्वः कल्पो
बौधायनस्योत्तरावुभौ शालीकेरिति ॥

I.5: 14.7 दशहोतुर्व्याख्यान इति ॥ प्रणीताः प्रणीय प्रत्यङ्द्रवन्दशहोतारं
व्याचक्षीतेत्याचार्ययोः ॥ मुष्टिमेव ग्रहीष्यन्नित्यौपमन्यवः ॥

I.5: 14.8 निर्वपण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः
शकटादेव निर्वपेद्भुरौ व्यभिमृश्याक्षपालिं क्रामेद्विष्णुस्त्वा क्रमतामिति ।
पुरोडाशीयान्प्रेक्ष्याभिमृशेद्यच्छन्तां पञ्चेति । त्रिर्यजुषा सकृत्तूष्णीं

As for the placing of the implements: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should spread darbha-blades towards the north of the Gārhapatya and deposit the implements upon them. Rāthītara says that one should deposit the implements to the north of the fire-chamber, and take them up as need be.

As for the sitting down of the Brahman: Baudhāyana says that having passed between the Gārhapatya and the Āhavanīya, he should sit down to the south of the Āhavanīha. Without passing between (that is to say, along the front of the Āhavanīya). So says Śāliki.

As for the sitting of the sacrificer: Baudhāyana says that having passed between the Gārhapatya and the Āhavanīya, he should sit down to the south of the Āhavanīya. Śāliki says that without passing between, he should sit to the south of the Āhavanīya.

As for the strewing of the Prṣṭhyā line: (the view expressed in) the sūtra (is that) of Baudhāyana. One should strew the Prṣṭhyā only in a Soma-sacrifice. So says Śāliki.

As for the preparation of the two strainers: (the view expressed in) the sūtra (is that) of Baudhāyana. Aupamanyava says that one should prepare them out of the darbha-blades from the Prṣṭhyā. Śāliki says that one should prepare them out of the other blades which have not been used.

As for the injunction that he (the Brahman) restrains speech from the moment of the Praṇītā waters being carried forth upto the call to the preparer of oblation-material: Baudhāyana says that he may talk smiling within¹ in connection with the ongoing rite. Śāliki says that he may speak only after he has formally released his speech.

As for the utterance of the Hotṛ-formulas: There is a view that one should utter the formulas together with *graha*-portions and without Svāhā-utterance at the end³ There is another view that one should utter formulas without *graha*-portions and with Svāhā-utterances. There is still another view that one should utter them in entirety (that is, together with *graha*-portion and Svāhā-utterance) The former alternative is of Baudhāyana; the latter two of Śāliki.

As for the utterance of the Daśahotṛ-formulas; the view of two Ācāryas is that having carried forth Praṇītā waters while moving westwards, one should pronounce the Daśahotṛ-formulas. Aupamanyava says that he should do so while taking a handful (of grains).

1. The text reads *antar hasan* which is confirmed by Bhavaswāmin in his *vivaraṇa*. The emendation *antarhanu* following the commentary *Subodhinī* adopted in the *Śrautakośa* Part 1 (English), p. 255 is not wanted.

चतुरवत्तिनाम् । त्रिर्यजुषा द्विस्तूष्णीं पञ्चावत्तिनाम् ॥ सर्वानिव यजुषेति कात्यः ॥ ५ ॥

I.5: 14.8 पञ्चावत्तस्य प्रक्रमण इति ॥ निर्वपणात्पञ्चावत्तं प्रक्रामेदिति बौधायनः ॥ अवदानत इति शालीकिः ॥ प्रदानत इत्यौपमन्यवः ॥ चातुष्प्राश्यादित्यौपमन्यवीपुत्रः ॥

I.5: 16.4 अतिशिष्टानामावपन इति ॥ तान्कोष्ठे वा पल्वे वावपेदिति बौधायनः ॥ अत्रैवैनानावपेयुरिति शालीकिः ॥

I.10: 26.5 आज्यस्य निर्वपण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन औषधस्यान्तं गत्वाज्यं निर्वपेदेवमस्य सह हविर्भिः प्रोक्षणं लभत इति ॥

I.5: 16.9 परिदान इति ॥ यथानिरुप्तं परिददीतेति बौधायनः ॥ अत्रो ह स्माह शालीकिरग्रे हव्यं रक्षस्वेत्येव ब्रूयाद्विष्णो हव्यं रक्षस्वेति पयो विष्णुर्हि पयसां गोप्ता भवत्यग्निरौषधस्येति ॥

I.5: 16.11 प्रोक्षणीनामुत्पवन इति ॥ सूत्रं बौधायनस्य ॥ निगदन्नेवैतामृचं त्रिरुत्पुनयादिति शालीकिः ॥

I.6: 16.15 पुरोडाशीयानां प्रोक्षण इति ॥ अवग्राहशः प्रोक्षेदिति बौधायनः ॥ देवताः समनुद्गत्य त्रिरेवेति शालीकिः ॥

I.6: 16.17 पात्राणां प्रोक्षण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः शुन्धध्वं दैव्याय कर्मणे पात्राणि देवयज्याया इति ॥

I.6: 18.1 अतिशिष्टानां परिशायन इति ॥ एता एव परिशयीरन्निति बौधायनः ॥ सिक्त्वैता अप उपरिष्ठादन्याः सस्कुर्वीतेति शालीकिः ॥

As for the pouring (of paddy) : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should pour out paddy from a cart. Having variously touched the yokes, he should step upon the knob of the wheel with the formula, "May Viṣṇu step upon thee."² Having gazed at the paddy, he should touch it with the formula, "May the five (fingers) hold thee."⁴ One should pour out three times with the formula and once silently for the sacrificers following the practice of taking four portions. Three times with the formula and twice silently for those taking five portions. Kātya says that one should take all portions with the formula.

XX.6

As for the introduction of taking five portions : Baudhāyana says that one should adopt five portions from the pouring out onwards. Śāliki says that one should do so from taking up the portions (of the first cake). Aupamanyava says that one should do so from the offering (of the Ājyabhāgas). Aupamanyavīputra says that one should do so from the consuming of four portions (of the southern cake by the priests).

As for the putting of the remaining grains : Baudhāyana says that one should put them back into the granary or the basket. Śāliki says that he should put them here only (that is, into the poured grains).

As for the pouring of clarified butter : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that after having concluded all rites pertaining to the grains, one should pour out clarified butter. In this way only it would meet the sprinkling together with the oblations.

As for entrusting (the oblation-material) : Baudhāyana says that one should entrust it to the relevant divinity. Śāliki says that one should say "O Agni, do thou guard the oblation" (irrespective of the various divinities whom the oblations are to be offered). With regard to the milk one should say, "O Viṣṇu, do thou guard the oblation." Viṣṇu is the guardian of the milks, Agni of the grains.

As for the purification of the sprinkling waters : (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that while reciting this verse, one should purify thrice.

As for the sprinkling of the grains for the cakes : Baudhāyana says that one should sprinkle them (three times) uttering the name of each divinity. Śāliki says that one should pronounce the names of divinities one after another and then sprinkle thrice.

2. ŚBr I.1.2.13

3. Caland reads *antaḥsvāhākārān*. One expects *antesvāhākārān*. cf. BaudhŚS XXIII.15 : 1520.9.

4. ŚBr I.1.2.16; ĀpŚS I.17.12; KSI.4 reads *yacchantu tvā pañca* which is borrowed by BhārŚS I.19.10.

I.6: 18.2 कृष्णाजिनस्यावधवन इति ॥ उपनिष्क्रम्याग्न्यगारादुत्तरे
ऽपरे ऽवान्तरदेशे कृष्णाजिनमवधुनयादिति बौधायनः ॥ अन्तरेवैतां
दिशमिति शालीकिः ॥

I.6: 18.3 कृष्णाजिनस्यास्तरण इति ॥ स ह स्माह बौधायनो
ऽविसृजन्नेतत्कर्म कुर्यात्कृष्णाजिनावधवनादास्तरणादेवमुखलाध्यूहनादा
पुरोडाशीयानामावपनादेवं मुसलस्याधानादा शूर्पस्योपोहनादेवमधिवप-
नादा प्रस्कन्दनादेवं कपालोपधानादा योगाभ्यूहाभ्यामेवं प्रस्तर आ
सुचाः सादनादेवमभ्यादानादा खननादेवमौदुम्बर्याभिहोमादेवं यूप आ
परिव्ययणादिति ॥ यथोपपादमेवैतानि कर्माणि कुर्यादिति शाली-
किः ॥ ६ ॥

I.6: 18.5 पुरोडाशीयानामावपन इति ॥ सूत्रं बौधायनस्य ॥ पञ्च
मुष्टीन्यञ्चावत्तिनामावपेदिति शालीकिः ॥

I.6: 18.9 दृषदुपले वृषारवेणोच्चैः समाहन्तीति ॥ सूत्रं बौधा-
यनस्य ॥ शम्ययैवेति शालीकिः ॥

I.6: 18.10 शूर्पस्योपोहन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनस्तूष्णीः शूर्पमुपोहेत्समस्तेनैवास्मिन्मन्त्रेण पुरोडाशीयानुद्वपेद्वर्ष-
वृद्धमसि प्रति त्वा वर्षवृद्धं वेत्त्विति ॥

I.6: 18.12 अथोदङ्पर्यावृत्य परापुनातीति ॥ सूत्रं बौधायनस्य ॥ यां
कां चिद्दिशमभि पर्यावृत्य परापुनातीति शालीकिः ॥

I.6: 18.12 तुषाणां निरसन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनो ऽत एव यावन्मात्रानुपहत्य कृष्णाजिनस्य ग्रीवात उपवपेद्रक्ष्मां
भागो ऽसीत्यथोदकमुपस्पृशेदिति ॥

As for the sprinkling of the implements : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that the formula should be "o implements, do you be cleansed for the worship of gods."

As for the keeping down of the remaining sprinkling waters : Baudhāyana says that these very waters should be kept down. Śāliki says that one should discard these waters and then sanctify other waters.

As for the shaking of the skin of black antelope : Baudhāyana says that one should go out of the fire - hall and shake the skin of black antelope in the north-west. Śāliki says that he should shake it in the same quarter within the fire-hall.

As for the spreading of the skin of black antelope : Baudhāyana says that without leaving contact one should do the rite from shaking of the skin of black antelope till its spreading. Similarly from the placing of the mortar upon it upto the pouring of paddy. Similarly from putting the pestle into it upto the drawing near of the winnowing basket. Similarly from putting the rice-grains upon the lower crushing stone upto the dropping of flour. Similarly from the arranging of the potsherds upto the reciting of the *yoga*-formula and covering the potsherds with ashes and embers. Similarly in regard to the Prastara upto the placing of the ladles. Similarly from the taking up of the hoe upto the digging. Similarly from the taking up of the Audumbari upto the offering upon it. Similarly in regard to the sacrificial post upto the winding round (of the cord). Śāliki says that one should do these acts as may be convenient.¹

XX.7

As for the putting (of the paddy into the mortar): (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should put five handfuls for a sacrificer offering the oblation of five portions.

As for the injunction that one strikes heavily upon the lower and upper crushing stones by means of a stone roaring like a bull : (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that he should strike with the yoke-halter.

As for the drawing near of the winnowing basket : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should do so silently. One should put the paddy into the winnowing basket with the combined formula, "Thou art grown up in the rain, let the one grown up in rain know thee."

As for the injunction that one winnows having turned around towards the north: (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one winnows turning around any quarter.

As for the disposal of the husks: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that having taken out a small quantity of husks, one should

1. While speaking about the contact to be maintained in the case of the skin of black antelope, the Sūtrakāra is inclined to record similar occasions of maintaining contact in a Soma-sacrifice.

I.7: 20.6 कृष्णाजिनस्य पुनरास्तरण इति ॥ सूत्रमाचार्ययोः ॥
प्राचीनग्रीवमुत्तरर्क्षमित्यौपमन्यवः ॥

I.7: 20.13 पेषण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः
प्राणाय त्वेति प्राचीं प्रोहेदपानाय त्वेति प्रतीचीं व्यानाय त्वेति तिरश्चीं
कर्षेदथ प्राचीं प्रोहेद्दीर्घामनु प्रसितिमायुषे धामिति । कृष्णाजिने पिष्टानि
प्रस्कन्दयेद्देवो वः सविता हिरण्यपाणिः प्रतिगृह्णात्विति ॥ ७ ॥
द्वितीयः ॥

I.8: 22.7 नैकचरौ धृष्टेरादानं विद्यते न बहुष्विति शालीकिः ॥ अत्रो
ह स्माह बौधायन आदित एव धृष्टिमाददीत धृष्टिरसि ब्रह्म यच्छेति ।
गार्हापत्यमभिमन्त्रयेतापाग्रे ऽग्निमामादं जहीति । निष्क्रव्यादं सेधेति
दक्षिणाङ्गारं निरस्येदथान्यान्कल्पयेदा देवयजं वहेति । तेषु
चरुस्थालीमधिश्रयेद्भूरुवासि पृथिवीं दृश्हायुर्दृश्ह प्रजां दृश्ह सजातानस्मै
यजमानाय पर्यूहेति । अथैनां प्रदक्षिणामङ्गारैः परिचिनुयान्निर्दग्धं रक्षो
निर्दग्धा अरातय इति । स एवमेव सर्वाश्चरुस्थालीरधिश्रयेदिति ॥

I.8: 22.7 चरुमुखेष्विति ॥ स ह स्माह बौधायन आदित एव
धृष्टिमाददीत । मुख्यादेव भक्षान्साधयेदिति ॥ अत्रो ह स्माह शालीकिः
कपालसंयोजने खलु धृष्टेरादानं भवति । स कपालान्येवोपधास्यन्धृष्टि-
माददीत पुरोडाशादेव भक्षान्साधयेदिति ॥

I.8: 22.10 कपालानामुपधान इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह
स्माहौपमन्यवो यथाम्नायं खल्वस्यैवं कपालान्युपहितानि भवन्ति । य
एवैषो ऽङ्गाराधिवर्तनो मन्त्रस्तं प्रथमं कपालोपधानानां कुर्यादथ
तूष्णीमङ्गारमधिवर्तयेदिति ।

I.8: 22.10 एककपाले द्विकपाल इति ॥ स ह स्माह बौधायनो यदि
चैककपालो यदि च द्विकपालः सर्वैरेनं कपालमन्त्रैरुपदध्यादिति ॥ अत्रो
ह स्माह शालीकिर्यथाधिकरणमेव कपालान्युपदध्यात्र तु योगाभ्यूहौ
गमयेत्तपनमन्त्रं चात्र ब्रूयाद्भृगूणामङ्गिरसां तपसा तप्यस्व तप्येथां
तप्यध्वमिति ॥

pour it down near the neck of the skin of black antelope with the formula. "Thou art the portion of the Rakṣas," and then touch water.

As for the resspreading of the skin of black antelope : (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should spread it with its neck towards the east and with the hairy side upwards.

As for the crushing (of grains): (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should move the upper crushing stone towards the east with the formula, "For Prāṇa thee," towards the west with the formula, "For Apāna thee," and with the formula, "For Vyāna thee" one should press crosswise; then he should move it towards the east with the formula, "May I hold thee along an onward rush for the (long) life (of the sacrificer)." He drops the flour on the skin of black antelope with the formula, "May god Savitr, golden-handed, receive you."

XX.8

The fire-stirring stick is not to be taken while cooking a single oblation of cooked rice, nor while cooking many of them. So says Śāliki. Baudhāyana says that one should take up the fire-stirring stick with the formula, "Thou art fire-stirring stick; do thou grant us food." He should recite over the Gārhapatya the formula, "O Agni, do thou kill the raw-eating Agni." He should remove a southern ember with "Do thou dispel the flesh-eater." He should tend the other embers with the formula, "Do thou invite Agni carrying oblation to gods." He should place over them the vessel for cooking rice with the formula. "Thou art firm; do thou strengthen the earth, strengthen life, strengthen progeny, surround the sacrificer with kinsmen." He should surround the vessel with embers by the right with the formula, "The Rakṣas is burnt away, the enemies are burnt away." He should similarly put all cooking vessels over fire.

As for the oblations among which cooked rice is the principal one : Baudhāyana says that one should take the fire-stirring stick from the very beginning. He should provide for the portions to be consumed from the principal (oblation i.e. the cooked rice). Śāliki says that the fire-stirring stick is to be taken for the arrangement of the potsherds. One should take up the fire-stirring stick when he is about to arrange the potsherds, and provide for the portions to be consumed from the cake itself.

As for the arrangement of the potsherds : (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that the potsherds are to be arranged as prescribed in the scripture. One should employ for arranging the first potsherd that formula which is employed for turning the ember, and should turn the ember silently.

As for the cake to be baked on one potsherd or two potsherds : Baudhāyana says that even if the cake is to be baked on one potsherd or two potsherds, one

I.8: 24.3 कपालानां योग इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यव एतैरेवास्यैतानि मन्त्रैर्युक्तानि यैरुपहितानि भवन्त्यथेतरो विमोचनमन्त्र एव स्यादिति ॥

I.8: 24.6 मदन्तीनामधिश्रयण इति ॥ तिरः पवित्रमप आनीयाधिश्रयेदिति बौधायनः ॥ यथोपपादमिति शालीकिः ॥

I.9: 24.11 संयवन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः प्रणीताभ्यः स्तुवेणोपहत्याप आनयेदेवं मदन्तीभ्यस्ता उभयीरानीयमानाः प्रतिमन्त्रयेत समापो अद्भिरगमतेति ॥

I.9: 24.16 व्यभिमर्श इति ॥ स ह स्माह बौधायनो व्यभिमृशेदेवैक-हविरेवं नानाबीजानीति ॥ अत्रो ह स्माह शालीकिः सःसर्गात्खलु व्यभिमर्शो जायते । नासःसृज्यमानानि हवींषि व्यभिमृशेन्नैकहविः । को हि नानाबीजानां व्यभिमर्श इति ॥

I.10: 26.5 आज्यस्य निर्वपण इति ॥ सूत्रं शालीकेः ॥ आख्यातं बौधायनस्य ॥ अत्रो ह स्माहौपमन्यवः सर्वाण्येव हवींषि परिनिष्ठाप्याज्यं निर्वपेदिति ॥

I.10: 26.17 आप्यनिनयन इति ॥ जघनेनगार्हपत्यमाप्येभ्यो निनयेदिति बौधायनः ॥ अग्रेणातिहायेति शालीकिः ॥ अग्रेण वा जघनेन वेत्यौप-मन्यवः ॥ ८ ॥

I.11: 28.7 स्प्यस्य सःशान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो य एष स्प्यस्योदसनो मन्त्रस्तं प्रथमं सःशानानां कुर्यादथ तूष्णीं स्प्यमुदस्येदिति ॥

I.11: 30.9 वेद्यै परिग्रहण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः श्रोणिं प्रथमां परिगृह्णीयादथ दक्षिणमःसमथोत्तरमिति ॥ पुरस्तादेवैनां प्रदक्षिणं परिगृह्णीयादित्यौपमन्यवः ॥

I.11: 30.18 योयुपन इति ॥ सूत्रं बौधायनस्य ॥ चतुर्थेन योयुपित्वा पञ्चमेनोद्गृह्णीयादिति शालीकिः ॥

should arranged them with all formulas to be employed for the potsherds. Śāliki says that one should arrange only as many formulas as the potsherds. He should not employ the formulas pertaining to the joining of potsherds and putting the ember. He should recite the formula for heating (suitably) such as *bhṛgūnām āngirasām tapasā tapyasva, tapyethām, tapyadhvam*.

As for the joining of the potsherds : (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that the formulas which are employed for arranging the potsherds should also be regarded as used for joining. The other formula (that is to say, the verse *yāni gharṃ kapālāny*) employed for joining (*yoga*) is really the one intended for releasing the potsherds.

As for the boiling of *madantī*-waters : one should pour water across the strainers and boil. So says Baudhāyana. As it may have been brought over. So says Śāliki.

As for the mixing (of the flour) : (the view expressed in) the sūtra (is that) of Śāliki : Baudhāyana says that one should take up water in the spoon dipping it into the *Pranītā*-goblet. Similarly from the *madantī*-vessel. Both these waters should be taken up with the verse *saṃ āpo adbhir agmata ...*

As for the touching (of the cakes) : Baudhāyana says that one should touch even if there is a single oblation. Similarly cakes prepared out of different corns. Śāliki says that separate touching becomes imminent on account of contact. One need not separately touch the oblations which are without contact, nor a single oblation. What is the propriety in separately touching the cakes prepared out of different corns ?

As for the pouring out of the clarified butter : (the view expressed in) the sūtra (is that) of Śāliki. The view of Baudhāyana is explained. Aupamanyava says that one should pour out clarified butter after having gone through the preparation of all oblations.

As for the pouring down of water for the *Āpyas* : Baudhāyana says that one should pour out water for the *Āpyas* to the rear of the *Gārhapatya*. Śāliki says that one should do so in front (of the *Gārhapatya*) at some distance. Either in front or to the rear. So says Aupamanyava.

XX.9

As for the formula for sharpening the wooden sword : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should first employ for sharpening that formula which is meant for throwing it, and should then throw the wooden sword silently.

As for the tracing of the altar : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should first trace, the (southern) buttock, then the southern shoulder (that is to say, he should draw a line inbetween) and then the northern one (that is to say, he should draw a line between the northern buttock

I.11: 32.3 प्रोक्षणीनामासादन इति ॥ स्प्यस्य वर्त्मनुपनिनीया-
सादयेदिति बौधायनः ॥ अनुपनिनीयैवेति शालीकिः ॥

I.11: 32.6 इध्माबर्हिषोरुपसादन इति ॥ सूत्रं बौधायनस्य ॥
उत्तरमिध्ममिति शालीकिः ॥ ९ ॥ तृतीयः ॥

I.12: 32.9 वेदपरिवासनेष्विति ॥ पञ्चधा विभज्य स्त्रुचः संमृजेदिति
बौधायनः ॥ समस्तैरेवाद्विरभ्याकारमिति शालीकिः ॥

I.12: 32.19 प्राशिन्नहरणस्य संमार्जन इति ॥ सूत्रं बौधायनस्य ॥
तूष्णीः संमृजेदिति शालीकिः ॥ न संमृजेदित्यौपमन्यवः ॥

I.12: 34.2 स्त्रुक्संमार्जनानामनुप्रहरण इति ॥ सूत्रं शालीकेः ॥ अत्रो
ह स्माह बौधायनो ऽद्विरभ्युक्ष्यासंचर उदस्येदुत्करे वैवमिध्मसंनहना-
नीति ॥

I.12: 34.6 पत्नीनां संनहन इति ॥ स ह स्माह बौधायन
एकैकामासां संनह्येदेकैकां गार्हपत्यमीक्षयेदेकैकामाज्यमवेक्षये-
दिति ॥ अत्रो ह स्माह शालीकिः सकृदेवैनाः सर्वाः संनह्येदेकैकां
गार्हपत्यमीक्षयेदेकैकामाज्यमवेक्षयेदिति ॥ अत्रो ह स्माहौपमन्यवः
सकृदेवैनाः सर्वाः संनह्येत्सकृद्गार्हपत्यमीक्षयेदेकैकामाज्यमवेक्षये-
दिति ॥ एकैकामेवासां सर्वेणसर्वेण कर्मणा परिनिस्तिष्ठेदित्यौपमन्यवी-
पुत्रः ॥

I.12: 34.6 ग्रन्थिकरण इति ॥ अवाचीनपाशमूर्ध्वनिर्मोचनमित्या-
चार्ययोः ॥ ऊर्ध्वपाशमवाचीननिर्मोचनमिति दीर्घवात्स्यः । एवमिव हि
प्रजाः प्रजायन्त इति ॥

I.12: 34.6 पत्यामविद्यमानायामिति ॥ स ह स्माह बौधायनो
यजमानायतन आसीनो यजमान एवैतान्मन्त्रान्निगदेदिति ॥ अत्रो ह स्माह
शालीकिः पत्नीसंयोजकाः खल्वेते मन्त्रा दृष्टा भवन्ति । तस्यामविद्यमानायां
नैवैनानाद्रियेतेति ॥

and the northern shoulder). Aupamanyava says that one should begin in the east and trace by the right (that is to say, he should draw lines from the southern shoulder to the southern buttock, from the southern buttock to the northern buttock and from the northern buttock to the northern shoulder).

As for the levelling (of the altar) : (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that after having levelled up (the altar) with the formula ending with the fourth part (that is, with *dhā asi ... vasvī cā'si*) one should take up (the wooden sword from the altar) with the fifth (part, that is, with *purā krūrasya*).

As for the placing of the Prokṣaṇī-ladle : Baudhāyana says that one should place (the ladle) after first having poured down the water from the ladle on the line drawn with the wooden sword. Śāliki says that one should do so without pouring down the water.

As for the depositing of the sacrificial grass and faggot : (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that the faggot should be placed towards the north.

XX.10

As for the cuttings of the Veda : Baudhāyana says that one should divide the cuttings in five parts and cleanse the ladles. Śāliki says that one should cleanse each of the ladles with all the cuttings and (then) with water.

As for the cleansing of the Prāśitra-pot : (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should cleanse silently. Aupamanyava says that one need not cleanse.

As for the casting away of the cuttings used for cleansing the ladles : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should sprinkle them with water and cast away on an unfrequented place or on the rubbish-heap. Similarly the cord of the faggot.

As for the girding of the sacrificer's wives : Baudhāyana says that one should gird them one by one, make them gaze at the Gārhapatya one by one, and cause them to gaze at the clarified butter one by one. Śāliki says that one should gird them all at once, but make them gaze at the Gārhapatya one by one, and make them gaze at the clarified butter one by one. Aupamanyava says that one should gird them all at once, make them gaze at the Gārhapatya all at once, but make them gaze at the clarified butter one by one. Aupamanyavīputra says that one should pass each of them through all actions.

As for tying the knot (of the girdle) : the view of the two Ācāryas is that it should be with the noose downwards and the loose end upwards. Dīrghavātsya says that it should be with the noose upwards and the loose end downwards. In this way progeny is born.

As for the absence of the sacrificer's wife : Baudhāyana says that the sacrificer himself, seated on the sacrificer's seat, should pronounce these formulas. Śāliki says

I.12: 34.18 अथैनामाज्यमवेक्षयतीति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः पत्न्या तदवेक्षितमुपयच्छीततेजो ऽसीत्यथैनच्छकलेनोप-
यत्य हरेत्तेजो ऽनु प्रेहीत्यथैनदाहवनीये ऽधिश्रयेदग्निस्ते तेजो मा
विनैदित्यथैनद्धृत्वोत्तरेण प्रोक्षणीः सादयित्वावेक्षित्वोत्पुनयादाज्यवतीभ्यां
प्रोक्षणीरिति ॥

I.12: 36.6 आज्यस्यावेक्षण इति ॥ सूत्रं बौधायनस्य ॥
सर्वैरेवावेक्षितमाज्यमुत्पुनयादिति शालीकिः ॥

I.12: 36.12 आज्यग्रहाणां ग्रहण इति ॥ स ह स्माह बौधायनो
ऽध्वर्युरवोभयैर्मन्त्रैर्गृहीयात्पौरोडाशिकैश्च याजमानैश्च । याजमानैर्यजमानो
ऽनुमन्त्रयेतेति ॥ अत्रो ह स्माह शालीकिरध्वर्युरवोभयैर्मन्त्रैर्गृहीयात्पौरोडा-
शिकैश्च याजमानैश्च । न याजमानैर्यजमानो ऽनुमन्त्रयेतेति ॥ अत्रो ह
स्माहौपमन्यवो यथापि पौरोडाशिका मन्त्रा नाभिनिवर्तन्त एवमेवापि
याजमाना मन्त्रा नाभिनिवर्तेरन्निति ॥

I.13: 38.5 इध्माबर्हिषः प्रोक्षण इति ॥ त्रिस्त्रिरेकैकं प्रोक्षेदिति
बौधायनः ॥ सकृत्सकृदिति शालीकिः ॥ १० ॥

I.13: 38.6 बर्हिषः प्रोक्षण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनस्तिष्ठन्दिवे त्वेत्यग्राणि प्रोक्षेत्प्रह्वो ऽन्तरिक्षाय त्वेति मध्यान्युपविश्य
पृथिव्यै त्वेति मूलानि । सह सुचा पुरस्तात्प्रत्यञ्चं ग्रन्थिं प्रत्युक्ष्यातिशिष्टाः
प्रोक्षणीर्निनयेद्दक्षिणायै श्रोणेरोत्तरायै श्रोणेः स्वधा पितृभ्य ऊर्ग्वव
बर्हिषद्भ्य ऊर्जा पृथिवीं गच्छतेति ॥

I.13: 38.11 सुच उदूहन इति ॥ अग्रेणात्मानमुदीचीमुदूहेदिति
बौधायनः ॥ जघनेनात्मानमुदीचीमुदूहेदिति शालीकिः ॥

I.13: 38.12 प्रस्तरे पवित्रे अपिसृजति यजमाने प्राणापानौ दधामीति
वा तूष्णीं वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

that these formulas are intended for the sacrificer's wife. Therefore in her absence they need not be heeded.

As for the injunction that one makes her (the sacrificer's wife) gaze at the clarified butter : (the view expressed in) the sūtra (is that) of Śāliki : Baudhāyana says that one should support it (the vessel of clarified butter) with the formula, "Thou art lustre" after the sacrificer's wife has gazed at it. Having supported it with a wooden chip, he should carry it with the formula, "Do thou follow the lustre." Then he should heat it over the Āhavanīya with the formula, "Let Agni not remove thy lustre." He should carry it, keep it down to the north of the Prokṣaṇī-waters and purify. He should purify the Prokṣaṇī-waters with the two strainers smeared with clarified butter.

As for the gazing at the clarified butter : (the view expressed in) the sūtra (is that) of Baudhāyana. One should purify the clarified butter after it is gazed, reciting all the formulas together. So says Śāliki.

As for the taking up of the portions of clarified butter : Baudhāyana says that the Adhvaryu himself should take up (portions of clarified butter) with the formulas prescribed in the Pauroḍāśika Brāhmaṇa and also those intended for the sacrificer. The sacrificer should follow the takings with the formulas intended for the sacrificer. Śāliki says that the Adhvaryu himself should take up (portions of clarified butter) with the formulas prescribed in the Pauroḍāśika Brāhmaṇa and also those intended for the sacrificer. The sacrificer should not follow the takings with the formulas intended for the sacrificer. Aupamanyava says that just as the formulas from the Pauroḍāśika Brāhmaṇa do not turn back towards (the sacrificer), similarly the formulas prescribed for the sacrificer do not turn back towards (the Adhvaryu).

As for the sprinkling of the sacrificial grass and faggot : one should sprinkle each one thrice. So says Baudhāyana. Each one once. So says Śāliki.

XX.11

As for the sprinkling of the sacrificial grass : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that standing, one should sprinkle the tips with the formula, "For heaven thee," bending, the middle portion with the formula, "For midregion thee," and sitting down, the bottom with the formula, "For earth thee." He should sprinkle the knot with the ladle held east to west, and pour down the remaining water from the southern buttock to the northern buttock with the formula, "Do you become energising food for Barhiṣad Pitṛs. Do you go to the earth with your essence."

As for the tossing up of the ladle : Baudhāyana says that one should toss it up towards the north in front. Śāliki says that one should do so to one's rear.

I.13: 38.13 तं यजमानाय वा ब्रह्मणे वा प्रयच्छतीति ॥ पूर्वः कल्पः
शालीकेरुत्तरो बौधायनस्य ॥

I.13: 38.14 शुल्बस्यायातन इति ॥ सूत्रं बौधायनस्य ॥ शुल्बं विस्रस्य
दक्षिणे वेद्यन्ते स्तृणीयादिति शालीकिः ॥

I.13: 38.16 वेद्यै स्तरण इति ॥ सूत्रं बौधायनस्य ॥ अत एवैनां प्राचीं
धातुश स्तृणीयादिति शालीकिः ॥

I.13: 38.17 परिधीनां परिधान इति ॥ स ह स्माह बौधायनो
ऽध्यस्येदक्षिणमुपोहेदुत्तरमिति ॥ अनीकसंस्पृष्टानेवैनान्परिदध्यादिति
शालीकिः ॥

I.13: 40.4 अथ सूर्येण पुरस्तात्परिदधातीति ॥ सूत्रं बौधायनस्य ॥
आहवनीयमेवैतेन यजुषोपतिष्ठेतेति शालीकिः ॥

I.13: 40.5 ऊर्ध्वे समिधावादधातीति ॥ सूत्रं बौधायनस्य ॥ ऊर्ध्वे
एवैने अभ्याधायानतिपातयेदिति शालीकिः ॥

I.13: 40.7 विधृत्योः करण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माह
दक्षिणाकारो राथीतर उभे एवैते वेदिं व्यतिषज्येयातामिति ॥
मध्यमाद्वातोरनन्तर्गर्भे स्यातामित्यौपमन्यवः ॥ ११ ॥

I.13: 40.7 दोहनपवित्रस्यासादन इति ॥ विस्रस्य प्रस्तर आसादयेदिति
बौधायनः ॥ अविस्रस्यैवेति शालीकिः ॥

I.13: 40.8 स्नुचां सादन इति ॥ स ह स्माह बौधायन
ईषत्प्रत्यवहतामिवोपभृतं सादयेद्विधृतीभ्यां चैनामवगृहीयादिति ॥ अत्रो
ह स्माह शालीकिरनुपूर्वा एवैनाः सादयेन्न चोपभृतं विधृतीभ्यामवगृहीया-
दिति ॥

I.14: 42.10 हविषामुद्वासन इति ॥ अग्रेणानुद्वासितानि
जघनेनोद्वासितानीति बौधायनः ॥ जघनेनानुद्वासितान्यग्रेणोद्वासितानीति
शालीकिः ॥ अपच्छेदमित्यौपमन्यवः ॥

As for the injunction that one inserts the two strainers into the Prastara with the formula, "I deposit Prāṇa and Apāna unto the sacrificer" or silently. The first option is of Baudhāyana; the latter of Śāliki.

As for the injunction that one hands it (the Prastara) over to the sacrificer or to the Brahman : the first option is of Śāliki; the latter of Baudhāyana.

As for the spreading of the cord : (the view expressed in) the sūtra (is that) of Baudhāyana. One should loosen the cord and spread its darbha-blades along the southern border of the altar.

As for the spreading of grass within the altar : (the view expressed in) the sūtra (is that) of Baudhāyana. One should spread from here (i.e. from the west) towards the east bundlewise. So says Śāliki.

As for the laying of the enclosing sticks : Baudhāyana says that one should put (the end of) the southern enclosing stick upon (the end of the middle enclosing stick) and (the end of) the northern enclosing stick under (the end of the middle enclosing stick). Śāliki says that one should lay them down so that their ends would touch those of the other.

As for the injunction that one encloses (the Āhavanīya) by means of the sun : (the view expressed in) the sūtra (is that) of Baudhāyana. One should pray to the Āhavanīya with the formula. So says Śāliki.

As for the injunction that one keeps two fire-sticks erect : (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that having kept them erect, he should make them slanting.

As for the making of the two separating blades : (the view expressed in) the sūtra (is that) of the two teachers. Dakṣiṇākāra Rāthītara says that the two blades should join the altar in opposite positions (one tip reaching the south, the other reaching the north). Aupamanyava says that they should be taken from the outer part of the darbha-blades from the middle bundle.

XX.12

As for the placing of the milking-strainer : Baudhāyana says that one should loosen it and put on the Prastara. Without loosening; so says Śāliki.

As for the depositing of the ladles : Baudhāyana says that one should deposit the Upabṛ̥t as if drawn back a little, and put it under the two blades. Śāliki says that one should arrange them in a line, and should not draw back the Upabṛ̥t.

As for the taking down of the oblations : Baudhāyana says that one should take down along the front of those not taken down and along the rear of those taken down. Śāliki says that one should do so along the rear of those not taken down and along the front of those taken down. Aupamanyava says that one should deposit them taking down in order (irrespective of the direction).

I.14: 42.15 प्रत्यञ्जन इति ॥ स ह स्माह बौधायन उभयानि प्रत्यञ्ज्याच्चरूणां चाशयान्कपालानि चेति ॥ कपालान्येवेति शालीकिः ॥

I.14: 42.15 कपालानामाध्वर्यवो विमोक इति ॥ उद्वास्य हवींषीत्यत्राचार्यो विमुञ्चतः ॥ भक्षयन्नेव भक्षाणां पारे कपालानि विमुञ्चेदित्यौपमन्यवः ॥

I.15: 44.14 आधाराविति ॥ सूत्रं बौधायनस्य ॥ अभीषू इव व्यतिषक्तौ स्यातामिति शालीकिः ॥

I.15: 44.15 संप्रैष इति ॥ अग्नीदग्नीनिति बौधायनः ॥ अग्रिमग्नीदिति शालीकिः ॥ अग्नीत्परिधींश्चाग्निं चेत्यौपमन्यवः ॥

I.15: 46.1 अत्याक्रमण इति ॥ सव्येन प्रदास्यन्नत्याक्रमेद्धुत्वामुतो दक्षिणेनेति बौधायनः ॥ दक्षिणेन प्रदास्यन्नत्याक्रमेद्धुत्वामुतः सव्येनेति शालीकिः ॥

I.15: 46.11 आश्रावण इति ॥ ओ श्रावयेति बौधायनः ॥ आ श्रावयेति शालीकिः ॥ श्रावयेत्यौपमन्यवः ॥

I.15: 46.9 प्रवर इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन उत्कर ऊर्ध्वाग्रं स्प्यं निहत्य प्रवरं प्रवृणीयादत्रैव च स्प्यमुदस्यैदुपरिष्ठाच्चोपस्पृशेदिति ॥

I.15: 46.13 होतुर्वरण इति ॥ स ह स्माह बौधायनो यद्यस्य पिता वाचार्यो वा ज्यायान्वा होता स्यादुपांश्चेतेषां गुरूणां नामानि गृह्णीयादिति ॥ उच्चैरेव होतुर्नाम गृह्णीयादिति शालीकिः ॥ १२ ॥ चतुर्थः ॥

I.16: 48.5 अभिक्रामं जुहोतीति ॥ स ह स्माह बौधायनः सर्वेणाभिक्रामेत्पद्भ्यामाहुतीभिः स्वरेणोत्तरामुत्तरामाहुतिं ज्यायसीं ज्यायसीं जुहुयादिति । पद्भ्यामेवाभिक्रामः समानत्राहुतीर्जुहुयादिति शालीकिः ॥ समानत्र तिष्ठन्नाहुतीभिरेवाभिक्रामेदित्यौपमन्यवः ॥ समानत्रैव तिष्ठन्प्रदक्षिणमनुदिशं हुत्वा मध्ये स्वाहाकारं जुहुयादित्याङ्गीगविः ॥

As for the anointing back : Baudhāyana says that one should anoint back both the pots of cooked rice and the potsherds. Only potsherds, says Śāliki.

As for the release of the potsherds as prescribed in Adhvaryu's duties,¹ the two teachers prescribe the release after the taking down of the oblations. Aupamanyava says that one should release the potsherds after the consumption of remnants of oblations.

As for the two Āghāra-libations : (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that they should be interlinked like reins.²

As for the call : Baudhāyana says that it should begin *agnīd agnīm*. According to Śāliki, *agnim agnīd*. According to Aupamanyava *agnūṭ paridhīś cā'gnim ca*.

As for crossing beyond (the altar) : when he is going to offer the Āghāra-libation, one should cross by the left foot; after having made the offering, he should recross by the right foot. So says Baudhāyana. When he is going to offer, one should cross by the right foot; after having offered he should recross by the left. So says Śāliki.

As for the call (to the Āgnīdhra) : according to Baudhāyana, it should be *O śrāvaya*; according to Śāliki *ā śrāvaya*; according to Aupamanyava *śrāvaya*.

As for the choosing (of the Hotṛ) : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should strike the wooden sword with its tip upwards upon the rubbish-heap and choose the Pravara. He should then cast away the wooden sword there only and then touch water.

As for the choosing of the Hotṛ : Baudhāyana says that in case his father or teacher or elder brother is officiating as th Hotṛ, he should utter the name of any of these seniors in a low voice. Śāliki says that he should utter the Hotṛ's name loudly.

XX.13

As for the injunctions that one should make the offering advancing each time: Baudhāyana says that he should advance in all respects - by steps, by offerings and by pitch. He should offer a bigger and bigger oblation. Śāliki says that advancing by steps, he should make offerings at one and the same place. Aupamanyava says that standing at the same place he should advance in offerings. Āñjigavi says that standing at the same place, he should make offerings quarterwise by the right and finally into the middle with *svāhā*-utterance.

1. Caland reads *ādhvaryave* whereas most fo the MSS read *ādhvaryavo* which seems to be the right reading. The verse *yāni gharne kapālāny* is recorded in TS I.1.7.1 which is *ādhvaryava*. It is again recorded in TS I.5.10.3 which is *yājamāna*. Here the reference is to *ādhvaryava*.
2. The text reads *abhīṣū*. Caland has suggested the emendation *abhīṣū*.

I.16: 48.5 आज्यभागयोर्होम इति ॥ पूर्वार्धे प्रतिमुखं प्रबाहुजुहुयादिति बौधायनः ॥ पूर्वार्ध एव प्रबाहुगिति शालीकिः ॥

I.16: 48.7 हविषामवदान इति ॥ स ह स्माह बौधायनः पूर्वार्धदेवाग्रे प्रथमं मुख्यस्य हविषो ऽवद्येदथापरार्धदेवमस्य प्रदक्षिणः हविषामवत्तं भवतीति ॥ अत्रो ह स्माह शालीकिरपरार्धदेवाग्रे प्रथमं मुख्यस्य हविषो ऽवद्येदथ पूर्वार्धदेवमस्य प्राक्सःस्थानि हवीःषि भवन्तीति ॥ मध्यात्पूर्वार्धात्पश्चार्धात्पञ्चावत्तिनामित्यौपमन्यवः ॥

I.16: 48.14 आहुतीनामायतन इति ॥ स ह स्माह बौधायन- स्त्रीण्येवैतान्यादिष्टस्थानानि भवन्त्याज्यभागौ स्विष्टकृदथेतरा यथावकाशं जुहुयादिति ॥ प्रष्टीरेवाहुतीर्जुह्वत्पूर्वार्धे स्विष्टकृतं जुहुयादिति शाली- किः ॥ सुच्यमाधारपथमभिजुहुयादित्यौपमन्यवः ॥ मध्ये प्रदक्षिणं मण्डलाकारमिति राथीतरः ॥

I.16: 48.15 उपांशुयाजस्य करण इति ॥ सूत्रं मौद्वल्यस्य ॥ अत्रो ह स्माह बौधायन औषधस्योपांशुयाजं कुर्यादग्रीषोमीयं पौर्णमास्यां वैष्णवममावास्यायामिति ॥ अत्रो ह स्माह शालीकिराज्यस्योपांशुयाजं कुर्यात्सौम्यं पौर्णमास्यां वैष्णवममावास्यायामिति ॥ अत्रो ह स्माहौपमन्यव औषधस्यैवोपांशुयाजं कुर्यात्सरस्वतः पौर्णमास्यां सरस्वत्या अमावास्यायामिति ॥ उभयत्रैवाज्यस्य वैष्णव इति राथीतरः ॥ अत्रो ह स्माह कौणपतन्निश्चरुश्च स्याद्वैष्णवश्च स्यात्स्वयं चैव यजमानः प्राश्रीया- दिति ॥

I.17: 50.7 पञ्चमस्यावदानस्याभिवृद्ध्या इति ॥ औषधस्याभिवर्धये- दिति बौधायनः ॥ आज्यस्यैवेति शालीकिः ॥

I.17: 50.21 मेक्षणस्यानुप्रहरण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो न मेक्षणन्यायेन वपाश्रपणी अनुप्रहरेदिति ॥

I.17: 52.7 प्राशित्रस्यावदान इति ॥ सूत्रं बौधायनस्य ॥ परिहरिष्यन्नेव प्राशित्रमवद्येदिति शालीकिः ॥

As for the offering of the Ājyabhāgas : Baudhāyana says that one should make the offerings on the eastern half of the fire, one opposite to the other holding the ladle on a level. Śālīki says that one should make the offerings on the eastern half of the fire holding the ladle on a level.

As for the cutting of the oblations : Baudhāyana says that one should first take a cutting of the principal oblation first from the eastern half and then from the rear half. Thus his cuttings happen to have been taken by the right. Śālīki says that he should first take a cutting of the principal oblation first from the rear half and then from the eastern half. Thus his offerings happen to be ending towards the east. Aupamanyava says that for a sacrificer offering in five cuttings, one should first take a cutting from the middle portion, then from the eastern half and then from the rear half.

As for the spots of the offerings : Baudhāyana says that these three, namely, the two Ājyabhāgas and the Sviṣṭakṛt are the prescribed spots. One should offer the other offerings on the available space. Śālīki says that offering the oblations one beyond the other, one should offer the Sviṣṭakṛt in the eastern half. Aupamanyava says that one should make the offerings along the path of the libation offered with the ladle. Rāthītara says that one should make the offerings in the middle in a circle by the right.

As for the offering of the Upāmśuyāja : (the view expressed in) the sūtra (is that) of Maudgalya. Baudhāyana says in this regard that one should offer the Upāmśuyāja-oblation made of grains to Agni-Soma at the Full-moon sacrifice. Śālīki says that one should offer clarified butter as the Upāmśuyāja-to Soma at the Full-moon sacrifice and to Viṣṇu at the New-moon sacrifice. Aupamanyava says that one should offer Upāmśuyāja-oblation of grains to Sarasvatī at the Full-moon sacrifice and to Sarasvatī at the New-moon sacrifice. Rāthītara says that at both the sacrifices the Upāmāmśuyāja-oblation should comprise clarified butter offered to Viṣṇu. Kaṇapatantri says in this regard that (at both the sacrifices) the Upāmśuyāja should consist of cooked rice. The sacrificer himself should consume (the remnants).

As for the addition of the fifth cutting : Baudhāyana says that one should add that of grains. Śālīki says that of clarified butter.

As for the throwing (into the fire) of the corn-stirring stick : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should not throw the omentum-roasters on the analogy of the corn-stirring stick.

As for the cutting of the Prāṣitra : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should cut up the Prāṣitra while carrying the Prāṣitra-vessel (towards the Brahman).

I.18: 54.12 आज्यहविष्यन्वाहार्यस्य करण इति ॥ कुर्यादिति
बौधायनः ॥ न कुर्यादिति शालीकिः ॥

I.18: 54.12 अन्वाहार्यस्यासादन इति ॥ अग्रेण यजमानं च ब्रह्माणं
च पर्याहृत्य दक्षिणस्याः श्रोण्यामासादयेदिति बौधायनः ॥ अत एव
दक्षिणस्याः श्रोण्यामिति शालीकिः ॥ १३ ॥

I.18: 54.12 अन्वाहार्यस्योद्वासन इति ॥ अग्रेण सुच उदञ्चमुद्वासयेदिति
बौधायनः ॥ जघनेन सुच उदञ्चमिति शालीकिः ॥

I.18: 54.13 हविरुच्छिष्टानामुद्वासन इति ॥ अग्रेण सुच
उदञ्चयुद्वासयेदिति बौधायनः ॥ जघनेन सुच उदञ्चीति शालीकिः ॥

I.19: 56.1 अनूयाजानाः होम इति ॥ सूत्रं बौधायनस्य ॥ प्रतीचीरेवैता
आहुतीः सःस्थापयेदिति शालीकिः ॥

I.19: 56.2 वाजवत्योर्व्यूहन इति ॥ स ह स्माह बौधायनो ऽक्षण्या
प्रतीचीमुपभृतं प्रत्यूहेदद्भिश्चैनाः सःस्पृशेदिति ॥ अत्रो ह स्माह शालीकिः
प्राचीनपुष्करे एवैने विकर्षेन्न चोपभृतमद्भिः सःस्पृशेदिति ॥

I.19: 56.9 प्रस्तरस्य समञ्जन इति ॥ त्रिस्त्रिरेकैकस्याः समञ्ज्यादिति
बौधायनः ॥ सकृत्सकृदिति शालीकिः ॥

I.19: 56.18 प्रस्तरस्यानुप्रहरण इति ॥ स ह स्माह बौधायनो
ऽध्वर्युरेवोभयैर्मन्त्रैरनुप्रहरेत्पौरोडाशिकैश्च याजमानैश्च । याजमानैर्यजमानो
ऽनुमन्त्रयेतेति ॥ अत्रो ह स्माह शालीकिरध्वर्युरेवोभयैर्मन्त्रैरनुप्रहरेत्पौरोडा-
शिकैश्च याजमानैश्च । न याजमानैर्यजमानो ऽनुमन्त्रयेतेति ॥ अत्रो ह
स्माहौपमन्यवो यथापि पौरोडाशिका मन्त्रा नाभिवर्तन्त एवमेवापि
याजमाना मन्त्रा नाभिवर्तेरन्निति ॥

I.19: 56.21 परिधीनामभ्याधान इति ॥ सूत्रं बौधायनस्य ॥ प्रस्थान
एवैनानभ्यादध्यादिति शालीकिः ॥

I.19: 58.3 अथैनान्सःस्रावेणाभिजुहोतीति ॥ सूत्रं बौधायनस्य ॥
प्रस्तरं चैव परिधीःश्चाभिजुह्यादिति शालीकिः ॥

As for the cooking of the Anvāhārya-rice when the principal offering consists of clarified butter : Baudhāyana says that one should cook it. Śālīki says that one should not.

As for the placing of the Anvāhārya-rice : Baudhāyana says that one should place it on the southern buttock (of the altar) having carried it around along the front of the sacrificer and the Brahman. Śālīki says that one should place it (directly) on the southern buttock from here (that is, from the Anvāhāryapacana fire-place).

XX.14

As for the taking away of the Anvāhārya-rice : Baudhāyana says that one should take it away towards the north along the front of the ladles. Śālīki says towards the north along the rear of the ladles.

As for the taking away of the remnants of oblations : Baudhāyana says that one should take them away towards the north along the front of the ladles. Śālīki says towards the north along the rear of the ladles.

As for the offerings of the Anūyājas : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should offer them so as to conclude towards the west.

As for the separation of the ladles with the two *Vājavatī* verses : Baudhāyana says that one should move back the Upabhr̥t transversely towards the west and touch it with water. Śālīki says that one should drag them in opposite direction with their bowls towards the east; one should not touch the Upabhr̥t with water.

As for the besmearing of the Prastara : Baudhāyana says that one should besmear it thrice in each ladle. Śālīki says that one should do so only once.

As for the throwing of the Prastara (on the fire) : Baudhāyana says that the Adhvaryu himself should throw it with both the kinds of formulas, namely, those from the Pauroḍāśika Kāṇḍa and the Yājamāna Kāṇḍa. The sacrificer should follow (the throwing) with the formulas from the Yājamāna Kāṇḍa. Śālīki says that the Adhvaryu himself should follow it with both the kinds of formulas, namely, those from the Pauroḍāśika Kāṇḍa and the Yājamāna Kāṇḍa. The sacrificer, should however, not follow it with the formulas from the Yājamāna Kāṇḍa. Aupamanyava says in this regard that the formulas from the Pauroḍāśika Kāṇḍa would not turn up (towards the sacrificer), similarly the formulas from the Yājamāna Kāṇḍa would also not turn up (towards the Adhvaryu).

As for the putting of the enclosing sticks (on the fire) : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that he should put them on fire at the conclusion of the performance.

As for the injunction that one puts drops of clarified butter upon them : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should put the drops upon the Prastara and the enclosing sticks.

I.19: 58.6 सुचोर्विमोक इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकिः ॥

I.20: 58.10 पत्नीसंयाजेष्वृत्विजां परिक्रमण इति ॥ सूत्रं बौधायनस्य ॥ सर्व एवोत्तरेण गार्हपत्यं परिक्रामेयुरिति शालीकिः ॥ १४ ॥

I.20: 58.12 पत्नीनां संयाजन इति ॥ सूत्रं बौधायनस्य ॥ ध्रौवाज्येन ध्वानेनैव पत्नीः संयाजयेदिति शालीकिः ॥

I.20: 58.16 अन्तर्धाय देवानां पत्नीः संयाजयेदिति बौधायनः ॥ अनन्तर्धायैवेति शालीकिः ॥

I.20: 58.16 पत्नीसंयाजेषु शंयुवाकस्य करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

I.21: 62.6 ध्रुवाया आप्यायन इति ॥ स ह स्माह बौधायन उभावेव ध्रुवामाप्याययेतामध्वर्युश्च यजमानश्चेति ॥ अध्वर्युरेव ध्रुवामाप्याय्य समिष्टयजुर्जुहुयादिति शालीकिः ॥

I.21: 64.4 समिष्टयजुषो होम इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माह गौतमः स्वाहा वाचीति हुत्वा बर्हिषो धातूनां संप्रलुप्य ध्रुवायां समज्यानुप्रहत्याभिजुहुयात्स्वाहा वाते धाः स्वाहेति ॥ १५ ॥ पञ्चमः ॥

अथातो ऽग्न्याधेयं व्याख्यास्यामः ॥

II.12: 92.13 संभारेष्विति ॥ सूत्रं राथीतराणाम् ॥ अत्रो ह स्माह बौधायनो नाशनिहतं कुर्वीत घोररूपमिति ॥ कुर्वीतैवाशनिहतं न तु मुञ्जकुलायम् । न ह्येतस्यानुख्या विज्ञायत इति शालीकिः ॥

II.12: 92.17 पात्राणां करण इति ॥ स ह स्माह बौधायनस्त्वक्त-
आसेचनानि कारयेदग्रतः पुष्कराण्येवमस्य प्राचीनपुष्कराः स्तुचः सत्रा भवन्तीति ॥ अत्रो ह स्माह शालीकिस्त्वक्तआसेचनानि कारयेन्मूलतः पुष्कराण्येवमस्य प्राचीनपुष्कराः स्तुचः सत्रा भवन्तीति । विज्ञायते तस्मादवाचीनाग्रा वनस्पतयः पृथिवीं क्षियन्तीति ॥

As for the release of the ladles : the first option is that of Baudhāyana; the latter of Śālīki.

As for moving around of the priests at the Patnīsaṃyāja offerings : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that all should move around along the north of the Gārhapatyā.

XX.15

As for causing to offer the offerings to the wives of gods : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should cause to offer offerings to the wives of gods with the clarified butter from the Dhruvā ladle with the mantras recited in humming sound.

Having arranged for an intervention one should cause the offerings to be made to the wives of gods. So says Baudhāyana. Without an intervention. So says Śālīki.

As for the recitation of the Saṃyuvāka formula at the Patnīsaṃyājas : Baudhāyana says that one should recite. Śālīki says that one should not.

As for the swelling of the Dhruvā ladle : Baudhāyana says that both the Adhvaryu and the sacrificer should swell the Dhruvā. Śālīki says that the Adhvaryu alone should swell the Dhruvā and offer the Saṃstāyajus.

As for the offering of the Saṃstāyajus : (the view expressed in) the sūtra (is that) of the two Ācāryas. Gautama says that one should make an offering with "Svāhā unto speech" (beginning with "gods the knowers of the way"), pick up some blades out of the bundles of the sacrificial grass, smear them into the Dhruvā, throw them on the Āhavanīya, and make an offering with the remaining part of the formula, "Svāhā do thou place in wind, svāhā."

XX.16

AGNYĀDHEYA

Now we shall explain the setting up of the fires.

As for the substances : (the view expressed in) the sūtra (is that) of the Rathītaras. Baudhāyana says that one should not procure a piece of wood of a tree struck by lightning, because it is taerrific. Śālīki says that one should bring a piece of wood of a tree struck by lightning, but should not procure a web of Muñja grass, because it is not mentioned in the Brāhmaṇa.

As for the preparation of implements : Baudhāyana says that one should get the ladles prepared so that their beaks would be on the side of the bark of the wood and the bowls towards the tip of the wood so that the ladles would be placed with

II.12: 92.17 स्तुचां प्रमाण इति ॥ बाहुमात्राः स्युरिति बौधायनः ॥
अरत्निमात्रा इति शालीकिः ॥ प्रादेशमात्रा इत्यौपमन्यवः ॥

II.12: 92.17 स्तुचामाकृतिविकार इति ॥ हस्त्योष्ठ्यः स्युरिति
बौधायनः ॥ वायसपुच्छा इति शालीकिः ॥ हंसमुखप्रसेचना इत्यौप-
मन्यवः ॥

II.13: 94.20 अम्बरीषस्य करण इति ॥ उत्तरतो ऽग्न्यगारस्याम्बरीषं
कुर्यादिति बौधायनः ॥ यत्रैवाम्बरीषः स्यात्तद्वच्छेदिति शालीकिः ॥

II.13: 96.11 अग्न्यगारस्य परिक्रम इति ॥ दक्षिणेनेति बौधायनः ॥
उत्तरेणेति शालीकिः ॥

II.13: 96.13 रोहिते चर्मणीति ॥ सूत्रं बौधायनस्य ॥ अप्यरोहितः
स्यादिति शालीकिः ॥

II.13: 96.15 ब्रह्मौदनस्य मन्त्रामन्त्र इति ॥ मन्त्रवान्स्यादिति बौधा-
यनः ॥ तूष्णीक इति शालीकिः ॥

II.13: 96.15 ब्रह्मौदनस्य निर्वपण इति ॥ पवित्रवता पात्रेण
मन्त्रवन्तमिति बौधायनः ॥ अपवित्रेण तूष्णीकमिति शालीकिः ॥

II.14: 96.21 ब्रह्मौदनस्य श्रपण इति ॥ पयसि श्रपयेदिति बौधा-
यनः ॥ अपिस्विति शालीकिः ॥

II.14: 96.21 नैवास्मिन्नासिञ्चेन्न निःषिञ्चेदिति बौधायनः ॥
काममस्मिन्नासिञ्चेन्न निःषिञ्चेदिति शालीकिः ॥ विस्त्राव्य तं
सूपवन्तमित्यौपमन्यवः ॥

II.14: 98.1 ब्रह्मौदनस्योपस्तरण इति ॥ सूत्रं बौधायनस्य ॥
नोपस्तृणीतेति शालीकिः ॥

II.14: 98.5 ब्रह्मौदनस्योद्वासन इति ॥ सूत्रं बौधायनस्य ॥ अत्रैव
पर्युपविशेयुरिति शालीकिः ॥

II.14: 98.6 ब्रह्मौदनस्योपोहन इति ॥ यज्ञो मोपनमत्विति वा तूष्णीं
वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

the bowls towards the east. Śāliki says that one should get the ladles prepared so that their beaks would be on the side of the bark of the wood and the bowls towards the bottom. Thus the ladles would be placed with the bowls towards the east. The Brāhmaṇa says that trees stand on the earth with the ends downwards.

As for the measurement of the ladles : they should be as long as an arm. So says Baudhāyana. They should be as long as an Aratni. So says Śāliki. They should be as long as a span. So says Aupamanyava.

As for the varieties in the shape of ladles : their tips should be like the lip of an elephant. So says Baudhāyana. Their bottoms should be like the tail of a crow. So says Śāliki. Their tips should be like the beak of a swan. So says Aupamanyava.

As for the preparation of an oven : One should prepare an oven to the north of the fire-hall. So says Baudhāyana. One should go there where an oven stands. So says Śāliki.

As for going around the fire-hall : along the south. So says Baudhāyana. Along the north. So says Śāliki.

As for the skin of a red bull : (the view expressed in) the sūtra (is that) of Baudhāyana. Even a non-red would do; so says Śāliki.

As for the reciting or non-reciting of the relevant formula at the Brahmaudana: (the paddy for it) should be poured out with the relevant formula. So says Baudhāyana. It should be poured silently. So says Śāliki.

As for the pouring out of paddy for Brahmaudana : one should pour out with the relevant formula in a vessel furnished with the strainer. So says Baudhāyana. Without reciting the relevant formula in a vessel not furnished with the strainer. So says Śāliki.

As for the cooking of Brahmaudana : one should cook in milk, So says Baudhāyana. In water; so says Śāliki.

One should not add; nor should one extract out. So says Baudhāyana. One may add, but should not extract out. So says Śāliki. Having extracted out, one should make it well-boiled. So says Aupamanyava.

As for the spreading of clarified butter as base for the Brahmaudana: (the view expressed in) the sūtra (is that) of Baudhāyana. One should not spread. So says Śāliki.

As for the taking down of the Brahmaudana : (the view expressed in) the sūtra (is that) of Baudhāyana. The priests should sit around here only. So says Śāliki.

As for the pushing of the Brahmaudana : One should push it with the formula, "May the sacrifice reach me" or silently. The first option is that of Baudhāyana; the latter that of Śāliki.

As for the eating of the Brahmaudana : only the priests claiming descent from a Ṛṣi should consume the Brahmaudana. So says Baudhāyana. Those who are entitled to dine together. So says Kātya. Aupamanyava says in this regard that the

II.14: 98.6 ब्रह्मौदनस्य प्राशन इति ॥ आर्षेया एव ब्रह्मौदनं प्राश्रीयुरिति बौधायनः ॥ य एव केच नियतपाना इति कात्यः ॥ अत्रो ह स्माहौपमन्यवो महर्त्विज एव ब्रह्मौदनं प्राश्रीयुरत्र ह्येवैते सतानूनन्निषो भवन्तीति ॥

II.14: 98.8 समिधामभ्याधान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः सकृत्प्राशिते ऽप्रत्यवमृष्टे समिधो ऽभ्यज्यादध्यादिति ॥ अत्रो ह स्माहौपमन्यवो ऽत्रैवैनाः पार्श्वतः समज्य सादयेत्ते यदा सर्वं प्राश्रीयुरथैतां पात्रीं निर्णिज्योपस्तीर्य यत्स्थाल्यामाज्यमवशिष्टं स्यात्तत्सकृदभ्युन्नीय तेन समिधो ऽभ्यज्यादध्यादिति ॥

II.15: 100.4 गोः करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥ अपि बह्वीरपि कुर्वीतानु चैतस्य भवेत्पुण्या प्रशंसेति कात्यः ॥

II.15: 100.5 अरण्योः प्रदान इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवो ऽपररात्र एवास्मा अरणी प्रयच्छेद्वरं ददामीत्येव वाचं विसृजेदिति ॥

II.16: 102.5 अग्न्यायतनानां परिलेपन इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवो गार्हपत्यायतनमेवैकं परिलिम्पेत्तद्धि विदग्धं भवतीति ॥

II.16: 102.6 संभाराणां निवपन इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवो गार्हपत्यायतन एवैनान्सर्वैर्मन्त्रैः परिनिष्ठाप्य त्रेधा निवपेदिति ॥ १६ ॥

II.17: 106.24 इध्मस्य हरण इति ॥ स ह स्माह बौधायनो जानुदध्ने प्रथमं हरेदथ नाभिदध्ने ऽथ ग्रीवदध्ने । प्राणांस्तु नातिहरेदिति ॥ आददान एवैता मात्रा अभिसंपादयेत्प्राणांस्त्वेव नातिहरेदिति शालीकिः ॥

II.17: 108.7 संभाराणामाक्रमण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन एवमेवैतेन पुरस्तात्प्रत्यगावृत्तेन दक्षिणेन पूर्वपदेनोत्तरतः पार्श्वतः संभाराणामाक्रमयेद्यथाहितस्याग्रेरङ्गारा अभ्यववर्तेरन्निति ॥

principal priests should consume Brahmaudana. Here itself they are regarded to have undergone the Tānūnaptra oath.

As for the putting of the fire-sticks : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that after the priests have eaten once and while they have not touched back the rice, one should besmear the fire-sticks and put them on the fire. Aupamanyava says that one should besmear them and keep by his side. When the entire rice has been consumed, one should cleanse the vessel, spread clarified butter in it, pour into it in one attempt the clarified butter remaining in the vessel, besmear the fire-sticks with it and put them on the fire.

As for the offering of a cow : one should offer; so says Baudhāyana. One should not; so says Śāliki. One may offer even many cows; his benevolence will be praised; so says Kātya.

As for the handing over of the kindling woods : (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should hand over the kindling woods in the latter part of night. (The sacrificer) should release speech when he says "I give away the boon."

As for the besmearing of the fire-place : (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should besmear only the Gārhapatya fire-place; because it is consumed by fire.

As for the pouring down of the substances : (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should deposit the substances with all formulas in the Gārhapatya fire-place and then pour them down in three fire-places.

XX.17

As for the lifting of the burning faggot : Baudhāyana says that one should first lift as high as the knee, then as high as the navel and then as high as the neck. One should however not lift above the breaths. Śāliki says that while taking up the faggot one should achieve these heights. One should however not lift above the breaths.

As for the treading upon the substances : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should make (the horse) face towards the west and then make it step with his right front hoof upon the northern portion of the substances at a spot to which the glowing coals of the fire after it is deposited, would reach.

As for the giving away of the horse : Baudhāyana says that one should give away to the Adhvaryu the horse on whose hoof-print the fire is to be deposited, and another to the Brahman. Śāliki says that one should give away this horse to the Brahman and another to the Adhvaryu.

As for the depositing of the burning faggot; (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should deposit the faggot silently.

II.17: 108.8 अश्वस्य दान इति ॥ अध्वर्यव एतमग्निपदमश्वं दद्यादन्यं
ब्रह्मण इति बौधायनः ॥ एतं ब्रह्मणे ऽन्यमध्वर्यव इति शालीकिः ॥

II.17: 108.9 इध्मस्य निधान इति ॥ सूत्रं बौधायनस्य ॥ तूष्णीमेवेध्मं
निदध्यादिति शालीकिः ॥

II.17: 110.3 सभ्यावसथ्ययोः करण इति ॥ कुर्यादिति बौधा-
यनः ॥ न कुर्यादिति शालीकिः ॥

II.17: 110.3 सभ्यावसथ्ययोर्विहरण इति ॥ आहवनीयादेवैनौ
विहरेदिति बौधायनः ॥ ग्रामाग्रेरिति शालीकिः ॥ निर्मन्थ्यौ
स्यातामित्यौपमन्यवः ॥ अत्रो ह स्माहौपमन्यवीपुत्रः सभायामेव सभ्यं
व्यपदिशेदावसथ आवसथीयं पर्वणि चैनयो स्थालीपाकौ श्रपयित्वा
ब्रह्मणे जुहुयादिति । एतदपि न कुर्यादित्याज्जीगविः ॥

II.17: 110.3 रथचक्रस्य करण इति ॥ कुर्यादिति बौधायनः ॥ न
कुर्यादिति शालीकिः ॥ अत्रो ह स्माहौपमन्यवो रथमेवैतः संयुक्तं प्राञ्चं
प्रवर्तयेत्तमृत्विग्भ्यो दद्यादिति ॥ एतदपि न कुर्यादित्याज्जीगविः ॥

II.18: 110.14 तनूनामनुदेश इति ॥ प्रत्यधीत्यानुदिशेदिति बौधा-
यनः ॥ यास्ते अग्रे घोरास्तनुवस्ताभिरमुं गच्छेत्येव ब्रूयादिति शाली-
किः ॥

II.18: 110.16 विराजक्रमेष्विति ॥ सूत्रं बौधायनस्य ॥ नर्यं प्रजां मे
गोपायेत्येव ब्रूयादिति शालीकिः ॥

II.18: 112.7 पूर्णाहुत्यै हवन इति ॥ सूत्रं बौधायनस्य ॥ परिश्रित एव
पूर्णाहुतिं जुहुयादिति शालीकिः ॥ १७ ॥

II.18: 112.8 पूर्णाहुतौ तूष्णीमग्निहोत्र इति ॥ सूत्रः राथीतराणाम् ॥
अत्रो ह स्माह बौधायनः पूर्णाहुतिमेव जुहुयान्न तूष्णीमग्निहोत्रमिति ॥
तूष्णीमग्निहोत्रमेव जुहुयान्न पूर्णाहुतिमिति शालीकिः ॥

II.19: 114.10 दशहोतुर्व्याख्यान इति ॥ स ह स्माह बौधायनो यत्र
कच हविर्निर्वप्यन्त्यात्सामिधेनीर्वानुवक्ष्यन्त्याचक्षीतैव तत्र दशहोतार-

As for the setting of the Sabhya and the Āvasathya fires : one should set them; so says Baudhāyana. One should not; so says Śālīki.

As for the spreading of the Sabhya and the Āvasathya fires : one should spread them from the Āhavanīya. So says Baudhāyana. From the village-fire; so says Śālīki. They should be churned out; so says Aupamanyava. One should assign the Sabhya fire to the hall, and the Āvasathya to the dwelling room. One should cook Sthālīpākas on the Parvan-day and offer to (the deity) Brahman. So says Aupamanyavīputra. One should not do even this. Says Āñjigavi.

As for the rotating of a chariot-wheel : one should do so; so says Baudhāyana. One should not; so says Śālīki. One should rotate towards the east the chariot itself with horses yoked, and give it away to the priests; so says Aupamanyava. One should not do even this; so says Āñjigavi.

As for the direction of the (fierce) bodies : one should direct pronouncing each formula separately; so says Baudhāyana. "O Agni, do thou go to N.N. with those which are thy fierce bodies."—This much one should pronounce; so says Śālīki.

As for the pronouncing of the Virājakrama formulas : (the view expressed in) the sūtra (is that) of Baudhāyana. One should only pronounce "O manly (Agni), do thou guard my offering;" so says Śālīki.

As for the offering of the Pūrṇāhuti; (the view expressed in) the sūtra (is that) of Baudhāyana. One should offer the Pūrṇāhuti having encompassed (the Āhavanīya); so says Śālīki.

XX.18

In regard to the Pūrṇāhuti and silent Agnihotra-offering : (the view expressed in) the sūtra (is that) of Rāthītaras. Baudhāyana says that one should offer only the Pūrṇāhuti, not the silent Agnihotra. Śālīki says that one should offer the silent Agnihotra, not the Pūrṇāhuti.

As for the utterance of the Daśahotr-formulas : Baudhāyana says that whenever one is going to pour out the oblation-material or to recite the Sāmidhenī verses, one should necessarily utter the Daśahotr-formulas. This is applicable also to the Iṣtis pertaining to the setting up of fires. Aupamanyava says that this applies only to the offering of the cake on eight potsherds to Agni (at the setting).

As for the pattern of offerings : Baudhāyana says that the offering should involve fifteen Sāmidhenī verses, Vārtraghna Ājyabhāgas and the puronuvākya-yājya for the principal offering uttered loudly. Śālīki says that they should involve seventeen Sāmadhenīs, Vṛdhanvat Ājyabhāgas and the puronuvākya-yājya to be recited to oneself. Anupamanyava says that for a cake on eight potsherds to Agni there should be Vārtraghna Ājyabhāgas; for the offering to Indra-Agni and Aditi there should be Vṛdhanvat Ājyabhāgas, for the Pavamānahavis Rayimant Puṣṭimant Ājyabhāgas, and in the Anvārambhañīyeṣṭi Vītavant Ājyabhāgas.

मिति ॥ एष्वेवैतदाग्न्याधेयिकेषु तन्त्रेषु दृष्टं भवतीति शालीकिः ॥
अस्मिन्नेवैतदाग्रेये ऽष्टकपाले दृष्टं भवतीत्यौपमन्यवः ॥

II.19: 114.11 तन्त्रकरण इति ॥ स ह स्माह बौधायनः
पञ्चदशसामिधेनीकाः स्युर्वार्त्रघ्नावाज्यभागावुच्चैर्देवता इति ॥ अत्रो ह
स्माह शालीकिः सप्तदशसामिधेनीकाः स्युर्वृधन्वन्तावाज्यभागावुपांशु-
देवता इति ॥ अत्रो ह स्माहौपमन्यव आग्रेये ऽष्टकपाले वार्त्रघ्नावाज्यभागौ
स्यातां वृधन्वन्तावैन्द्राग्रादित्ययो रयिमन्तौ पुष्टिमन्तौ पवमानहविःषु
वीतवन्तावन्वारम्भेष्ट्यामिति ॥

II.19: 114.12 याजमानस्य करण इति ॥ अभीनामं याजमानं
कुर्यादिति बौधायनः ॥ कुर्याद्यथावकाशं याजमानमिति शालीकिः ॥

II.19: 114.14 दक्षिणानां दान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनः सर्वा एवैता इष्टीर्दक्षिणावतीः कुर्यात्तिस्त्रस्तिस्त्र एकैकस्यां
दद्यान्मिथुनावुत्तमायामिति ॥

II.19: 114.16 तन्त्रसमास इति ॥ नास्ति तन्त्रसमास आचार्ययोः ॥
अत्रो ह स्माहौपमन्यव आग्रेयो ऽष्टकपालो ऽग्रेये पवमानाय तत्प्रथमं
तन्त्रं स्यादथाग्रेये पावकायाग्रेये शुचये तद्वितीयमथैन्द्राग्रादित्यश्च
चरुरन्तं परीयातामिति ॥

II.20: 118.4 दक्षिणानां दान इति ॥ सूत्रं शालीकेः ॥ आख्यातं
बौधायनस्य ॥ अत्रो ह स्माहौपमन्यवः सर्वा एवैता इष्टीर्दक्षिणावतीः
कुर्याच्चतस्रश्चतस्र एकैकस्यां दद्यान्मिथुनावुत्तमायामिति ॥

II.20: 118.6 अनन्वारब्धदर्शपूर्णमासस्य प्रायश्चित्तकरण इति ॥
कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

II.20: 118.6 अन्वारम्भेष्ट्यामिति ॥ चतुर्होतारः सारस्वतौ
होमावन्वारम्भेष्टिमित्येतदुपवसथे कुर्यादथेतरदिष्ट्यहनि कुर्यादिति
बौधायनः ॥ चतुर्होतारः सारस्वतौ होमावित्येतदुपवसथे
कुर्यादथेतरदिष्ट्यहनि कुर्यादिति शालीकिः ॥ चतुर्होतारमेवोपवसथे
कुर्यादथेतरदिष्ट्यहनि कुर्यादित्यौपमन्यवः ॥ सर्वमेवैतदिष्ट्यहनि
कुर्यादित्यौपमन्यवीपुत्रः ॥ १८ ॥ षष्ठः ॥

As for the performance of the sacrificer's duty : Baudhāyana says that he should do it whenever involved. Śālīki says that one should do it at leisure.

As for the giving away of the Dakṣiṇās : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should give away Dakṣiṇās in all these Iṣtis. In each Iṣti one should give away three (cows), in the last one a couple of cow and bull.

As for the combination of units : There should be no combination of units; this is the view of the two teachers. Aupamanyava says that a cake on eight potsherds to Agni and another to Pavamāna Agni should be the first unit. A cake (on eight potsherds) to Pāvaka Agni and another to Śuci Agni is the second unit. The cake to Indra-Agni and (cooked rice to Aditi should make the final unit.

As for the giving away of the Dakṣiṇās : (the view expressed in) the sūtra (is that) of Śālīki. The view of Baudhāyana is already explained. Aupamanyava says that one should give away Dakṣiṇās in all the Iṣtis. Four (cows) in each one and a couple of cow and bull in the last one.

As for performing an expiation for the Full-moon and New-moon sacrifices having been performed without first performing the Anvārambhaṇīyeṣṭi : one should perform; so says Baudhāyana. One should not; so says Śālīki.

As for the procedure in respect of the Anvārambhaṇīyeṣṭi : Baudhāyana says that one should go through the Caturhotṛ-formulas, the two Sārasvata offerings and the Anvārambhaṇīyeṣṭi on the Upavasatha day; and the remaining rites on the day of sacrifice. Śālīki says that one should go through Caturhotṛ-formula, two Sārasvata offerings on the Upavasatha day and the remaining rites on the day of sacrifice. Aupamanyava says that one should go through the Caturhotṛ-formulas on the Upavasatha-day and the remaining rites on the day of sacrifice. Aupamanyavīputra says that one should do all this on the day of sacrifice.

III.1: 122.1 अथातः पुनराधेयं व्याख्यास्यामः ॥

III.1: 122.14 सर्पराज्ञीष्विति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनः सर्पराज्ञिया ऋग्भिर्गार्हपत्यमादधातीति तं षड्भिराधाय
सप्तम्योपतिष्ठेतेति ॥

III.2: 122.15 पूर्णाहुत्यै करण इति ॥ कुर्यादिति बौधायनः ॥ न
कुर्यादिति शालीकिः ॥

III.2: 124.1 तन्त्रकरण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायन उभयानि तन्त्राणि कारयेत्पौनराधेयिकानि चाग्न्याधेयिकानि
च ॥ आग्नेयमष्टकपालं निर्वपेत्तस्यासमुदिते ऽग्न्याधेयदक्षिणा दद्यात् ।
अथाग्नेयं पञ्चकपालं तस्यासमुदिते पुनराधेयदक्षिणा दद्यादथैन्द्राग्रं चादित्यं
च चरुमथाग्निरारुणं पारे द्वादशाहस्य तन्व इति ॥

III.3: 120.5 विभक्तीनां धान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनः सर्वाः सर्वामृचमुक्त्वा यजेतेति ॥ आग्नेयीर्द्व्यक्षरा विभक्तीर्दध्या-
दित्यौपमन्यवः ॥

III.2: 126.1 पुरोडाशस्य परिहोम इति ॥ दैवतं परिजुहुयादिति
बौधायनः ॥ सस्विष्टकृत्कमिति शालीकिः ॥

III.2: 126.2 स्विष्टकृतो निर्वचन इति ॥ स्वे स्थाने निर्ब्रूयादिति
बौधायनः ॥ स्वे स्थाने निरुच्य कामं तत ऊर्ध्वं निर्ब्रूयादिति शाली-
किः ॥ अत्रो ह स्माहौपमन्यवः पञ्चैतानि स्विष्टकृत्स्थानानि भवन्तीति
तेषु सर्वेषु निर्ब्रूयादिति ॥

III.3: 128.2 अथापहृताग्नेर्नष्टारणीकस्य चेति ॥ सूत्रं शालीकेः ॥
अत्रो ह स्माह बौधायनः कामं नष्टेषु वापहृतेषु वाग्निषु नाद्रियेताग्न्याधे-
यम् । आधानप्रभृति यजमान एवाग्रयो भवन्ति । तस्य प्राणो गार्हपत्यो
ऽपानो ऽन्वाहार्यपचनो व्यान आहवनीयः । काममुपावरोह्य जुहुया-
दिति ॥

III.4: 128.4 अग्नीनां विहरण इति ॥ सूत्रं बौधायनस्य ॥
आधानप्रभृत्येवैते ऽजस्ताः स्युरिति शालीकिः ॥

XX.19

PUNARĀDHEYA

Now we shall explain the Punarādheya.

As for the Sarparājñī verses: (the view expressed in) the sūtra (is that) of Śāliki: Baudhāyana says, the Brāhmaṇa-injunction "One should set up the Gārhapatya with the Sarparājñī verses" means that he should set up with six verses and pray with the seventh.

As for the offering of the Pūrṇāhuti: One should offer, says Baudhāyana. One should not, says Śāliki.

As for the adopting of the pattern: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should adopt both the patterns-the one pertaining to the resetting, and the other pertaining to the setting. One should offer a cake on eight potsherds. Prior to the dialogue (between the Adhvaryu and the Āgnīdhra) the sacrificer should give away the Dakṣiṇās pertaining to the setting. Then he should offer a cake on five potsherds to Agni. Prior to the dialogue (between the Adhvaryu and the Āgnīdhra) the sacrificer should give away the Dakṣiṇās pertaining to the resetting. Then he should offer a cake to Indra-Agni and cooked rice to Aditi. Then a cake to Agni-Varuṇa. After the expiry of twelve days one should offer Tanu-havis.

As for the insertion of the case-forms: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that having recited the entire verse each time (the Hotṛ) should recite the Prayāja-yājyā. Aupamanyava says that the Hotṛ should add two-syllabled case-forms of the word *Agni*.

As for the offerings on both sides of the cake: the offerings should be made on both sides of the offering to the principal deity; so says Baudhāyana. On both sides of the principal and Sviṣṭakṛt offerings; so says Śāliki.

As for the louder reciting for the Sviṣṭakṛt offering: (the Hotṛ) should recite in louder voice only the puronuvākya and yājyā for the Sviṣṭakṛt; so says Baudhāyana. Having loudly recited the actual puronuvākya-yājyā he should, if he likes, recite the subsequent verse also; so says Śāliki. These five¹ are of the equal pitch as the Sviṣṭakṛt; in all these cases he should recite in a louder voice; so says Aupamanyava.

In regard to one whose fires are carried away or whose kindling woods are lost: (the view expressed in) the sūtra (is that) of Śāliki. In this regard Baudhāyana says that one need not resort to the setting of the fires if the fires were lost or carried away. The fires rest within the sacrificer since the setting of fires. His Prāṇa is the Gārhapatya, Apāna the Anvāhāyapacana and Vyāna the Āhavanīya. He should cause the fires to descend (into the kindling woods) and make an offering.

1. Namely the formulas for invoking deities, the last Prayāja formula, Sviṣṭakṛt verse, the last Anūyāja-formula and the Sūktavāka.

III.4: 128.15 पात्राणां सादन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः कूर्चे वा तृणेषु वा पात्राणि सादयेदपशव्यं दारुणा दारु संलीयमानं भवतीति ॥

III.4: 130.1 द्वयोर्होम इति ॥ स ह स्माह बौधायनो यदि पूर्वा भेषं नीयादुत्तरया प्रायश्चित्तं कुर्वीताथ यद्युत्तरा भेषं नीयादुभयं भेषकृतं स्यादन्यथा प्रायश्चित्तं कुर्वीतेति ॥ अत्रो ह स्माह शालीकिर्यतरा कतरा चिद् भेषं नीयादुभयं भेषकृतं स्यादन्यथैव ततः प्रायश्चित्तं कुर्वीतेति ॥ १९ ॥

III.5: 130.7 अभिज्वलन इति ॥ सूत्रं बौधायनस्य ॥ गार्हपत्यादङ्गरेणाभिज्वालय त्रिः पर्याग्निर्युज्यादिति शालीकिः ॥

III.5: 130.9 वर्त्म कुर्वन्नुदगुद्वासयतीति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनस्तत्रतत्रैव त्रिः प्रतिष्ठापयन्निबोद्वासयेत् । त्रय इमे लोका एष्वेव लोकेषु प्रतितिष्ठतीति ॥

III.5: 130.14 उन्नयन इति ॥ पूर्णान्वानूचो वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

III.5: 130.16 संमर्श इति ॥ स ह स्माह बौधायन उभयं संमृशेद्यच्च स्थाल्यां सुगगतं चेति ॥ सुगगतमेवेति शालीकिः ॥

III.5: 130.19 अथ जघनेन गार्हपत्यमुपसादयतीति ॥ सूत्रं बौधायनस्य ॥ अग्रेणातिहायेति शालीकिः ॥

III.6: 132.11 हवन इति ॥ स्वयं व्यवेत्य जुहुयादिति बौधायनः ॥ यद्यस्य पुत्रो वान्तेवासी वालंकर्मीणः स्यात्स दक्षिणत आसीनो जुहुयादिति शालीकिः ॥

III.6: 132.11 आहुत्योर्होम इति ॥ पूर्वापरे जुहुयादिति बौधायनः ॥ प्रष्टी इति शालीकिः ॥

III.6: 132.19 द्विरुपमृज्य द्विर्निमृजेदिति बौधायनः ॥ सकृदुपमृज्य द्विर्निमृजेदिति शालीकिः ॥

As for the spreading of the fires : (the view expressed in) the sūtra (is that) of Baudhāyana. They should be ever-lasting since the setting; so says Śāliki.

As for the placing of the implements : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should place the implements either on a bunch of darbha-blades or stray darbhas. Wood coming in contact with wood leads to the scarcity of cattle.² (Therefore one should not place them on a wooden plank).

As for the offering of the milk of two cows : Baudhāyana says that if the milk of the first cow spills out, one should offer as expiation the milk of the second cow. If the milk of the second cow spills out, both the milks would be defective, so one should offer expiation with the milk of another cow. Śāliki says that whichever of the milks spills out, both would be defective. One should offer expiation with the milk of another cow.

XX.20

AGNIHOTRA

As for the illumination (of the milk) : (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should illuminate with a burning coal from the Gārhapatya and then move a fire-brand thrice around.

As for the injunction that one takes down the vessel of milk towards the north leaving a track on the ground : (the view expressed in the sūtra (is that) of Śāliki. Baudhāyana says that one should take it down retaining it thrice at the three places.

As for the fillings of the spoon-full or a little less : The former option is of Baudhāyana; the latter of Śāliki.

As for the touching together (of the milks) : Baudhāyana says that one should touch together the milk in the vessel and that in the ladle. Śāliki says that one should touch only that in the ladle.

As for the injunction that one places the ladle to the rear of the Gārhapatya : (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should keep it down carrying along the front.

As for offering of the milk : Baudhāyana says that one should oneself cross over and make the offering. Śāliki says that if one's son or disciple is capable, he, seated towards the south, should make the offering.

As for the offering of two oblations : One should offer east and west; so says Baudhāyana. In a line, so says Śāliki.

Having wiped off (the ladle) twice, one should twice apply the wipings to the darbha-blades, so says Baudhāyana. One should wipe off once and apply the wipings twice to the darbha-blades; so says Śāliki.

As for the injunction that having consumed the remnants of the Agnihotra and having turned towards the north, one consumes the remnants of the ladle held

2. *apasavyam* is found in the MSS. It however, needs to be emended as *apaśavyam*.

III.6: 134.4 द्विरङ्गुल्या प्राश्योदङ् पर्यावृत्य प्राचीनदण्डया स्नुचा भक्षयतीति ॥ सूत्रं बौधायनस्य ॥ उदीचीनदण्डया भक्षयेदिति शालीकिः ॥

III.7: 134.9-13 निर्णिज्य स्नुचं निष्टप्याद्भिः पूरयित्वोदगुद्दिश-
तीति ॥ जघनेन गार्हपत्यमपो निनयतीदमहमग्रौ वैश्वानरे ऽमृतं जुहोमि
स्वाहेत्यक्षित्यामक्षिताहुतिं जुहोमि स्वाहेति वेति ॥ पूर्वः कल्पो
बौधायनस्योत्तरः शालीकेः ॥

III.8: 134.18 आग्निपावमानीभिरुपस्थान इति ॥ स ह स्माह
बौधायनः संवत्सरं यथोपस्थितमाहवनीयमुपस्थाय तत आग्निपाव-
मानीभिर्गार्हपत्यमुपतिष्ठेताथ गायत्रीभिरथ द्विपदाभिरथ श्वो भूते
यथायथमिति ॥ अत्रो ह स्माह शालीकिर्यत्प्राक् चोर्ध्वं चाग्निपावमानीभ्यस्तेन
संवत्सरं यथोपस्थितमाहवनीयमुपस्थाय तत आग्निपावमानी-
भिर्गार्हपत्यमुपतिष्ठेताथ गायत्रीभिरथ द्विपदाभिरथ श्वो भूते यथायथ-
मिति ॥ एवमौपमन्यवो न चास्यात ऊर्ध्वमाग्निपावमान्य आहवनीय-
मागच्छेयुर्न गार्हपत्यम् । स्वाध्यायार्था एवास्यात ऊर्ध्वं स्युरिति ॥
व्याहतीभिरुपस्थाय भर्तु वः शकेयं श्रद्धा मे मा विगादित्येव
ब्रूयादित्याज्जीगविः ॥

III.9: 138.18 आशिःष्विति ॥ स ह स्माह बौधायन आत्मने
प्रथममाशासीताथ जातेभ्यो ऽथ तन्तव इति ॥ अत्रो ह स्माह
शालीकिर्जातेभ्यः प्रथममाशासीताथात्मने ऽथ तन्तव इति ॥ अत्रो ह
स्माहौपमन्यवो ऽजातेष्वेवात्मने च तन्तवे चेति ॥ काममपि
सायंप्रातराशासीतेत्यौपमन्यवीपुत्रः ॥ २० ॥

III.10: 140.4 पिण्डपितृयज्ञस्य करण इति ॥ स ह स्माह बौधायन
आदित एव प्राचीनावीतं कुर्वीत । स प्राचीनावीत्येव स्यादाहुतीनां
होमादाहुतीर्होष्यन्यज्ञोपवीतं कुर्वीत । स यज्ञोपवीत्येव स्यादा
सकृदाच्छिन्नस्य स्तरणात् । सकृदाच्छिन्नं स्तरिष्यन्प्राचीनावीतं

with its handle towards the east : (the view expressed in) the sūtra (is that) of Baudhāyana. One should consume the remnants of the ladle held with its handle towards the north. So says Śāliki.

As for the injunction that one should rinse the ladle, heat it, fill in with water and toss upwards towards the north. (This means that one) pours down water (from the ladle) to the rear of the Gārhapatya with the formula, "Here do I offer the ambrosia unto Vaiśvānara Agni, svāhā" or with the formula, "I offer the undecayed offering unto imperishableness, svāhā." The former option (of the formula) belongs to Baudhāyana, the latter to Śāliki.¹

As for the praying with the Āgnipāvamānī verses: Baudhāyana says, one should pray to the Āhavanīya for a year in the normal manner; then (on the first anniversary) he should pray to the Gārhapatya with the Āgnipāvamānī verses, with the Gāyatrī verses and the Dvipadā verses, next day he should pray in the regular manner. Śāliki says, he should pray to the Āhavanīya for a year with the verses preceding and succeeding the Āgnipāvamānī verses in the normal manner; then (on the first anniversary) he should pray to the Gārhapatya with the Āgnipāvamānī verses, the Gāyatrī verses and Dvipādā verses; next day he should pray in the regular manner. Aupamanyava holds the view (similar to that of Śāliki) and further adds that hereafter the Āgnipāvamānī verses should be employed neither for the Āhavanīya nor for Gāhapatya; they may be employed merely for scriptural study. Āñjīgavi says, one should pray with the Vyāhṛtis and say. "May I be capable of maintaining you; let not my faith go astray."

As for the blessings: Baudhāyana says that one should first ask for blessings for himself, then for the sons, then for the progeny. Śāliki says that one should first ask blessings for the sons, then for himself and then for the progeny. Aupamanyava says that in the absence of sons one should seek blessings for himself and the progeny. Aupamanyavīputra says that one may seek blessings in the evening as well as in the morning.

XX.21

PIṇḌAPITRYAJŊA

In regard to the performance of the Piṇḍapitryajña: Baudhāyana says - one should suspend the cord over the right shoulder from the beginning. Thus suspended, he should remain until the offering of oblations. He should suspend the cord over the left shoulder when he is going to offer the oblations. He should remain thus suspended until the spreading of the darbha-blades cut at one attempt.

1. Following Bhavaśwāmin's bhāṣya and the *subodhinī* commentary on the original sūtra, the Dvaidhasūtra requires to be modified a little. There should be two daṇḍas (11) after *uddiśa'ti*. The latter formula is emended as *akṣityām akṣitāhutim juhomi svāhe'ti* Caland reads *akṣityām akṣitāhutim iti*.

कुर्वीत । स प्राचीनावीत्येव स्यादा प्राजापत्यायै । यज्ञोपवीत्येव प्राजापत्ययर्चा
गार्हपत्यमुपतिष्ठेतेति ॥ अत्रो ह स्माह शालीकिरादित एव प्राचीनावीतं
कुर्वीत । स प्राचीनावीत्येव स्यादा प्राजापत्यायै । यज्ञोपवीत्येव
प्राजापत्ययर्चोदङ्केयादिति ॥

III.10: 140.10 तूष्णीः सकृदुत्पूय सकृत्प्रोक्ष्य सकृद्विष्कृद्रूपं
कुर्यादिति बौधायनः ॥ सकृदेवैनान्सुफलीकृतान्कृत्वा पवित्रवत्याः
स्थाल्यामोष्य स्थालीपाकः श्रपयित्वाभिघार्योदञ्चमुद्वासयेदिति
शालीकिः ॥

III.10: 140.16 आहुतीनां होम इति ॥ सूत्रं बौधायनस्य ॥ नात्र
मध्यमामाहुतिं जुहुयान्मेक्षणमेव तृतीयः स्यादिति शालीकिः ॥

III.10: 140.20 सकृदाच्छिन्नस्य स्तरण इति ॥ उपनिष्क्र-
म्याग्न्यगारादक्षिणे पूर्वे ऽवान्तरदेशे सकृदाच्छिन्नः स्तुणीयादक्षिणत-
श्चोल्मुकमुपनिदध्यादिति बौधायनः ॥ अन्तरेवैतां दिशमिति शालीकिर्न
चात्रोल्मुकमुपनिदध्यादिति ॥

III.10: 142.1 पिण्डानां दान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनः परस्तादेवामुतो ऽर्वाचो ऽपसलैः पिण्डान्दद्यादिति ॥

III.11: 142.9 आज्ञनाभ्यञ्जने मनसो निहव इति ॥ पूर्वः कल्पो
बौधायनस्योत्तरः शालीकेः ॥

III.11: 144.6 पिण्डानामनुप्रहरण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह
स्माह बौधायनो ऽत्रैवैते पिण्डाः परिशयीरन्नुच्छिष्टा ह्येते भवन्ति
पितृभिर्भक्षकृता इति ॥

III.11: 144.6 अतिशिष्टस्य प्राशन इति ॥ स्वयं यजमानः प्राश्रीयादिति
बौधायनः ॥ पुत्राय वान्तेवासिने वा दद्यादिति शालीकिः ॥ पत्नीं
प्राशयेत्प्रजास्यैषा भवतीत्यौपमन्यवः ॥ अङ्गुल्या यावन्मात्रमवघ्रायाथेतर-
दग्रावनुप्रहरेदित्यौपमन्यवीपुत्रः ॥ भस्मोत्कर उद्वास्य संप्रच्छादये-
दित्याङ्गीगविः ॥ अपो ऽभ्यवहरेदिति मौद्वल्यः ॥ २१ ॥

He should suspend the cord over the right shoulder when he is going to spread the darbha-blades cut at one attempt. With the cord thus suspended, he should remain until the recitation of the verse addressed to Prajāpati. Suspending the cord over the left shoulder, he should pray to the Gārhapatya with the verse addressed to Prajāpati. Śāliki says that one should suspend the cord over the right shoulder from the beginning. With the cord thus suspended, he should remain until the recitation of the verse addressed to Prajāpati. Suspending the cord over the left shoulder, he should cross towards the north with the verse addressed to Prajāpati.

He purifies only once the water (in the ladle) silently, sprinkles (the paddy) once, gives only once the call to the preparer of the oblation-material. So says Baudhāyana. He should pour (the paddy) only once, pour into the vessel across the strainer, cook the rice in a vessel, pour clarified butter over it and take down towards the north. So says Śāliki.

As for the offering of the oblations : (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should not offer the middle oblation. The throwing of the corn-stirring stick should be the third offering.

As for the spreading of the darbha-blades cut at one stroke : Baudhāyana says that having gone out of the fire-chamber, one should spread the darbha-blades cut at one stroke in the south-east and keep the fire-brand towards the south. Śāliki says that one should spread towards that direction within the fire-chamber itself; he should not keep the fire-brand.

As for the offering of the rice-balls : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should offer the rice-balls so as to end towards the south in the order from the distant to the nearest (to the great grandfather, grandfather and father) through the span between the thumb and the forefinger.

As for the ointment and collyrium, and the invoking of the mind:¹ the former option is of Baudhāyana, the latter of Śāliki.

As for the disposing of the rice-balls : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that the rice-balls should lie here only; having been consumed by the Pitṛs, they become their leavings.

As for the consuming of the remaining (rice): the sacrificer himself should consume it, so says Baudhāyana. One should give it to a son or a pupil, so says Śāliki. One should give it to his wife to eat; thereby he gets progeny; so says Aupamanyava. One should smell a bit taken by a finger, and dispose the remaining quantity in the fire, so says Aupamanyavīputra. One should dispose of on the heap of ashes and cover it; so says Āñjīgavi. One should throw into water, says Maudgalya.

1. Invoking of the mind is not prescribed in BaudhŚS III.11; it is prescribed in BaudhŚS V.15 at the Mahāpitṛyajña forming part of the Sākamedhaparvan of the Cāturmāsya. Śāliki's view seems to be that the invoking of the mind is to be done here also.

III.12: 144.11 आग्रयणस्य तन्त्रसमास इति ॥ नास्ति तन्त्रसमास आचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः सौम्यं निरुप्याथेतराणि हवींषि निर्वपेदेवमस्य चरुमुखानि हवींषि भवन्तीति ॥ अत्रो ह स्माहौपमन्यवीपुत्रो ऽतिपातादावापिक एव सौम्यः स्यादन्तरेण वैश्वदेवं चैककपालं च निर्वपेदिति ॥ अत्रो ह स्माहाञ्जीगविस्त्रीण्येतानि हवींषि भवन्ति । त्रय इमे लोका एष्वेव लोकेषु प्रतितिष्ठति । श्यामाकेनैवास्य प्रस्तरेणैतदाप्तं भवतीति ॥

III.12: 144.14 अज्यानीनाः होम इति ॥ सूत्रं बौधायनस्य ॥ पुरस्तात्स्विष्टकृतो ऽज्यानीरुपजुहुयादिति शालीकिः ॥

III.12: 144.15 आग्रयणहविषाः श्रपण इति ॥ पयसि श्रपयेदिति बौधायनः ॥ अप्स्विति शालीकिः ॥

III.12: 146.1 आग्रयण एककपालस्य करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

III.12: 146.6 तन्त्रकरण इति ॥ स ह स्माह बौधायनः पञ्चदशसामिधेनीकाः स्युर्वार्त्रघ्नावाज्यभागावुच्चैर्देवताः । कुर्याद्याजमानमिति ॥ अत्रो ह स्माह शालीकिः सप्तदशसामिधेनीकाः स्युर्वृधन्वन्तावाज्यभागावुपांशुदेवताः । कुर्याद्याजमानमिति ॥ २२ ॥ सप्तमः ॥

III.13: 148.7 विपरिधान इति ॥ स ह स्माह बौधायन आहवनीयेनैकेन विपरिधाय प्रव्रजेत्प्रोष्य पुनरागम्य सर्वैर्मन्त्रैराहवनीयं प्रत्युपतिष्ठेतेति ॥ अत्रो ह स्माह शालीकिर्यथोपपन्नमेवाग्निभिर्विपरिधाय प्रव्रजेत्प्रोष्य पुनरागम्य सर्वैर्मन्त्रैरेकैकं प्रत्युपतिष्ठेतेति ॥

III.13: 148.7 अनुपस्थाय प्रव्रजितस्येति ॥ यत्र स्मरेत्परोक्षं तत एनं नित्येनोपतिष्ठेतेति बौधायनः ॥ न चेत्स्मरेत्प्रोष्य पुनरागम्य नित्येनैवेति शालीकिः ॥

III.14: 150.3 प्रवसथाहुताविति ॥ स ह स्माह बौधायनो यदि कृतं प्रायश्चित्तं स्यान्नाद्रियेत तत्र होतुमथ यद्यकृतं स्यात्तत्रैनां जुहुयादिति ॥ अत्रो ह स्माह शालीकिर्ये प्रत्याम्नातप्रायश्चित्ता भेषाः स्युस्तान्येव

XX.22

ĀGRAYANA

As for the combination of performances in respect of the Āgrayana : that there should be no combination of performances, is the view of the two teachers. Aupamanyava says that (instead of offering Śyāmāka in rainy season) one should offer (cooked Śyāmāka) for Soma (in the autumn) and then offer the other oblations. Thereby his oblations will have cooked rice as the foremost. Aupamanyavīputra says that (because of the transgression of offering Śyāmāka in the rainy season) offering it in a Soma-sacrifice should be supplementary. One should offer it between the cooked rice to Viśve Devas and the cake on one potsherd (to Dyāvāprthivī). Āñjigavi says that there should be three oblations. Three indeed are these worlds. (By offering these three oblations) one remains firm in these very three worlds. This purpose is served by (taking up) the Prastara of Śyāmāka.

As for Ajyānī offerings : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should make the Ajyānī offerings before the Svīṣṭakṛt offering.

As for the cooking of the Āgrayana-oblations : one should cook in milk, says Baudhāyana. In water, says Śālīki.

As for the offering of a cake on one potsherd (to Dyāvāprthivī) in the Āgrayana sacrifice : One should offer, says Baudhāyana. One should not, says Śālīki.

As for the observation of pattern : Baudhāyana says that there should be fifteen Sāmīdhenī verses, the Ājyabhāgas should be Vātraghna, and offerings to the deities should be made with puronuvākya-yājyās recited loudly. The sacrificer should do his duties. Śālīki says that there should be seventeen Sāmīdhenīs, the Ājyabhāgas should be Vṛdhanvant, the offerings to the deities should be made with the puronuvākya-yājyās recited in a low tone. The sacrificer should do his duties.

XX.23

AGNYUPASTHĀNA

As for the exchange : Baudhāyana says that one should proceed on journey after having exchanged himself with the Āhavanīya alone. Having gone on journey and having returned, one should again pray to Āhavanīya with all the formulas. Śālīki says that one should proceed after having suitably exchanged himself with all the fires. Having gone on journey and having returned, he should again pray to each of the fires with all the formulas.

As for one who has set out on a journey without praying : whenever he so recalls, he should pray to Agni beyond sight with the usual formulas; so says Baudhāyana. If he does not recall, having gone on journey and having returned, he should pray with the usual formulas; so says Śālīki.

As for the offering pertaining to the journey : Baudhāyana says that one need not care for the offering (with the verse *mano jyotir...*) if an expiatory offering has

तत्र प्रायश्चित्तानि स्युरथ ये ऽप्रत्याम्नातप्रायश्चित्ता भ्रेषाः स्युर्नैवैनामाद्रिये-
तेति ॥ अत्रो ह स्माहौपमन्यवो यदि चैव कृतं प्रायश्चित्तं स्याद्यदि चाकृतं
जुहुयादेव तत्र प्रवसथाहुतिमिति ॥

III.14: 150.9 विराजक्रमेष्ट्विति ॥ पूर्वः कल्पो बौधायनस्योत्तरः
शालीकेः ॥

III.15: 150.16 अपामाचमन इति ॥ द्विमन्त्रेणाप आचामेत्सकृ-
त्तूष्णीमिति बौधायनः ॥ सकृन्मन्त्रेणाप आचामेद्द्विस्तूष्णीमिति
शालीकिः ॥

III.15: 150.18 साक्षीकरण इति ॥ स ह स्माह बौधायनः सर्वा एवैता
देवताः साक्षिणीः कुर्वीताग्रे व्रतपते व्रतं चरिष्यामीति ॥ अग्निर्यै देवानां
व्रतपतिरित्येतदेव नातिमन्येतेति शालीकिः ॥

III.15: 150.8,12 कपाले नष्टे भिन्ने वेति ॥ सूत्रमाचार्ययोः ॥ अत्रो
ह स्माहौपमन्यवो मनो ज्योतिर्जुषतां त्रयस्तिशतन्तव इत्येते स्नुवाहुती
हुत्वाथान्यदपिसृजेद्धर्मो देवाः अप्येत्विति । स एष मन्त्रो भवति सं त्वा
सिञ्चामि यजुषेति । पयो वाज्यं वासिक्तमेतेनैव मन्त्रेण सःसिञ्चेदिति ॥

III.16: 154.8 आज्यग्रहाणां ग्रहण इति ॥ स ह स्माह बौधायनो
ऽध्वर्युरेवोभयैर्मन्त्रैर्गृहीयात्पौरोडाशिकैश्च याजमानैश्च । याजमानैर्यजमानो
ऽनुमन्त्रयेतेति ॥ अत्रो ह स्माहः शालीकिरध्वर्युरेवोभयैर्मन्त्रै-
र्गृहीयात्पौरोडाशिकैश्च याजमानैश्च । न याजमानैर्यजमानो ऽनुमन्त्रये-
तेति ॥ अत्रो ह स्माहौपमन्यवो यथापि पौरोडाशिका मन्त्रा नाभिनिवर्तन्त
एवमेवापि याजमाना मन्त्रा नाभिनिवर्तेरन्त्रिति ॥

III.16: 154.17 परिधीनां परिधान इति ॥ स ह स्माह बौधायनो
ऽध्वर्युरेवोभयैर्मन्त्रैः परिदध्यात्पौरोडाशिकैश्च याजमानैश्च । याज-
मानैर्यजमानो ऽनुमन्त्रयेतेति ॥ अत्रो ह स्माह शालीकिरध्वर्युरेवो-
भयैर्मन्त्रैः परिदध्यात्पौरोडाशिकैश्च याजमानैश्च । न याजमानैर्यजमानो

been made (in respect of the offerings which have been passed over). One should offer it if the expiatory offering has not been made. Śālīki says that expiatory rites should be performed in respect of only such ritual aberrations as do not have expiatory rites prescribed in respect of them. Aupamanyava says that whether an expiatory rite has been performed or not performed, one should certainly make the offering pertaining to the absence on journey.

As for the Virājakrama prayers : the first option is to Baudhāyana; the latter of Śālīki.

As for the sipping of water : one should sip water twice with the relevant formula; once silently; so says Baudhāyana. Once with the formula, twice silently, says Śālīki.

As for making the divinities witnesses : Baudhāyana says that one should make all these divinities¹ witnesses with the formulas, "O Agni lord of vows, I shall observe the vows" Śālīki says that Agni is the lord of vows; one should not transgress his authority.²

If a potsherd is lost or broken : (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should offer spoonfuls with the verses, *mano jyotir juṣatām ...*³ and *trayastrimśat tantavaḥ ...*⁴ and insert another (potsherd) with the formula, *gharmo devān apyetu*.⁵ There is a verse *saṁ tvā simcāmi yajuṣā...*⁶ With this verse one should sprinkle milk or clarified butter (over the potsherds).

As for the taking up of the portions of clarified butter : Baudhāyana says that the Adhvaryu himself should take them with both the types of formulas from the Pauroḍāśika Kāṇḍa and Yājamāna Kāṇḍa. The sacrificer should moreover follow them with the formulas from the Yājamāna Kāṇḍa. Śālīki says that the Adhvaryu himself should take them with both the types of formulas from the Pauroḍāśika Kāṇḍa and the Yājamāna Kāṇḍa. The sacrificer however should not follow them with the formulas from the Yājamāna Kāṇḍa. Aupamanyava says that just as the formulas from the Pauroḍāśika Kāṇḍa do not turn towards (the sacrificer), similarly the formulas from the Yājamāna Kāṇḍa do not turn towards (the Adhvaryu).

As for the putting around of the enclosing sticks : Baudhāyana says that the Adhvaryu himself should lay them around with both the types of formulas from the Pauroḍāśika and the Yājamāna Kāṇḍa. The sacrificer should follow them with the formulas from the Yājamāna Kāṇḍa. Śālīki says that the Adhvaryu himself should lay them around with both the types of formulas-Pauroḍāśika and Yājamāna. The

1. Namely, Agni, Vāyu, Āditya and lord of vows.
2. That is to say, he should offer a single fire-stick with only the first formula.
3. TS I.5.3.2
4. TS I.5.10.4
5. TS I.5.10.4
6. TS I.6.1.1

ऽनुमन्त्रयेतेति ॥ अत्रो ह स्माहौपमन्यवो यथापि पौरोडाशिका मन्त्रा नाभिनिवर्तन्त एवमेवापि याजमाना मन्त्रा नाभिनिवर्तेरन्निति ॥

III.16: 154.22 समिधोरभ्याधीयमानयोर्जपतीति ॥ सूत्रं बौधायनस्य ॥ सर्व एवैषो ऽग्नियोजनो मन्त्रः स्यादिति शालीकिः ॥ २३ ॥

III.17: 156.1 अथ भूर्भुवः सुवरित्यग्निहोत्रमेताभिव्याहृतीभिरुपसादयेदिति ॥ स एवमेव संवत्सरेसंवत्सर इति सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो यस्यां रात्र्यामादित उपसादयेत्संवत्सरे पर्यवेते तस्यामुपसाद्य न तत ऊर्ध्वमाद्रियेतेति ॥ अत्रो ह स्माहौपमन्यवो ऽभ्यारूढः खल्वस्यैव संवत्सरो भवति । यस्यां रात्र्यामादित उपसादयेत्संवत्सरे पर्यवेते या ततः पूर्वा रात्रिः स्यात्तस्यामुपसाद्य न तत ऊर्ध्वमाद्रियेतेति ॥

III.17: 156.4 दर्शपूर्णमासावालभमान एताभिव्याहृतीभिर्हवींष्यासादयेदिति ॥ स एवमेव संवत्सरेसंवत्सर इति सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो यस्यां पौर्णमास्यामादित आसादयेत्संवत्सरे पर्यवेते तस्यामासाद्य न तत ऊर्ध्वमाद्रियेतेति ॥ अत्रो ह स्माहौपमन्यवो ऽभ्यारूढः खल्वस्यैव संवत्सरो भवति । यस्यां पौर्णमास्यामादित आसादयेत्संवत्सरे पर्यवेते या ततः पूर्वा पौर्णमासी स्यात्तस्यामासाद्य न तत ऊर्ध्वमाद्रियेतेति ॥

III.17: 156.8 चातुर्मास्यान्यालभमान एताभिव्याहृतीभिर्हवींष्यासादयेदिति ॥ स एवमेव संवत्सरेसंवत्सर इति सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो यस्यां पौर्णमास्यां वैश्वदेवहवींष्यासादयेत्संवत्सरे पर्यवेते तस्यां वैश्वदेवहवींष्यासाद्य न तत ऊर्ध्वमाद्रियेतेति ॥ अत्रो ह स्माहौपमन्यवो ऽभ्यारूढः खल्वस्यैव संवत्सरो भवति । यस्यां पौर्णमास्यां वैश्वदेवहवींष्यासादयेत्संवत्सरे पर्यवेते या ततः पूर्वा पौर्णमासी स्यात्तस्यां शुनासीरीयहवींष्यासाद्य न तत ऊर्ध्वमाद्रियेतेति ॥

sacrificer should however not follow them with the formulas from the Yājamāna Kāṇḍa. Aupamanyava says that just as the formulas from the Pauroḍāśika Kāṇḍa do not turn towards (the sacrificer), similarly the formulas from the Yājamāna Kāṇḍa do not turn towards (the Adhvaryu).

As for the injunction that the sacrificer murmurs the verse while the two fire-sticks are being put on the fire; (the view expressed in) the sūtra (is that) of Baudhāyana. This entire verse should be intended for the accomplishment of the fire. So says Śāliki.

XX.24

As for the injunction that one should keep down the Agnihotra with the Vyāhrtis *bhūr bhuvah suvah*: one should do similarly at the conclusion of each year; so says Śāliki. Baudhāyana says that one should keep it down at the expiry of one year from the night on which he may keep it down first. He should not do so after that. Aupamanyava says that by so doing one would ascend the year. He should keep it down on the night preceding the completion of the year from the night on which he first put it down. Thereafter he should not do so.

As for the injunction that one going to start the practice of performing the Full-moon and New-moon sacrifices should place (within the altar) the oblations with the Vyāhrtis: One should do so at the commencement of each year: (this view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should place them similarly at the expiry of one year from the full-moon on which he first placed them. He should not do so afterwards. Aupamanyava says that thereby one's year becomes ascended. He should thus place them on the full-moon day preceding the completion of the year from that full-moon day on which he first placed them. He should not do so afterwards.

As for the injunction that one should place the oblations with the Vyāhrtis when he is going to start the practice of performing the Cāturmāsya: One should do similarly at the expiry of each year-this is the view of Śāliki. Baudhāyana says that one should place the Vaiśvadeva-oblations (within the altar) on that full-moon day after the expiry of a year from that full-moon day on which he had placed the Vaiśvadeva-oblations. Thereafter he should not do so. Aupamanyava says that hereby the year becomes ascended upon. (Therefore) one should place the Śunāsīriya oblations on the full-moon day preceding the expiry of a year from that full moon day on which he had placed the Vaiśvadeva-oblations. Thereafter he should not do so.

As for the joining of the Vyāhrtis (to the first of the Sāmidhenī verses): the former option (namely not to join) is of Baudhāyana; the latter (namely to join) is of Śāliki.

As for the injunction that the sacrificer murmurs the formula (*agneḥ sviṣṭa-krto ... savitā'ghaśamsāt*) while the Prāśitra is being taken up: (the view expressed in)

III.17: 156.13 व्याहृतीनां धान इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

III.18: 158.19 प्राशिन्ने ऽवदीयमाने जपतीति ॥ सूत्रं मैत्रेयस्य ॥ अथाचार्ययोः प्राशिन्ने ऽवदीयमाने जपत्यग्निर्मा दुरिष्टात्पातु सविता-घशःसादिति ॥

III.18: 160.1 यजमानभागे यो मे ऽन्ति दूरे ऽरातीयति तमेतेन जेषमिति ॥ सर्व एवैष स्विष्टकृदनुमन्त्रणो मन्त्रः स्यादित्यौपमन्यवः ॥

III.20: 162.9 वेदे यजमानं वाचयतीति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो वेदे यजमानं वाचयति वेदो ऽसि वित्तिरसि विदेयेति। यद्यद्भातृव्यस्याभिध्यायेत्तस्य नाम गृहीयात्तदेवास्य सर्वं वृद्धं इति ॥

III.20: 162.9 अथ यदि यजमानः सुरापो वा भवति प्रवसति वेति ॥ स ह स्माह बौधायनः प्रवसतः प्रस्तरेणैवास्य सह यजमानभागमनुप्रहरेद्भूवायै वाज्येन पर्युपस्तीर्य जुह्वामवधाय जुहु-यात्प्रस्तरभूयं यजमानभागो गच्छतीति ॥ अत्रो ह स्माह शालीकिरादित एव न सुरापेण सःसृज्येताथ चेत्सःसृज्येत मन्त्रानु हैनं वाचयेत्किमु भक्षान्न भक्षयेदिति ॥ भक्षयेच्चैव भक्षानित्यौपमन्यवः ॥

III.21: 164.13 आदित्यस्योपस्थान इति ॥ उपनिष्क्रम्याग्न्यगारादादित्यमुपतिष्ठेतेति बौधायनः ॥ अत्रैव तिष्ठन्निति शालीकिः ॥

III.21: 164.13 पौर्णमास्यामुपवेषस्य करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

III.22: 166.13 व्रतविसर्ग इति ॥ मन्त्रेणाप आचम्य मन्त्रेण व्रतं विसृजेतेति बौधायनः ॥ तूष्णीमप आचम्य मन्त्रेण व्रतं विसृजेतेति शालीकिः ॥ उपवेषेण चरित्वा व्रतं विसृजेतेत्यौपमन्यवः ॥

III.22: 166.16 यज्ञस्य पुनरालम्भं जपतीति ॥ सूत्रं बौधायनस्य ॥ आहवनीयमेवैतेन यजुषोपतिष्ठेतेति शालीकिः ॥ २४ ॥ अष्टमः ॥

IV.1: 186.1 अथातः पशुबन्धं व्याख्यास्यामः ॥

IV.1: 186.4 स ह स्माह बौधायनः सोपवसथा इष्टिपशुबन्धा इति ॥ सोपवसथा वा सद्योयज्ञा वेति शालीकिः ॥

the sūtra (is that) of Maitreya. The view of the two teachers is that while the Prāśitra is being cut, the sacrificer should murmur the formula, "May Agni guard me against ill offering, the Savitr from the wicked."

As for the injunction that while the sacrificer's portion is being cut, the sacrificer murmurs the formula, "May I win him who being near or at a distance hates me": Aupamanyava says that this entire formula (*agneḥ sviṣṭakṛto ... tam etena jeṣam*) is intended for following the Sviṣṭakṛt offering.

As for the injunction that the Adhvaryu makes the sacrificer recite the formula while he is handing over the Veda to the Hotṛ: (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that the Adhvaryu makes the sacrificer recite the formula, "Thou art Veda; thou art acquisition; may I win." He should pronounce (here) the name of the enemy on whose belongings the sacrificer sets his heart; he seizes all of them.

If the sacrificer is a Surā-drinker or is away on a journey: Baudhāyana says that the Adhvaryu should dispose of in the fire the portion of the sacrificer on a journey together with the Prastara. Or he should spread around into the Juhū clarified butter from the Dhruvā, put it into the Juhū and offer. The sacrificer's portion becomes the Prastara. Śālīki says that one should not keep company with a Surā-drinker from the very beginning. If at all one comes in his company, he should make him recite the relevant mantras. What to speak about the portions to be consumed? (the sacrificer should not consume). Aupamanyava says that he should consume sacrificer's portion.

As for praying to Āditya: having gone out of the fire-chamber the sacrificer should pray to Āditya, so says Baudhāyana. Standing there only, so says Śālīki.

As for preparing the fire-stirring stick at the Full-moon sacrifice:¹ One should prepare, says Baudhāyana. One should not prepare, says Śālīki.

As for the release of the vow: the sacrificer should sip water with the formula and release the vow with the formula, says Baudhāyana. He should sip water silently and release the vow with the formula, says Śālīki. Having disposed of the fire-stirring stick, he should release the vow, says Aupamanyava.

As for the injunction that the sacrificer should murmur the formula called "seizing again": (the view expressed in) the sūtra (is that) of Baudhāyana. The sacrificer should pray to the Ahavanīya with this formula; so says Śālīki.

XX.25

PAŚUBANDHA

We shall now explain the animal-sacrifice.

Baudhāyana says that the Iṣṭis and Paśubandhas are to commence on the preceding day. Śālīki says that they may commence on the preceding day or on the day itself.

1. The position of this Dvaidhasūtra is open to question.

IV.1: 186.1 इष्टिकरण इति ॥ पशौपशावेवाग्रेयेनाष्टाकपालेन यजेतेति
बौधायनः ॥ बभ्रुकर्ण्यं चैवैतदजवशायां च दृष्टं भवतीति शालीकिः ॥

IV.1: 186.9 स्फ्यो यूपो भवतीति ॥ स्फ्यप्रकार एवायं चषालवान्यूपो
भवतीति बौधायनः ॥ अस्फ्य एवायमग्न्यगारिको ऽचषालो यूपः
स्यादिति शालीकिः ॥

IV.1: 186.9 विशाखो यूपो भवतीति ॥ ऊर्ध्वः रशनाकालाद्दे शाखे
चतुरश्रे चतुरश्रचषाले स्यातामथेतरो ऽष्टाश्रिर्यूपः स्यादिति बौधायनः ॥
शाखैवेयमचषाला स्यादथेतरो ऽष्टाश्रिर्यूपः स्यादिति शालीकिः ॥

IV.1: 186.5 सक्तुकरण इति ॥ सूत्रं बौधायनस्य ॥ व्रीहीणामपि
कुर्यादिति शालीकिः ॥

IV.1: 186.7 षड्भोतुर्होम इति ॥ सूत्रं बौधायनस्य ॥ उपवसथ एव
षड्भोतारं जुहुयादिति शालीकिः ॥

IV.1: 186.9 यूपाहुत्यै हवन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायन आज्यं चारणी चादाय यूपस्यान्तिके ऽग्निं मथित्वा यूपाहुतिं
जुहुयादिति ॥

IV.1: 188.2 आब्रश्चनस्याभिहोम इति ॥ सूत्रं शालीकेः ॥ अत्रो ह
स्माह बौधायन एवमेव जुह्वामन्तर्धाय हिरण्यमभिजुहुयाद्वनस्पते शतवल्शो
विरोह स्वाहेति । सहस्रवल्शा विवयः रुहेमेत्यात्मानं प्रत्यभिमृशीताथोदकं
स्पृशेदिति ॥

IV.1: 188.8 यूपस्यावाहन इति ॥ यः प्राङ् वोदङ् वा पद्येत
तमावाहयेदिति बौधायनः ॥ यां कां चिद्दिशमभि पद्येताव्यापन्नश्चेत्स्यादा-
वाहयेदेवेति शालीकिः ॥

IV.1: 188.10 वेद्यै करण इति ॥ सूत्रमौपमन्यवीपुत्रस्य ॥ अत्रो ह
स्माह बौधायनो रथसंमिता स्याद्रथाक्षेण पश्चात्तिरश्ची रथेषया प्राची
रथयुगेन पुरस्तात्तिरश्च्युत्तरयुगेनोत्तरनाभिरिति ॥ चक्षुर्निमिता वा स्यात्सर्वतो
वा दशपदा विराट्संपन्नेति शालीकिः ॥ २५ ॥

As for the performance of an (introductory) *Iṣṭi* : At every animal-sacrifice one should first offer a cake on eight potsherds to Agni; so says Baudhāyana. This *Iṣṭi* is prescribed¹ only in connection with the sacrifice of a barren she-goat with tawny ears; so says Śāliki.

As for the injunction that the wooden sword is taken to be the sacrificial post: this post is the wooden sword itself and is equipped with a *Caṣāla* ; so says Baudhāyana. The post should be other than a wooden sword, should be standing in the fire-chamber and should be without a *Caṣāla*; so says Śāliki.

As for the injunction that the sacrificial post should be branching off; above the spot for winding the cord there should be two branches; they should be four-cornered with four cornered *Caṣālas*. The remaining portion of the post should be eight-cornered. So says Baudhāyana. The branch should be without a *Casāla*. So says Śāliki.

As for the procuring of the flour of parched barley : (the view expressed in) the *sūtra* (is that) of Baudhāyana. It may even be of paddy; so says Śāliki.

As for the offering with the *Saḍḍhotṛ*-formulas : (the view expressed in) the *sūtra* (is that) of Baudhāyana. One should make an offering with the *Saḍḍhotṛ*-formulas on the *Upavasatha* day; so says Śāliki.

As for the offering to the sacrificial post : (the view expressed in) the *sūtra* (is that) of Śāliki. Baudhāyana says that one should take up clarified butter and the kindling woods, churn out fire near (the tree selected from) the sacrificial post and make the offering.

As for the offering on the stump of the tree : (the view expressed in) the *sūtra* (is that) of Śāliki : Baudhāyana says that one should make the offering across a piece of gold with the formula, "O tree, do thou grow in a hundred offshoots, *svāhā*." With the formula, "May we grow in a thousand offshoots" he should touch himself, and then touch water.

As for the causing of the sacrificial post to be carried : one should cause that post to be carried which falls down towards the east or towards the north, so says Baudhāyana. One should cause it to be carried irrespective of the direction in which it falls down provided it is not distorted. So says Śāliki.

As for the preparation of the altar : (the view expressed in) the *sūtra* (is that) of Aupamanyavīputra. Baudhāyana says that it should be equal to a chariot, crosswise of the west equal to the axle of a chariot, west-east equal to the pole of a chariot and the square mound upon the altar to be equal to the northern yoke. Śāliki says that it should be measured by eyesight, or ten feet on all sides accomplished as the *Virāt* metre.

1. TS II.1.8; BaudhŚS XIV.15. In the TS-passage a cake on ten potsherds to Varuṇa is prescribed. In the BaudhŚS-passage the specification "tawny-eared" is absent.

IV.2: 190.2 चात्वालस्य परिलेखन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन एवमेव परिलिखन्बाह्यतः पुरस्ताच्चोत्तरतश्चालिखे-
दिति ॥

IV.2: 190.8 लोकाग्रीनां हरण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन उत्तरवेद्यामाग्रीध्रमुपवेश्य ततो लोकाग्रीन्हरेदिति ॥
उद्देशादेव लोकाग्रीन्हरेदित्यौपमन्यवः ॥

IV.2: 192.4 उत्तरवेद्यै परिमाण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो रथसंमितायामेव धौरेयशम्यया परिमिमीत नात्र मध्यमा
वेदिर्भवतीति ॥

IV.2: 192.6 आख्यातं यूपावटस्य परिलेखनम् ॥

IV.2: 192.4 उत्तरवेद्या अलंकरण इति ॥ सूत्रं बौधायनस्य ॥
पूर्वेद्युरेवोत्तरनाभिं परिनिस्तिष्ठेदिति शालीकेः ॥

IV.2: 192.15 स्प्येनाग्रीध्रो निघ्नन्नवेति होतुः पदानीति ॥ सूत्रं
शालीकेः ॥ अत्रो ह स्माह बौधायनः पदात्पदं पांसूनुपसंहृत्य
तानुत्तरेणोत्तरनाभिमतिकिरेदिति ॥

IV.2: 192.17 उत्तरवेद्यै प्रोक्षण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो मन्त्रानुदिशं चैनां प्रोक्षेन्मन्त्रानुलोकं चेति ॥

IV.3: 194.4 अतिशिष्टानां निनयन इति ॥ वेद्यै दक्षिणेऽसे निनयेदिति
बौधायनः ॥ उत्तरवेद्या इति शालीकेः ॥ रथसंमितायामेव
दक्षिणमंसमुपनिनयेदित्यौपमन्यवः ॥

IV.3: 194.5 उत्तरवेद्यै व्याघारण इति ॥ सूत्रं बौधायनस्य ॥
प्रत्यनीकेष्वेनां व्याघारयेदिति शालीकेः ॥ अक्ष्णयैव व्याघारयन्मध्ये
हुत्वोत्तरमंसमभिजुहुयादित्यौपमन्यवः ॥

IV.3: 194.14 इध्मस्य निधान इति ॥ सूत्रं बौधायनस्य ॥ तूष्णीमेवेध्मं
निदध्यादिति शालीकेः ॥

IV.3: 194.17 अध्वराहुतीनां होम इति ॥ सूत्रं बौधायनस्य ॥
चत्वारि चतुर्गृहीतानि जुहुयादिति शालीकेः ॥

XX.26

As for the tracing of the Cātvāla : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that towards the east and towards the north one should trace from outside.

As for the carrying away of earth : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should seat the Āgnīdhra at the Uttaravedi and then carry the earth. (The Āgnīdhra himself) should carry the earth from the very spot (towards the Uttaravedi); so says Aupamanyava.

As for the measurement of the Uttaravedi : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should measure with the pin in the case of the altar equal to a chariot. In that case there is no Uttaravedi.

The tracing of the hole for the sacrificial post is already explained.

As for the accomplishment of the Uttaravedi : (the view expressed in) the sūtra (is that) of Baudhāyana. One should carve out the Uttaranābhi on the preceding day; so says Śāliki.

As for the injunction that the Āgnīdhra follows defacing by means of the wooden sword the Hotṛ's foot-prints : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should go on pushing the dust from one foot-print to the other, and scatter that dust to the north of Uttaranābhi.

As for the sprinkling of the Uttaravedi : (The view expressed in) the sūtra (is that) of Śāliki.¹ Baudhāyana says that one should sprinkle it as per direction mentioned in the formula and ending towards that quarter (starting from the centre).

As for the pouring down of the remaining water : One should pour down over the southern shoulder of the altar; so says Baudhāyana. Over the southern shoulder of the Uttaravedi; says Śāliki. One should pour down over the southern shoulder in the case of the altar equal to a chariot; so says Aupamanyava.

As for the pouring out of clarified butter over the Uttaravedi : (The view expressed in) the sūtra (is that) of Baudhāyana. One should pour out in the opposite directions,² so says Śāliki. While pouring out transversely, one should make an offering in the centre and continue the pouring upto the northern shoulder; so says Aupamanyava.

As for the keeping down of the faggot (upon the Uttaravedi): (The view expressed in) the sūtra (is that) of Baudhāyana. One should keep down the faggot silently; so says Śāliki.

1. That is to say, each sprinkling made in the relevant quarter should end towards the east.
2. That is to say, from the middle of the east upto the centre; from the middle of the west, from the middle of the south, and from the middle of the north.

IV.3: 196.5 पृषदाज्यग्रहण्यै संमार्जनसादन इति ॥ सूत्रं बौधायनस्य ॥ लभेतोपभृते संमार्जनसादने इति शालीकिः ॥ न संमृजेदित्यौपमन्यवः ॥

IV.3: 196.16 पृषदाज्यस्य ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ हृदयान्तेन गृहीयादिति शालीकिः ॥ सःसृज्याज्यं च दधि चैतैः पञ्चभिर्गृहीयादित्यौपमन्यवः ॥ अत्रो ह स्माहौपमन्यवीपुत्रस्तूष्णीं द्विरुपस्तीर्य सर्वैर्मन्त्रैर्दध्यानीय तूष्णीं द्विरभिघारयेदिति ॥

IV.3: 196.18 पृषदाज्यस्य प्रायश्चित्तकरण इति ॥ ग्रहणादग्राचरणादत्रैवास्य प्रायश्चित्तं कुर्वीतेति बौधायनः ॥ सादनादग्राचरणादत्रैवेति शालीकिः ॥ न तु पृषितमात्र इत्यौपमन्यवः ॥

IV.4: 198.4 यूपस्य प्रक्षालन इति ॥ सूत्रं बौधायनस्य ॥ तूष्णीमेव यूपं प्रक्षालयेदिति शालीकिः ॥

IV.4: 198.6 यूपस्य प्रोक्षण इति ॥ स ह स्माह बौधायनः स्वरुरशनं मैत्रावरुणदण्डं यूपशकलं हिरण्यमुदपात्रमित्येतत्संनिधाय यूपं प्रोक्षेदिति ॥ एवं यूपेन यूपसंयोजनानि प्रोक्षेत्पशुना पशुसंयोजनानीति शालीकिः ॥

IV.4: 198.13 यूपस्य परिक्रमण इति ॥ दक्षिणेनेति बौधायनः ॥ उत्तरेणेति शालीकिः ॥

IV.4: 198.15 यूपस्याञ्जन इति ॥ सूत्रं बौधायनस्य ॥ अग्निष्ठामेवेति शालीकिः ॥

IV.4: 200.5 उदपात्रस्योपनिनयन इति ॥ प्रदक्षिणमुपनिनयेदिति बौधायनः ॥ यथोपपादमिति शालीकिः ॥

IV.4: 200.6 यूपस्य परिव्ययण इति ॥ त्रिरेव मन्त्रं ब्रूयात् ॥ त्रिः कर्मावर्तयेदिति बौधायनः ॥ सकृदेव मन्त्रं ब्रूयात्सकृत्कर्मेति शालीकिः ॥

IV.4: 200.6 नाभिदग्ने परिव्ययतीति ॥ सूत्रं बौधायनस्य ॥ मध्यदेश इति शालीकिः ॥ २६ ॥

As for the offering of the Adhvarāhutis : (The view expressed in) the sūtra (is that) of Baudhāyana. One should make four offerings of four spoonfuls each; so says Śāliki.

As for the cleansing and placing of the Pṛṣadājya-ladle (within the altar) : (The view expressed in) the sūtra (is that) of Baudhāyana. (That ladle) should receive the formulas for cleansing and placing used for the Upabhṛt; so says Śāliki. One should not cleanse it; says Aupamanyava.

As for the taking up of the Pṛṣadājya : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take it up with the formula ending with *viṣṇor hṛdayam asi*. One should mix up clarified butter and curds, and take it up with these five formulas; so says Aupamanyava. One should twice spread clarified butter silently, pour out curds with the five formulas and pour out clarified butter twice silently; so says Aupamanyavīputra.

As for performing an expiation-rite in respect of the Pṛṣadājya : Baudhāyana says that one should perform the expiation-rite pertaining to the deficiency at the very moment from the taking upto the offering. Śāliki says that one should perform the expiation-rite pertaining to the deficiency from its placing upto the offering. Aupamanyava says that one need not perform an expiation-rite if the Pṛṣadājya is spilt just a little.

As for the washing of the sacrificial post : (The view expressed in) the sūtra (is that) of Baudhāyana. One should wash the post silently; so says Śāliki.

As for the sprinkling of sacrificial post : Baudhāyana says that one should keep by the side of the post, the Svaru, the cord, Maitrāvaruṇa's staff, the chip of the post, a piece of gold and a pot filled with water, and then sprinkle the post. Śāliki says that in this manner one should keep down the implements pertaining to the post near the post, and the implements pertaining to the animal by the side of the animal.

As for moving around the sacrificial post : along the south, says Baudhāyana. Along the north, says Śāliki.

As for besmearing the sacrificial post : (The view expressed in) the sūtra (is that) of Baudhāyana. One should besmear only the corner of the post facing the fire, says Śāliki.

As for pouring down water : One should pour down by the right, says Baudhāyana. As one likes, says Śāliki.

As for winding (the cord) around (the post) : One should thrice recite the formula and thrice repeat the action, says Baudhāyana. One should recite the formula only once and act once, says Śāliki.

As for the injunction that one winds at the height of the navel: (The view expressed in) the sūtra (is that) of Baudhāyana. In the middle part, says Śāliki.

IV.4: 200.10 स्वरोरवगूहन इति ॥ सूत्रं बौधायनस्य ॥ अग्निष्ठां प्रतीति शालीकिः ॥

IV.5: 200.13 पशोरुपाकरण इति ॥ सूत्रमौपमन्यवीपुत्रस्य ॥ अत्रो ह स्माह बौधायन एवमेवोपाकुर्यान्न तु जोषयेदिति ॥ जोषयेच्चैव जुहुयाच्चोपाकरणायेति शालीकिः ॥ अत्रो ह स्माहौपमन्यव एवमेवैनं पुरस्तात्प्रत्यगावृत्तं बर्हिर्भ्यां च प्लक्षशाखाया चाभिसेधेदेतस्यां च प्लक्षशाखायाः हृदयं निधायवद्वेदिति ॥

IV.5: 202.4 अरण्योः समञ्जन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो ऽग्नेर्जनित्रमसीति शकलमाददीत वृषणौ स्थ इति दूर्वे वा शकले वा निदध्यादुर्वश्यसीत्यधरारणिमाददीत पुरुरवा इत्युत्तरारणिमथैने आज्यस्थाल्याः समज्य घृतेनाक्ते वृषणं दधातामिति समवदध्यादिति ॥

IV.5: 202.9 पशुरशनाया आदान इति ॥ मन्त्रेणाददीतेति बौधायनः ॥ तूष्णीमिति शालीकिः ॥

IV.5: 202.11 पशोरभिधान इति ॥ सूत्रं बौधायनस्य ॥ ग्रीवायामेवाभिदध्यादिति शालीकिः ॥

IV.5: 202.12 पशोर्नियोजन इति ॥ सूत्रं बौधायनस्य ॥ यूप एव पशुं नियुञ्ज्यादिति शालीकिः ॥

IV.5: 202.13 पशोः प्रोक्षण इति ॥ तूष्णीः संस्कृताभिरद्भिः प्रोक्षेदिति बौधायनः ॥ कमण्डलुभिरिति शालीकिः ॥

IV.5: 204.6 पशोः समञ्जन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो ललाटे स्तुचं प्रतिष्ठाप्यानुच्छिन्दन्कर्षेदा दक्षिणायै श्रोणे रिति ॥

IV.6: 204.6 स्वरुरशनस्योत्पादन इति ॥ यूपः स्वरुरशनमुत्पादयेदिति बौधायनः ॥ पशुरिति शालीकिः ॥ तन्त्रमित्यौपमन्यवः ॥ देवतेत्यौपमन्यवीपुत्रः ॥ २७ ॥ नवमः ॥

IV.6: 204.9 अत्याश्रावण इति ॥ सूत्रं बौधायनस्य ॥ सोम एवात्याश्रावयेदिति शालीकिः ॥

XX.27

As for the inserting of the Svaru : (The view expressed in) the sūtra (is that) of Baudhāyana. (One should insert it into the windings of the cord) at the corner facing the fire; so says Śāliki.

As for the dedication of the animal : (The view expressed in) the sūtra (is that) of Aupamanyavīputra. Baudhāyana says that one should dedicate with that very formula; he should however not pronounce the word *juṣṭam*. Śāliki says that one should utter the word *juṣṭam* and moreover make an offering pertaining to the dedication. Aupamanyava says that he should accomplish it facing east-west with the two darbha-blades and a twig of the tree *Ficus infectoria*, and (at the proper time) cut up the portions of the (boiled) heart on this twig.

As for the besmearing of the kindling woods : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that with the formula, "Thou art the birth-place of Agni," one should take up a chip. With the formula, "You are the testicles," he should keep upon it either two *dūrvā*-blades or two chips. He should take up the lower kindling wood with the formula, "Thou art Ūrvaśī." The upper kindling wood with the formula, "Thou art Purūravas." He dips them together into the vessel of clarified butter, and puts them down together with the formula, "Besmeared with clarified butter do you hold strength."

As for the taking up of the animal's cord : One should take it with the relevant formula, says Baudhāyana. Silently, says Śāliki.

As for the catching hold of the animal : (The view expressed in) the sūtra (is that) of Baudhāyana. One should tie at the neck, says Śāliki.

As for the fastening of the animal : (The view expressed in) the sūtra (is that) of Baudhāyana. One should fasten the animal to the sacrificial post, says Śāliki.

As for the sprinkling of the animal : One should sprinkle with water sanctified silently. So says Baudhāyana. With water from a jar, says Śāliki.

As for the besmearing of the animal (with the ladle) : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should rest the ladle upon the forehead and push it upto the right buttock without leaving contact.

As for the origination of the Svaru and the cord : The sacrificial post originates the Svaru and the cord, says Baudhāyana. Animal, says Śāliki. Pattern, says Aupamanyava. Divinity, says Aupamanyavīputra.

XX.28

As for the pronouncement subsequent to the call (to the Āgnīdhra and the latter's response) : (the view expressed in) the sūtra (is that) of Baudhāyana. One should make the pronouncement only in a Soma-sacrifice, says Śāliki.

As for the blessing of the animal (with the Svaru and the knife): Baudhāyana says that one should not dissect the animal with that edge with which he besmeared;

IV.6: 206.1 पशोः समञ्जन इति ॥ स ह स्माह बौधायनो यया समञ्ज्यान् तया विशस्यान् त्वेतया शृतस्यावद्येदिति ॥ यथोपपादमिति शालीकिः ॥

IV.6: 206.2 पशोः पर्याग्निकरण इति ॥ सहशामित्रं पर्याग्निं कुर्यादिति बौधायनः ॥ यदन्यच्छामित्रादिति शालीकिः ॥ पशुं चाज्यानि चेति राथीतरः ॥ पशुमेवेत्यौपमन्यवः ॥

IV.6: 206.5 अपाव्यानाः होम इति ॥ स ह स्माह बौधायन एकं प्रथमे पर्याये जुहुयाद्द्वे मध्यमे द्वे उत्तमे इति ॥ यथोपपादमिति शालीकिः ॥

IV.6: 206.6 उपप्रैषाश्रावण इति ॥ सूत्रं बौधायनस्य ॥ नाश्रावयेदिति शालीकिः ॥

IV.6: 206.13 पशोर्निहनन इति ॥ प्रतीचीनशिरसमुदीचीनपादमिति बौधायनः ॥ उदीचीनशिरसं प्रतीचीनपादमिति शालीकिः ॥ प्राचीनशिरसमुदीचीनपादमित्यौपमन्यवः ॥

IV.6: 206.20 पशुरशनाया उदसन इति ॥ चात्वाले रशनामुदस्येदिति बौधायनः ॥ अद्भिरभ्युक्ष्यासंचर इति शालीकिः ॥

IV.6: 206.22 पत्या उदानयन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो ऽनर्वा प्रेहीत्येनां प्रणयेदथैनामादित्यमुदीक्ष्यानर्वा प्रेहीत्येव प्रणयेदिति ॥

IV.6: 208.2 अपामवेक्षण इति ॥ उपरिष्ठाच्चात्वालस्यावेक्षयेदिति बौधायनः ॥ पार्श्वतः पशोरिति शालीकिः ॥

IV.6: 210.1 बर्हिषः समञ्जन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनस्तथाक्तमेवेतरत्स्यादितरत एवैनदक्त्वा निरस्येद्रक्षसां भागो ऽसीत्यथोदकं स्पृशेदिति ॥ २८ ॥

IV.7: 212.2 वपायाः प्रदान इति ॥ आज्यस्रुवा वा स्युर्हिरण्यं वा द्वितीये चतुर्थे चेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

he should however not cut portions of cooked organs with that edge (used for dissecting). Śāliki says that one may cut portions according to his convenience.

As for carrying fire round the animal : One should carry fire round things including the Śāmitra fire, says Baudhāyana. Excluding the Śāmitra fire, says Śāliki. Only around the animal and clarified butters, says Rāthītara. Only around the animal, says Aupamanyava.

As for the Apāvyā offerings : Baudhāyana says that one should make one offering after one round, two after the middle one and two after the last one. Śāliki says that one may do according to convenience.

As for the calling out and the Upapraīṣa : (The view expressed in) the sūtra (is that) of Baudhāyana. One should not call out, says Śāliki.

As for the immolating of the animal : One should immolate the animal with its head towards the west and feet towards the north, so says Baudhāyana. With its head towards the north and feet towards the west, says Śāliki. With the head towards the east and feet towards the north, says Aupamanyava.

As for the discarding of the animal's cord : One should discard the cord on the Cātvāla, says Baudhāyana. One should sprinkle water upon it and discard on a place other than the path of cattle, says Śāliki.

As for escorting the sacrificer's wife : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should escort her with the formula, *anarvā prehi*... make her gaze at the sun and again escort with *anarvā prehi*.

As for gazing at water : One should make her gaze (at water) beyond the Cātvāla, so says Baudhāyana. By the side of the (dead) animal, says Śāliki.

As for the anointing of a darbha-blade : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one end of the darbha-blade would already have been anointed. One should therefore anoint the other end, throw it away with the formula, "Thou art the portion of the devils," and then touch water.

XX.29

As for the offering of the omentum : The second and fourth cuttings should be spoonfuls or pieces of gold. The former option is of Baudhāyana, the latter of Śāliki.¹

1. The offering is in five portions. According to Baudhāyana there would be two spoonfuls as base, then the omentum and again two spoonfuls. According to Śāliki, there would be one spoonful as the base, one piece of gold, omentum, again a piece of gold and one spoonful. cf. Rudradatta on ĀpŚS VII.20.9.

IV.8: 214.1 पशुपुरोडाशस्य निर्वपण इति ॥ सूत्रं बौधायनस्य ॥
पशुमालभ्य पुरोडाशं निर्वपेदिति शालीकिः ॥

IV.8: 214.3 पशोः प्रच्यावन इति ॥ हृदयजिह्वे प्रच्यावयेदिति
बौधायनः ॥ हृदयमेवेति शालीकिः ॥

IV.8: 214.7 हृदयस्य श्रपण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनः शूलपाक्यमेवैनच्छ्रपयेदत्रैव हृदयशूलं परिनिस्तिष्ठेदुपरिष्ठाच्च
मन्त्रेणोपस्पृशेदिति ॥

IV.8: 214.9 पशुपुरोडाशस्येडाया अवदान इति ॥ सूत्रं शाली-
केः ॥ अत्रो ह स्माह बौधायनो निरवदायैवास्य स्विष्टकृतमिडामवद्येदेवं
सवनीयानामिति ॥

IV.8: 214.17 इडसूनस्य करण इति ॥ सूत्रं बौधायनस्य ॥ बर्हिष्येव
प्लक्षशाखायां हृदयं निधायावद्येदिति शालीकिः ॥

IV.8: 214.19 पशोः संवदन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनः पृष्ठाभिक्रामेत्पूषा मा पशुपाः पात्विति । द्वितीयं पृष्ठाभिक्रामेत्पूषा
मा प्रपथे पात्विति । तृतीयं पृष्ठाभिक्रामेत्पूषा माधिपतिः पात्विति ॥

IV.8: 216.3 पशोरभिधारण इति ॥ सूत्रं बौधायनस्य ॥ पृषदाज्येन
हृदयमभिधार्याज्येनेतराण्यभिधारयेदिति शालीकिः ॥

IV.8: 216.8 पशोरासादन इति ॥ पञ्चहोत्रासादयेदिति बौधायनः ॥
तूष्णीमिति शालीकिः ॥

IV.9: 216.10 पशोरवदान इति ॥ स ह स्माह बौधायनो हृदयस्य
जिह्वाया वक्षस इत्येतेषामेवानुपूर्वमवद्येत्तृतीयं चात्रावदानं पञ्चावत्तिनां
कुर्यादिति ॥ अत्रो ह स्माह शालीकिः सर्वेषामेवानुपूर्वमवद्येत्त्र चात्र
तृतीयमवदानं पञ्चावत्तिनां कुर्यादिति ॥ २९ ॥

IV.9: 216.2 पशोः संमर्शन इति ॥ स ह स्माह बौधायन उभयानि
संमृशेद्येभ्यश्चावद्येत्सुगगतानि चेति ॥ सुगगतान्येवेति शालीकिः ॥

IV.9: 218.3 कुम्बतः श्रीणातीति ॥ सूत्रं बौधायनस्य ॥ समस्तेनैवास्य
पार्श्वेन वसाहोमं श्रीणीयादिति शालीकिः ॥

As for the pouring out of paddy for the Paśupuroḍāśa : (The view expressed in) the sūtra (is that) of Baudhāyana. After the animal has been immolated, one should pour out paddy for the Paśupuroḍāśa; so says Śāliki.

As for the shuffling of (the cooked organs of) the animal : One should shuffle the heart and the tongue, says Baudhāyana. Only heart, says Śāliki.

As for the cooking of the heart : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should bake it on a spike, and dispose of the heart-spike at this stage. Later on he should touch it with the relevant formula.

As for the apportionment of the Paśupuroḍāśa and Iḍā : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should cut out portion for the Iḍā immediately having taken up portions for the Sviṣṭakṛt. In the like manner (should he proceed) in connection with Savanīyapuroḍāśas.

As for the placing of the plank for cutting portions : (the view expressed in) the sūtra (is that) of Baudhāyana. One should place the heart on the twig of *Ficus infectoria* deposited on the Barhis, and cut out portions; so says Śāliki.

As for the dialogue in respect of (the cooked organs of) the animal : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should enquire and step up with the formula, "May Pūṣan the guardian of cattle guard me." Having enquired for the second time, he should step up with the formula, "May Pūṣan guard me on the way." Having enquired for the third time, he should step up with the formula, "May Pūṣan the overlord guard me."

As for the pouring over of (the cooked organs of) the animal : (The view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should pour Prṣadājya over the heart and clarified butter over the other organs.

As for the placing of (the cooked organs of) the animal : One should place with the Pañcahotr-formulas, says Baudhāyana. Silently, says Śāliki.

As for the cutting of the portions of (the cooked organs of) the animal : Baudhāyana says that one should first cut portions (two each) of the heart, then of the tongue and then of the sternum. For the sacrificers offering five portions he should take a third cutting. Śāliki says that one should cut portions from all organs serially; he should not take a third portion for the sacrificers offering five portions.

XX.30

As for the touching together of the (cooked organs of the) animal: Baudhāyana says that one should touch together both the oblations-those from which portions were taken and those in the ladle. Only those in the ladle; says Śāliki.

As for the injunction that one stirs up (the oily portion of flesh) by means of the head of the right-side rib : (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should stir up by means of the entire right thoracic wall.

IV.9: 218.5 पशोः प्रतिपरिहरण इति ॥ प्रतिपरिहरेदिति बौधायनः ॥ न प्रतिपरिहरेदिति शालीकिः ॥

IV.9: 218.7 अत्याक्रमण इति ॥ सूत्रं बौधायनस्य ॥ जघनेनोत्तरवेदिं परिक्रम्याश्रावयेदिति शालीकिः ॥

IV.9: 218.11 दिशां प्रतीज्याया इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः पुरस्ताद्वनस्पतेः समान्यो दिशः प्रतियजेद्विशे स्वाहेति । हुत्वोपतिष्ठेत् स्वाहा दिग्भ्यो नमो दिग्भ्य इति ॥

IV.9: 218.13 वनस्पतेश्चर्याया इति ॥ सूत्रं बौधायनस्य ॥ पृषदाज्याच्चतुर्गृहीतेन चरेदिति शालीकिः ॥

IV.9: 218.18 वनिष्ठोराधान इति ॥ षडवत्तं संपादयेदिति बौधायनः ॥ सकलमेवेति शालीकिः ॥

IV.10: 220.2 औपयजेष्विति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन आहवनीयादेवोदीचो ऽङ्गारान्निर्वर्त्य तेषूपयष्टोपयजेदिति ॥

IV.10: 220.6 गुदतृतीय इति ॥ एकादशधा कृत्वोपयष्टोपयजेदिति बौधायनः ॥ अपच्छेदमिति शालीकिः ॥ समस्तमेवैनमनुप्रहत्य सर्वैर्मन्त्रैरनुमन्त्रयेतेत्यौपमन्यवः ॥

IV.10: 220.8 अथ बर्हिषि हस्तौ निमार्ष्टीति ॥ सूत्रं बौधायनस्य ॥ अपो ऽप्यस्मा अत्रानयेयुरिति शालीकिः ॥ ३० ॥

IV.10: 220.11 स्वरोर्होम इति ॥ सूत्रं बौधायनस्य ॥ चतुर्गृहीते ऽवधाय जुहुयादिति शालीकिः ॥

IV.10: 220.14 पत्नीनां संयाजन इति ॥ सूत्रं बौधायनस्य ॥ आज्येनैव पत्नीः संयाजयेदिति शालीकिः ॥

IV.10: 220.15 उत्तानायै जाघन्यै देवानां पत्नीर्यजति नीच्या अग्निं गृहपतिमिति ॥ सूत्रं बौधायनस्य ॥ सर्वमेवैतदुत्तानायै जाघन्यै कुर्यादिति शालीकिः ॥

IV.10: 220.16 उत्तानायै जाघन्यै होत्र इडामवद्यति नीच्या अग्नीधे षडवत्तमिति ॥ सूत्रं बौधायनस्य ॥ सर्वमेवैतदुत्तानायै जाघन्यै कुर्यादिति शालीकिः ॥

As for the carrying around¹ (of the portions taken into the ladles) of the animal : One should carry around, says Baudhāyana. One should not, says Śāliki.

As for crossing over (the altar) : (the view expressed in) the sūtra (is that) of Baudhāyana. One should cross beyond along the rear of the Uttaravedi and cause to announce, says Śāliki.

As for the offering (of the oily portion of the flesh) towards the quarters : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that prior to the offering to Vanaspati, one should offer a common offering to each of the quarters with the formulas, "to Diś svāhā" etc. (in case many animals are being offered together). Having made the offerings, he should pray with the formula, "Svāhā to Diśes, obeisance to Diśes."

As for the offering to Vanaspati : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take four spoonfuls of the Pṛṣadājya and make the offering, says Śāliki.

As for the giving away of the large intestine : One should give in six portions, says Baudhāyana. In entirety, says Śāliki.

As for (the embers for) the Upayaj offerings : The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should turn out embers of the Āhavanīya towards the north, the secondary offerer should make offerings on them.

As for one third part of the rectum : the offerer should cut it into eleven parts and make the offering, says Baudhāyana. (One should make the offering) cutting each time, says Śāliki. One should put it on the fire in entirety and follow with all formulas together, so says Aupamanyava.

As for the injunction that one wipes out his hands on the sacrificial grass : (The view expressed in) the sūtra (is that) of Baudhāyana. Water should also be brought over for him (for washing); so says Śāliki.

XX.31

As for the offering of the Svaru : (The view expressed in) the sūtra (is that) of Baudhāyana. One should put it into (the ladle with) four spoonfuls, so says Śāliki.

As for the offerings to the Patnīs : (The view expressed) in the sūtra (is that) of Baudhāyana. One should offer Patnīsaṁnyājas with clarified butter, says Śāliki.

As for the injunction that one offers to the wives of gods the non-hairy part of the tail, and to Gṛhapati Agni the hairy part: (The view expressed in) the sūtra (is that of) Baudhāyana. One should make all offerings out of the non-hairy part, says Śāliki.

1. Inbetween the sacrificial post and the Āhavanīya.

IV.10: 220.19 फलीकरणहोमस्य करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

IV.10: 220.19 ध्रुवाया आप्यायन इति ॥ स ह स्माह बौधायन उभावेव ध्रुवामाप्याययेतामध्वर्युश्च यजमानश्चेति ॥ अध्वर्युरेव ध्रुवामाप्याय्य समिष्टयजूंषि जुहुयादिति शालीकिः ॥

IV.10: 220.19 समिष्टयजुषां होम इति ॥ सूत्रं बौधायनस्य ॥ त्रीणि चतुर्गृहीतानि जुहुयादिति शालीकिः ॥

IV.10: 222.5 हृदयशूलस्योद्भासन इति ॥ कुर्वीतात्र सुमित्राश्च दुर्मित्राश्चेति बौधायनः ॥ न कुर्वीतेति शालीकिः ॥

IV.11: 222.10 समिधां करण इति ॥ सर्व एवार्द्राः सपलाशाः कुर्वीरन्निति बौधायनः ॥ यजमानश्चैव पत्नी चेति शालीकिः ॥

IV.11: 222.13 बर्हिषः पर्युपोषण इति ॥ वेद्यै दक्षिणे ऽंसे पर्युपोषेदिति बौधायनः ॥ उत्तरवेद्या इति शालीकिः ॥

IV.11: 222.15 सक्तुहोमस्य करण इति ॥ त्रीन्सक्तुहोमान्कुर्यादिति बौधायनः ॥ एकमेवेति शालीकिः ॥ प्रदाव्य एव सक्तुहोमेन चरेदित्यौपमन्यवः ॥

IV.11: 224.7; XX.24: 163.13 आख्यातं देवतानामुपस्थानम् ॥

IV.11: 224.8 यूपस्योपस्थान इति ॥ सूत्रं बौधायनस्य ॥ आहवनीयमेवैतेन यजुषोपतिष्ठेतेति शालीकिः ॥

IV.11: 224.10 समन्वानयन इति ॥ सूत्रं बौधायनस्य ॥ नाद्रियेतेति शालीकिः ॥

IV.11: 224.13 पूर्णाहुत्यै करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

IV.11: 224.13 दक्षिणायै दान इति ॥ धेनुं वानङ्वाहं वा दद्यादिति बौधायनः ॥ अन्यद्वैकधनमिति शालीकिरन्यद्वैकधनमिति शालीकिः ॥ ३१ ॥ दशमः ॥

॥ इति विश्वः प्रश्नः ॥

As for the injunction that one gives away the Idā-portion to the Hotṛ from the non-hairy part of the tail, and to the Agnīdh in six portions from the hairy part : (The view expressed in) the sūtra (is that) of Baudhāyana. One should give all portions from the non-hairy part, says Śāliki.

As for the offering of the chaff of grains : One should offer, says Baudhāyana. One should not, says Śāliki.

As for the swelling of the Dhruvā ladle : Both the Adhvaryu and the sacrificer swell the Dhruvā, says Baudhāyana. The Adhvaryu alone should swell the Dhruvā and offer the Samiṣṭayajus, says Śāliki.

As for the offering of the Samiṣṭayajus : (The view expressed in) the sūtra (is that) of Baudhāyana. One should make three offerings of four spoonfuls each, says Śāliki.

As for the disposal of the heart-spike : One should take up water into the folded palms with the formula, *sumitriyā...* and toss it up with *durmitrās...*, so says Baudhāyana. One should not do this, says Śāliki.

As for the fetching of fire-sticks : All should fetch wet fire-sticks having leaves, says Baudhāyana. Only the sacrificer and his wife, says Śāliki.

As for the burning around of the Barhis : One should burn on the southern shoulder of the altar, says Baudhāyana. (On the southern shoulder) of the Uttaravedi, says Śāliki.

As for the offering of the flour of parched barley : One should make three offerings of the flour of parched barley, says Baudhāyana. Only one, says Śāliki. One should make the offering of parched barley on a forest-fire, says Aupamanyava.

The prayer to the divinities has been explained.

As for the prayer to the sacrificial post : (The view expressed in) the sūtra (is that) of Baudhāyana. The sacrificer should pray to the Āhavanīya with this formula, says Śāliki.

As for the transference (of the fire): (the view expressed in) the sūtra (is that) of Baudhāyana. One need not do so, says Śāliki.

As for the offering of the Pūrṇāhuti : One should offer, says Baudhāyana. One should not, says Śāliki.

As for the giving away of Dakṣiṇās : The sacrificer should give away a milch-cow or an ox, says Baudhāyana. Any other single valuable, says Śāliki.

CHAPTER XX ENDS.

अथातश्चातुर्मास्यानि व्याख्यास्यामः ॥

V.1 : 228.1 सह स्माह बौधायनो यावज्जीवप्रयुक्तान्येव चातुर्मास्यानि स्युरन्तर्मिथुनानि प्रथमे त्वेव संवत्सरे व्रतं चरेदिति ॥ अत्रो ह स्माह शालीकिः सांवत्सरिकाण्येव खलु चातुर्मास्यानि ब्रह्मचर्यवन्ति भवन्तीति ॥ यथाप्रयोगमित्यौपमन्यवः ॥

V.1 : 228.4 पयसां मन्त्रामन्त्र इति ॥ उभये सायंप्रातर्दोहा मन्त्रवन्तः स्युरिति बौधायनः ॥ तूष्णीका इति शालीकिः ॥ अत्रो ह स्माहौपमन्यवो यत्प्राक्सोमेज्यायै चातुर्मासिकानि पयांसि तूष्णीकानि स्युरथोर्ध्वः सोमेज्यायै मन्त्रान्त्वभेरन्निति ॥ अत्रो ह स्माहाञ्जीगविः पञ्चैवैतानि पयांसि मन्त्रवन्ति भवन्ति दर्शपूर्णमासयोर्मैत्रावरुण्यामिक्षायां दाक्षायणयज्ञे कौण्डपायिन्ये सौत्रामण्यामिति ॥

V.1 : 228.7 वैश्वानरपार्जन्ययोः करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

V.1 : 228.1 फाल्गुन्यां वा चैत्र्यां वा पौर्णमास्यां विश्वेभ्यो देवेभ्यो वत्सा अपाकृता भवन्तीति ॥ सूत्रं बौधायनस्य ॥ उदगयन आपूर्यमाणपक्षस्य पुण्याह इति शालीकिः ॥

V.1 : 228.5 प्रसूमयं प्रस्तरमिति ॥ सूत्रं बौधायनस्य ॥ सर्वमेवैतद्वर्हिः प्रसूमयः स्यादिति शालीकिः ॥

V.1 : 228.11 पञ्चहोतुर्होम इति ॥ सूत्रं बौधायनस्य ॥ उपवसथ एव पञ्चहोतारं जुहुयादिति शालीकिः ॥

V.3 : 234.2 प्रयाजानामनुमन्त्रण इति ॥ चतुरश्वतुर्भिरनुमन्त्र्य पञ्चमेनेतराननुसमियादिति बौधायनः ॥ चतुरश्वतुर्भिरनुमन्त्र्य सर्वेषां पारे पञ्चमेनानुमन्त्रयेतेति शालीकिः ॥

CHAPTER - XXI CĀTURMĀSYAS

XXI.1

Now we shall explain the Cāturmāsyas.

Baudhāyana says that the Cāturmāsyas should be performed throughout one's life; they should be joined to each other. One should however observe the vow (of celibacy) in respect of those to be performed in the first year. Śālīki says that the Cāturmāsyas are restricted only to a (single) year. The vow of celibacy pertains (of course to that year alone). Aupamanyava says that (one should observe the vow of celibacy) during the days of performance.

As for the reciting and non-reciting of formulas in regard to the (evening and morning) milking : Both the evening and morning milkings should be accomplished with formulas, says Baudhāyana. They should be done silently, says Śālīki. Aupamanyava says that the milkings in the Cāturmāsyas performed prior to the performance of a Soma-sacrifice should be done silently; those subsequent to it with formulas. Āñjīgavī says that the milking in the five sacrifices—Full-moon and New-moon sacrifices, Āmikṣā for Mitra-Varuṇa, Dākṣāyaṇa sacrifice, Kauṇḍapāyinām Ayana and Sautrāmaṇī should be done with formulas.

As for the performance of the Vaiśvānara-Pārjanya Iṣṭi : One should perform, says Baudhāyana. One should not, says Śālīki.

As for the injunction that calves are driven away from their mothers in connection with the Āmikṣā for Viśve Devas on the full-moon day of Phāguṇa or Caitra : (The view expressed in) the sūtra (is that) of Baudhāyana. During the northern course of the sun, on an auspicious day during the fortnight of the waxing moon, so says Śālīki.

As for procuring the Prastara with shoots : (The view expressed in) the sūtra (is that) of Baudhāyana. The entire Barhis should be having shoots, says Śālīki.

As for offering with the Pañcahotṛ-formulas : (The view expressed in) the sūtra (is that) of Baudhāyana. One should make that offering on the Upavasatha-day; so says Śālīki.

As for the following of the Prayāja-offerings : The sacrificer should follow the first four offerings with the first four formulas, and the remaining Prayājas with the fifth (recited each time); so says Baudhāyana. One should follow the first four Prayājas with the first four formulas, and recite the last formula at the end of the remaining Prayājas.

As for the reciting or not reciting of the formulas pertaining to the offerings of the cakes on one potsherd : The formulas should be recited, says Baudhāyana. They should not be, says Śālīki.

V.3 : 234.5 एककपालानां मन्त्रामन्त्र इति ॥ मन्त्रवन्तः स्युरिति बौधायनः ॥ तूष्णीका इति शालीकिः ॥

V.3 : 234.5 एककपालानामवदान इति ॥ स ह स्माह बौधायनश्चातुर्मासिकानामेव नावद्येदथेतरेषामवद्येदिति ॥ अत्रो ह स्माह शालीकिस्तन्त्रहराणामेवावद्येदथेतरेषां नावद्येदिति ॥ अत्रो ह स्माहौपमन्यवो य एव वैश्वदेवपरुषि तस्य नावद्येदथेतरेषामवद्येदिति ॥

V.3 : 234.6 एककपालानामभिहोम इति । यः स्तुचि सः स्रावः स्यात्तेनाभिजुहुयादिति बौधायनः ॥ चतुर्भिश्चतुर्भिर्ऋतुनामभिरेकैकमिति शालीकिः ॥ १ ॥

V.3 : 234.6 एककपालानामाशयस्यानुसंहरण इति ॥ अनुसंहरेदिति बौधायनः ॥ नानुसंहरेदिति शालीकिः ॥

V.4 : 234.19 वाजिनस्य चर्याया इति ॥ उपांशु चरेदिति बौधायनः ॥ उच्चैरिति शालीकिः ॥

V.4 : 236.2 वाजिनस्य भक्षण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो ऽवघ्नभक्षणेनैवेतरे भक्षयेयुर्यजमान एव प्रत्यक्षं भक्षयेदिति ॥

V.4 : 236.11 निवर्तन इति ॥ निवर्तनेनोपवाप्योभयं केशश्मश्रु वापयीतेति बौधायनः ॥ निवर्तनेनोपवाप्य श्मश्रूण्येव वापयीत न केशानिति शालीकिः ॥ निवर्तनेनोपवाप्य नैव श्मश्रूणि वापयीत न केशानित्यौपमन्यवः ॥

V.5 : 238.2 वरुणप्रघासेषु दक्षिणस्य विहारस्य पात्राणां करण इति ॥ सूत्रं बौधायनस्य ॥ सौवर्णानि वा राजतानि वा स्युरिति शालीकिः ॥ शमीमयानीत्यौपमन्यवः ॥

V.5 : 238.17 स्तम्बयजुषोर्हरण इति ॥ व्यतिचारं स्तम्बयजुषी हरेयातामिति बौधायनः ॥ सहेति शालीकिः ॥

V.5 : 240.9 आज्यस्यावेक्षण इति ॥ दार्शपौर्णमासिकायै दक्षिणत उपविश्य दक्षिणमवेक्ष्योत्तरमवेक्षेतेति बौधायनः ॥ वेदिसंधावुपविश्य दक्षिणमवेक्ष्योत्तरमवेक्षेतेति शालीकिः ॥ मध्यत इत्यौपमन्यवः ॥

As for the taking portions of the cakes on one potsherd : Baudhāyana says that one should not take portions of cakes on one potsherd in the Cāturmāsya; one should take in the case of other sacrifices. Śāliki says that one should take portions in the case of sacrifices which are performed combinedly; he should not do so in other cases. Aupamanyava says that one should not take portions of the cake in the Vaiśvadevaparvan; he should take portions in other Parvans.

As for the offering of clarified butter over the cakes on one potsherd, which are offered : One should pour the drops in the ladle, says Baudhāyana. Śāliki says that one should pour four drops of clarified butter over the cake on one potsherd in each (of the first three Parvans of the Cāturmāsya) successively with the formulas representing the four names of the months.¹

XXI.2

As for pouring the clarified butter from the container of the cake on one potsherd: One should pour, says Baudhāyana. One should not, says Śāliki.

As for the offering of the whey : One should offer with the formula recited in a low voice, says Baudhāyana. Loudly, says Śāliki.

As for the consuming of the whey : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that others should consume simply by smelling. The sacrificer himself should consume in reality.

As for the turning back (of the hair): Baudhāyana says that one should get the hair pressed with the device for turning back,¹ and get the hair and beard shaved. Śāliki says that one should get the hair pressed with the device for turning back and get the beard shaved. Aupamanyava says that one should get the hair pressed with the device for turning back, but should get neither beard nor the hair shaved.

As for the preparation of the implements to be used in the southern sanctuary in the Varuṇapraghāsaparvan : (The view expressed in) the sūtra (is that) of Baudhāyana. They should be of gold or of silver, so says Śāliki. They should be made of the wood of *Prosopis spicigera*; so says Aupamanyava.

As for the carrying away of the Stambayajus : The two² should carry away the Stambayajus while moving in opposite directions, so says Baudhāyana. Together, says Śāliki.

1. In the Śunāsīriyaparvan he should offer three drops silently and the fourth with the formula, *saṃsarpo'si* ... representing the thirteenth month.
1. That is, a porcupine's quill.
2. The Adhvaryu and the Pratiprasthātṛ.

V.5 : 238.4 ऐषीकः शूर्पमिति ॥ सूत्रं बौधायनस्य ॥ दर्भमयं वा कुशमयं वेति शालीकिः ॥ प्रत्यक्षमित्यौपमन्यवः ॥

V.8 : 244.15 शूर्पस्यानुप्रहरण इति ॥ अनुप्रहरेदिति बौधायनः ॥ नानुप्रहरेदिति शालीकिः ॥ अद्भिरभ्युक्ष्य भुञ्जीतेत्यौपमन्यवः ॥

V.8 : 246.10 आमिक्षयोरवदान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन आमिक्षयोरवदाय मेषीमवदध्यान्न शमीपर्णकरीरसक्तूनामवद्येद् घासोक्ता ह्येते भवन्तीति ॥ उत्तमेनावदानेन सर्वं विश्वलोपः समवदध्यादित्यौपमन्यवः ॥ २ ॥

V.8 : 246.6 मारुत्यै चर्याया इति ॥ सूत्रं बौधायनस्य ॥ उत्तर एवाग्रौ मारुत्या चरेदिति शालीकिः ॥

V.8 : 248.6 मारुत्यै मेक्षणस्यानुप्रहरण इति ॥ अनुप्रहरेदिति बौधायनः ॥ नानुप्रहरेदिति शालीकिः ॥

V.9 : 250.3 अवभृथ इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवस्तुषैश्च निष्कासेन चावभृथमवेयादिति ॥

आख्यातमुदकान्तस्य प्रत्यसनम् ॥

आख्यातमाप्नवनम् ॥

V.9 : 250.7; XX 31: आख्यातः समिधां करणम् ॥

V.10 : 252.7 आनीकवतस्य निर्वपण इति ॥ पाणिसंमशनेनादित्यस्योदयमाकाङ्क्षेतेत्याचार्ययोः ॥ मुष्टिमेव ग्रहीष्यन्नित्यौपमन्यवः ॥ साकः रश्मिभिः प्रचरेदित्यौपमन्यवीपुत्रः ॥ एष एवापि सांतपनस्य प्रदेश एष क्रैडिनस्य ॥

V.10 : 252.9 गृहमेधीयस्य मन्त्रामन्त्र इति ॥ मन्त्रवान् स्यादिति बौधायनः ॥ तूष्णीक इति शालीकिः ॥

As for the gazing at the clarified butter : Baudhāyana says that (the sacrificer) should sit down to the south of the altar for Full-moon and New-moon sacrifices, gaze first at the clarified butter placed within the southern altar and then that within the northern altar. Śāliki says that he should sit down on the conjunction of both the altars, gaze first at the clarified butter placed within the southern altar and then that within the northern altar. Aupamanyava says that (he should gaze simultaneously at both the clarified butters placed) in the middle (of the two altars).

As for the winnowing basket made of reeds : (The view expressed in) the sūtra (is that) of Baudhāyana. It may be made of Darbha-grass or Kuśa-grass, says Śāliki. That which is at hand, says Aupamanyava.

As for the throwing in of the winnowing basket : One should throw it in, says Baudhāyana. One should not, says Śāliki. One should sprinkle it with water and bring in use, says Aupamanyava.

As for taking the portions of the two Āmikṣās : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that after having taken the portion of the two Āmikṣās, one should place the (figure of) female sheep upon them. He should not take up leaves of *Prosopis spicigera* and flour of parched fruit of *Capparis aphylla*. These are spoken of as the food (of sheep). Aupamanyava says that one should put all the material together with the last portion.

XXI.3

As for the offering of the Āmikṣā to the Maruts : (The view expressed in) the sūtra (is that) of Baudhāyana. The Pratiprasthātṛ should offer the Āmikṣā to the Maruts on the northern fire itself.¹

As for the throwing of the corn-stirring stick pertaining to the Āmikṣā for the Maruts : One should throw, says Baudhāyana. One should not, says Śāliki.

As for the Avabhṛtha-rite : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should perform the Avabhṛtha-rite with the husks and scrapings (of the Āmikṣā).

The tossing of the end of the water is explained.

The procuring of fire-sticks is explained.²

As for the pouring out (of paddy) for the cake to Anikavant Agni : The Adhvaryu should touch together his palms (with the relevant formulas) and wait for sunrise; this is the view of the two teachers. While he is taking a handful of paddy,

1. Because the southern sanctuary pertains to the Full-moon and New-moon sacrifices, not to the Animal-sacrifice.
2. cf. BaudhŚS VIII. 20

V.10 : 252.11 गृहमेधीयस्य निर्वपण इति ॥ पवित्रवता पात्रेण मन्त्रवन्तमिति बौधायनः ॥ अपवित्रेण तूष्णीकमिति शालीकिः ॥

V.10 : 252.11 गृहमेधीयस्य श्रपण इति ॥ पयसि श्रपयेदिति बौधायनः ॥ अपिस्विति शालीकिः ॥

V.10 : 252.11 शाकलानां करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

V.10 : 252.13 गृहमेधीयस्यासादन इति ॥ दात एव बर्हिष्यासादयेदिति बौधायनः ॥ ये ऽन्ये ऽनुपयुक्ताः कुशाः स्युस्तेष्विति शालीकिः ॥

V.10 : 252.14 गृहमेधीयस्य चर्याया इति ॥ उपांशु चरेदिति बौधायनः ॥ उच्चैरिति शालीकिः ॥

V.10 : 252.15 शाकलानामनुप्रहरण इति ॥ अनुप्रहरेदिति बौधायनः ॥ नानुप्रहरेदिति शालीकिः ॥

V.10 : 252.16 प्रतिवेशस्य श्रपण इति ॥ अन्वाहार्यपचने श्रपयेदिति बौधायनः ॥ ग्रामाग्राविति शालीकिः ॥

V.10 : 254.3 पूर्णदर्व्यस्य होम इति ॥ सूत्रमाचार्ययोः ॥ व्याहतीरुक्त्वा ब्रह्मणो हिंकारे जुहुयादिति गौतमः ॥ ३ ॥ प्रथमः ॥

V.11 : 256.1 महापितृयज्ञस्य बर्हिषीति ॥ समूलमेतद्वर्हिर्भवतीति बौधायनः । तत्र नास्ति प्रत्यभिमर्शन इति ॥ सातिशेषं भवतीति शालीकिः । तत्र सिद्धः प्रत्यभिमर्शन इति ॥ निर्मूललूनमेवैतल्लुनुयादित्यौपमन्यवः ॥

V.11 : 256.19 अथैतदभिवाच्यायै दुग्धमर्धपात्रमिति ॥ सूत्रं बौधायनस्य ॥ अथ यदि कनीयः स्यादद्भिरभ्युन्नीयेति शालीकिः ॥

V.11 : 256.12 तेषां ब्रीहिष्वेव हविष्कृतमुद्गादयत्युपोद्यच्छन्ते यवानिति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन आवपनप्रभृति यवेषु मन्त्रकर्माभ्यावर्तेत तन्त्रं तु हविष्कृत् स्यादिति ।

he should await sunrise, says Aupamanyava. He should make the offering when the rays appear, says Aupamanyavīputra. This rule applies to the pouring out for the oblation to Sāntapana Maruts and also to Kṛdīn Maruts.

As for the cooking of the rice to Gṛhamedhīya Maruts with or without the relevant formulas : It should be with the formulas, says Baudhāyana. Silent, says Śālīki.

As for the pouring out of paddy for the rice to Gṛhamedhīya Maruts : One should pour out with the relevant formulas in the vessel with the strainers held across, says Baudhāyana. Without any formulas in a vessel without the strainers, says Śālīki.

As for the cooking of rice for Gṛhamedhīya Maruts : One should cook in milk, says Baudhāyana. In water, says Śālīki.

As for the laying of splinters (as enclosing sticks) : One should lay, says Baudhāyana. One should not, says Śālīki.

As for the placing of the rice cooked for Gṛhamedhīya Maruts : One should place on the Barhis (formally) cut, says Baudhāyana. On other unused darbha-blades, says Śālīki.

As for the offering of the rice to Gṛhamedhīya Maruts : One should make the offering with the mantras recited in a low voice, says Baudhāyana. Recited loudly, says Śālīki.

As for the throwing of the splinters (used as enclosing sticks) : One should throw, says Baudhāyana. One should not, says Śālīki.

As for the cooking of auxiliary rice : One should cook on the Anvāhāryapacana fire, says Baudhāyana. On the village-fire, says Śālīki.

As for the offering of the Pūrṇadarvya : (The view expressed in) the sūtra (is that) of the two Ācāryas. One should pronounce the Vyāhṛtis and make the offering at the *him* sound uttered by the Brahman, says Gautama.

XX.4

As regards the Barhis for the Mahāpitryajña : This Barhis is with roots, says Baudhāyana. Herein there is no touching back. The Barhis should be with roots remaining in the ground, says Śālīki. Herein the touching back is self-evident. One should cut it so that there would be no roots, says Aupamanyava.

As for the half potful of milk of a cow which feeds another's calf : (The view expressed in) the sūtra (is that) of Baudhāyana. If the quantity is less, one should add water, says Śālīki.

As for the injunction that one gives out a call to the preparer of the oblation-material in respect of the paddy alone, and the barley is held back : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that the acts beginning

V.11 : 256.22 आप्यनिनयन इति ॥ जघनेन गार्हपत्यमाप्येभ्यो निनयेदिति बौधायनः ॥ अग्रेणातिहायेति शालीकिः ॥ अग्रेण वा जघनेन वेत्यौपमन्यवः ॥

V.11 : 256.23 वेद्यै करण इति ॥ उपनिष्क्रम्याग्न्यगारादक्षिणे पूर्वे ऽवान्तरदेशे कुर्यादिति बौधायनः ॥ अन्तरेवैतां दिशमिति शालीकिः ॥ अन्वाहार्यपचनमेवाभित इत्यौपमन्यवः ॥

V.11 : 256.24 अन्वाहार्यपचनस्योपसमिन्धन इति ॥ स्वे स्थान उपसमिन्धीरन्निति बौधायनः ॥ इध्ममेवातिप्रणयेयुरिति शालीकिः ॥

V.12 : 258.8 आज्यग्रहाणां ग्रहण इति ॥ पञ्चगृहीतानि वा षड्गृहीतानि वा स्युरिति बौधायनः ॥ षड्गृहीतान्येवेति शालीकिः ॥

V.12 : 258.9 प्रस्तरस्य मन्त्रामन्त्र इति ॥ ग्रहणं चैवास्य न्यसनं च तूष्णीकं स्यादथेतरन्मन्त्रवत्स्यादिति बौधायनः ॥ संभरणं चैवास्य न्यसनं च तूष्णीकं स्यादथेतरन्मन्त्रवत्स्यादिति शालीकिः ॥ यावन्न्यसनमेव तूष्णीकं स्यादथेतरन्मन्त्रवत्स्यादित्यौपमन्यवः ॥

V.12 : 258.10 त्रिरपसलैः परिस्तृणन्यर्येतीति ॥ सूत्रं बौधायनस्य ॥ यथोत्पन्नेनैव सस्तृणीयादिति शालीकिः ॥

V.12 : 258.10 वेद्यै स्तरण इति ॥ सूत्रं बौधायनस्य ॥ ऊर्णाम्रदसं त्वा स्तृणामीत्येव ब्रूयादिति शालीकिः ॥ ४ ॥

V.12 : 258.12 परिधीनां परिधान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः सर्वान्परिधीन्यपरिदध्यात्पितृकर्मणि क्रियमाणे दक्षिणतश्चोत्तरमुपनिदध्यादिति ॥

V.12 : 258.16 हविषामुद्वासन इति ॥ सूत्रं बौधायनस्य ॥ यथाशृतमेव हवींष्युद्वासयेदिति शालीकिः ॥

V.12 : 260.3 हविषां संचरो ऽध्वर्योश्चेति ॥ दक्षिणेनेति बौधायनः ॥ उत्तरेणेति शालीकिः ॥

V.13 : 260.15 विपरिक्रामन्त्येत ऋत्विजो विपरिहरन्ति हवींषीति ॥ सूत्रं बौधायनस्य ॥ नात्र हवींषि विपरिहरेयातामिति शाली-

with the powdering into the mortar should be accompanied by the relevant formulas also in respect of barley. The call to be given to the preparer of oblation-material should, however, be combined (with the one given in respect of paddy).

As for the pouring down (of water from the ladle) for the Āpyas : One should pour down for the Āpyas along the rear of the Gārhapatya, says Baudhāyana. Along the front (of the Gārhapatya) leaving some distance, says Śāliki. Either along the rear or along the front, says Aupamanyava.

As for the preparation of the altar : Having gone out of the (Gārhapatya) fire-chamber, one should prepare it in the south-eastern direction, says Baudhāyana. One should prepare it towards that direction inside (of the fire-chamber), says Śāliki. Around the Anvāhāryapacana fire, says Aupamanyava.

As for the enkindling of the Anvāhāryapacana fire : It should be enkindled in its place, says Baudhāyana. A burning faggot should be carried towards it, says Śāliki.

As for the taking up of portions of clarified butter : They should be in five spoonfuls or six spoonfuls, says Baudhāyana. In six spoonfuls, says Śāliki.

As for the reciting or non-reciting in regard to the Prastara : Taking and placing of it should be done silently; other things should be accompanied by the formulas, says Baudhāyana. Its formulating and placing should be done silently; other things should be accompanied by the formulas, says Śāliki. All things upto the placing should be done silently; other things should be accompanied by the formulas, says Aupamanyava.

As for the injunction that one goes around thrice strewing around by the left: (The view expressed in) the sūtra (is that) of Baudhāyana. One should strew (the darbha-blades) together as they come to his hand; says Śāliki.

As for spreading darbha-blades within the altar : (The view expressed in) the sūtra (is that) of Baudhāyana. One should do so while pronouncing the formula *ūrṇāmradasam tvā strṇāmi* ... says Śāliki.

XXI.5

As for the laying down of the enclosing sticks : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should lay down all the enclosing sticks. While the Pitṛ-rite is being performed, he should lay down the northern enclosing stick towards the south.

As for the taking down of the oblations : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take the oblations down according as they become cooked, says Śāliki.

As for the movement of the oblations and of the Adhvaryu : It should be along the south, says Baudhāyana. Along the north, says Śāliki.

किः ॥ नात्र हवींषि विपरिहरेयातामध्वर्युश्चैवाग्नीध्रश्च विपरिक्रामेता-
मित्यौपमन्यवः ॥

V.14 : 262.9 आश्रावण इति ॥ ओ स्वधेति बौधायनः ॥ आ स्वधेति
शालीकिः ॥ स्वधेत्यौपमन्यवः ॥

V.13 : 260.9 प्रवर इति ॥ सूत्रमाचार्ययोः ॥ विद्वांश्चिकित्त्व-
न्नित्यौपमन्यवः ॥

V.15 : 264.20 आख्यातं पिण्डानां दानम् ॥

V.15 : 266.14 आख्यातमाञ्जनाभ्यञ्जनयोः ॥

आख्यातं पिण्डानामनुप्रहरणम् ॥

V.16 : 268.8 त्रैयम्बकाणां मन्त्रामन्त्र इति ॥ मन्त्रवन्तः स्युरिति
बौधायनः ॥ तूष्णीका इति शालीकिः ॥ अप्येनानेककपाल एव
श्रपयेदित्यौपमन्यवः ॥

V.16 : 268.10 एकोल्मुकस्य हरण इति ॥ अन्वाहार्यपचनाद्धरेदिति
बौधायनः ॥ ग्रामाग्रेरिति शालीकिः ॥

V.16 : 268.11 एतत्समादाय गार्हपत्यमुपतिष्ठन्त इति ॥ स ह स्माह
बौधायन उभय एष मन्त्रो भवत्याध्वर्यवश्च याजमानश्चेति ॥ याजमान
एवेति शालीकिः ॥

V.16 : 270.8 त्रैयम्बकाणामुत्खेदन इति ॥ सूत्रं शालीकेः ॥ अत्रो
ह स्माह बौधायनस्त्रिरेवाव्यतिषजन्परीत्य त्रिरुत्खिदेद्भगाय त्वा भगाय
त्वेति ॥ ५ ॥

V.16 : 270.13 अथैनान्यजमानस्याञ्जलावावपतीति ॥ सूत्रं शाली-
केः ॥ अत्रो ह स्माह बौधायनो यजमानस्यैवैकस्य मन्त्रेणावपेत्तूष्णीं पत्यै
च भगकामायै चेति ॥

V.17 : 270.17 अथैनान्मूत ओष्य नीललोहिताभ्यां सूत्राभ्यां
विग्रथ्य शुष्के वा स्थाणौ विशाखायां वा बध्नातीति ॥ पूर्वः कल्पो
बौधायनस्योत्तरः शालीकेः ॥

As for the injunction that the priests move around in the reverse direction, and the oblations are moved around : (The view expressed in) the sūtra (is that) of Baudhāyana. The oblations should not be moved around, says Śāliki. The oblations should not be moved around; the Adhvaryu and the Āgnīdhra should move around, says Aupamanyava.

As for causing to announce : (The announcement should be) "O svadhā" says Baudhāyana. "Ā svadhā" says Śāliki. "Svadhā" says Aupamanyava.

As for the choosing (of the Hotṛ) : (The view expressed in) the sūtra (is that) of the two teachers. (The Adhvaryu should pronounce) *vidvāṅś cikīvan*, says Aupamanyava.

The offering of balls (of cooked rice) is explained.

The putting of collyrium and anointing have been explained.

The discarding of the (rice) balls is explained.

As for the reciting or non-reciting of mantras in respect of the Tryambaka (cakes) : (The cakes) should be prepared to the accompaniment of the formulas, says Baudhāyana. Without reciting any formula, says Śāliki. One should take them along with the cake on one potsherd, says Aupamanyava.

As for the carrying of a fire-brand : One should carry it from the Anvāhāryapacana, says Baudhāyana. From the village-fire, says Śāliki.

As for the injunction that they pray to the Gārhapatya having taken up this (= Tryambaka cakes etc.) : Baudhāyana says that the formula belongs to both the Adhvaryu and the sacrificer. Only to the sacrificer, says Śāliki.

As for the tossing up of the Tryambaka cakes : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should go round thrice without a break and then toss up thrice with the formula, "for fortune thee," "for fortune thee."

XXI. 6

As for the injunction that (each one) puts (the cake) into the joined palms of the sacrificer : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that each one should put into the joined palms of the sacrificer while the relevant formula is being uttered, and silently into the joined palms of the sacrificer's wife and the daughter desiring a husband.

As for the injunction that one should pour them into a woven basket, tie them with blue and red threads and fasten upon a dried pole or on a two - pronged pole: The former option is of Baudhāyana, the latter of Śāliki.

As for the pouring down of the pitcher : one should pour down by the right, says Baudhāyana. As may be possible, says Śāliki.

As for the performance of the Śūnāsīriya Parvan : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should perform that Parvan in the

V.17 : 270.20 उदपात्रस्योपनिनयन इति ॥ प्रदक्षिणमुपनिनयेदिति
बौधायनः ॥ यथोपपादमिति शालीकिः ॥

V.18 : 272.12 शुनासीरीयपरुष इज्याया इति ॥ सूत्रः शालीकेः ॥
अत्रो ह स्माह बौधायनो य एवात ऊर्ध्वमापूर्यमाणपक्ष आगच्छेत्-
स्मिञ्छुनासीरीयपरुषा यजेत । त्रयोदशस्यैवैतन्मासस्यापीज्यार्थं दृष्टं
भवतीति ॥

V.18 : 274.2 वेद्यै करण इति ॥ दार्शपौर्णमासिकी स्यादिति
बौधायनः ॥ पाशुबन्धिकीति शालीकिः ॥

V.18 : 274.4 दक्षिणानां दान इति ॥ सूत्रः शालीकेः ॥ अत्रो ह स्माह
बौधायनो हिरण्यं वैश्वानरे दद्याद्धेनुं पार्जन्ये द्वादश वैश्वदेवे द्वादश
वरुणप्रघासहविःषु तिस्र आनीकवते तिस्रः सांतपने चतस्रो गृहमेधीय
ऋषभं पूर्णदर्व्ये तिस्रः क्रैडिने द्वादश महाहविःषु तिस्र आदित्ये द्वादश
शुनासीरीयहविःष्विति ॥ अत्रो ह स्माहौपमन्यवश्चतुःषष्टिश्चातुर्मास्यदक्षिणाः
समाम्नाता भवन्ति ताश्चेन्नाधिगच्छेद्वासाः स्येतावन्ति मन्थान्वौदनान्वैतावतो
दद्यात्तेनो हैवेतं काममवाप्नोतीति ॥

V.18 : 274.15 चातुर्मास्यानामन्त इति ॥ सोमान्तानि स्युरिति
बौधायनः ॥ पश्चन्तानीति शालीकिः ॥ सवनेष्ट्या यजेतेत्यौप-
मन्यवः ॥ ६ ॥ द्वितीयः ॥

VI.1 : 276.1 अथातो ऽग्निष्टोमं व्याख्यास्यामः ॥

VI.10 : 292.18 स ह स्माह बौधायनो नादृष्ट्वा राजानं चर्त्विजश्च
दीक्षयेदिति ॥ अत्रो ह स्माह शालीकिर्यदि दीक्षा दीर्घाः स्युराश्वासिका
आहर्तारस्तथोद्गीथः कामं दीक्षयेदिति ॥

शालाया अध्यवसान इति ॥ स ह स्माह बौधायनो मध्यंदिने
शालामध्यवस्येदापः पूर्वा गच्छेयुरन्वग्यजमानो राज्ञा चारणिभ्यां
चेति ॥ अत्रो ह स्माह शालीकिः कामं पूर्वाह्णे वापराह्णे वा
शालामध्यवस्येत्प्राक्त्वेवास्तमयाद्दीक्षणीयाः संतिष्ठापयिषेदिति ॥

next fortnight of waxing moon. This also applies to the performance of the Parvan occurring in the thirteenth month of the year.

As for the preparation of the altar: It should be the one to be prepared for the Full-moon and the New-moon sacrifices, says Baudhāyana. It should be the one to be prepared for an Animal-sacrifice, says Śāliki.

As for the giving away of the Dakṣiṇās : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should give gold in the Vaiśvānariyeṣṭi, a milch-cow in the Pārjanyeṣṭi, twelve in the Vaiśvadevaparvan, twelve in the Varuṇapraghāsaparvan, three in the Iṣṭi for Anikavant Agni, three in the Iṣṭi for Sāmtapana Maruts, four in the Iṣṭi for Gṛhamedhīya Maruts; a bull in the Pūrṇadavya offering, three (milch-cows) in the Iṣṭi for Kriḍin Maruts, twelve in the Mahāhavis sacrifice, three in the Iṣṭi for Aditi, twelve in the Śunāsirīyaparvan. Aupamanyava says that sixtyfour (milch-cows) are prescribed as Dakṣiṇās in the Cāturmāsya. If one is unable to procure them, one should give as many pieces of cloth, or as many pots filled with *mantha* or cooked rice. Thereby he gets his desire fulfilled.

As for the conclusion of the Cāturmāsya : They should be concluded with a Soma-sacrifice, says Baudhāyana. With an Animal-sacrifice, says Śāliki. One should perform the Savaneṣṭi,¹ says Aupamanyava.

XXI.7

AGNIṢṬOMA

Now we shall explain the Agniṣṭoma.

Baudhāyana says that one should not get initiated (for the Agniṣṭoma) unless he beholds king Soma and the priests. Śāliki says that one may get initiated provided the Dikṣā-period is a longer one and the procurement of Soma and the arrival of Sāman-chanters is guaranteed.

As for the entering into the (Prāgvaṁśa) hall : Baudhāyana says that the sacrificer should enter into the hall at midday. Water should be carried ahead; the sacrificer should follow together with king Soma and the kindling woods. Śāliki says that the sacrificer may enter in the morning or afternoon. He should however see that the Dikṣānyeṣṭi is concluded before sunset.

As for the carrying forth of the fires : One should carry actual fires, says Baudhāyana. One should consign them into the kindling woods, says Śāliki.

As for the offering with Saptahotr-formulas : (The view expressed in) the sūtra (is that) of Baudhāyana. One should first make an offering with the Ṣaḍdhotṛ-formulas and then with the Saptahotr-formulas, says Śāliki.

1. Bhavasvāmin in the Bhāṣya says *dvādaśāhoktā*. The commentary *Subodhini* on Baudhāyana V gives the details, namely, the offerings of a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra-Agni, and a cake on twelve potsherds to Viśve Devas.

VI.1 : 276.14 अग्नीनां हरण इति ॥ अजस्त्रान्हरेदिति बौधायनः ॥ अरण्योः समारोह्येति शालीकिः ॥

VI.1 : 276.18 सप्तहोतुर्होम इति ॥ सूत्रं बौधायनस्य ॥ षड्होतारं हुत्वा सप्तहोतारं जुहुयादिति शालीकिः ॥

VI.1 : 276.19 यूपाहुत्यै हवन इति ॥ पूर्वः कल्पो बौधायनस्य ॥ उत्तरः शालीकेः ॥

VI.1 : 278.1 वाससामुपकल्पन इति ॥ अष्टाविति बौधायनः ॥ सप्तेति शालीकिः ॥

VI.1 : 278.1 कृष्णाजिनानामुपकल्पन इति ॥ पञ्चेति बौधायनः ॥ षडिति शालीकिः ॥

VI.1 : 278.1 कृष्णविषाणाया उपकल्पन इति ॥ त्रिवलिरिति बौधायनः ॥ पञ्चवलिरिति शालीकिः ॥ सकलैवैषा स्यादित्यौपमन्यवः ॥

VI.1 : 276.21 व्रतप्रदान इति ॥ कश्च इति बौधायनः ॥ चमस इति शालीकिः ॥

VI.1 : 276.21 प्रवर्ग्यस्य करण इति ॥ स ह स्माह बौधायनो न प्रथमसोमे प्रवृज्यादुपनामुको हैनमुत्तरो यज्ञो भवतीति ॥ न प्रवर्ग्य गच्छेच्चनेति शालीकिः ॥ ७ ॥

VI.1 : 276.21 तीर्थगमन इति ॥ स ह स्माह बौधायनः प्रदक्षिणमावृत्यैतत्तीर्थं गच्छेदथामुतो ऽपसलैरावर्तेतेति ॥ अत्रो ह स्माह शालीकिरपसलैरावृत्यैतत्तीर्थं गच्छेदथामुतः प्रदक्षिणमावर्तेतेति ॥

VI.1 : 278.2 अथास्य प्राङ्मुखस्य दक्षिणं गोदानमद्भिरुनत्तीति ॥ सूत्रं बौधायनस्य ॥ उभयमेवाप्यस्य मन्त्रेण कुर्यादिति शालीकिः ॥

VI.2 : 278.3 अभ्यञ्जन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो महीनां पयो ऽसीत्यादाय वर्चोधा असि वर्चो मयि धेहीत्यभ्यञ्जीतेति ॥

As for the offering pertaining to the sacrificial post : The former option is of Baudhāyana; the latter of Śālīki.

As for the procurement of pieces of cloth : (One should procure) eight, says Baudhāyana. Seven, says Śālīki.

As for the procurement of skins of black antelope : (One should procure) five, says Baudhāyana. Six, says Śālīki.

As for the procurement of a horn of black antelope : It should have three curves, says Baudhāyana. Five, says Śālīki. It should be whole, says Aupamanyava.

As for the container of Vrata-milk : It should be of bronze, says Baudhāyana. It should be a wooden goblet, says Śālīki.

As for the performance of the Pravargya-rite : Baudhāyana says that one should not perform in the first Soma-sacrifice. Thereby he becomes capable of performing a subsequent Soma-sacrifice. One should not at all go in for the Pravargya, says Śālīki.

XXI.8

As for reaching the water-place : Baudhāyana says that one should turn by the right and then proceed to the water-place. From there he should return by the left. Śālīki says that one should turn by the left and then proceed to the water-place. From there he should return by the right.

As for the injunction that one moistens with water the hair near the right ear of the sacrificer facing the east : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should perform with formulas the rites pertaining to the hair near both the ears.

As for the anointing : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that the Adhvaryu should take the ointment with the formula, "Thou art the milk of great (cows)," and anoint with the formula, "Thou art the giver of vigour, grant me vigour."

As for applying collyrium to the eyes : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should take it with the formula, "Thou art the pupil of the eye of Vṛtra" and apply with the formula, "Thou art the guardian of eyes; do thou guard my eyes."

As for the Brāhmaṇa-injunction that (the sacrificer) applies collyrium five times without moving back (the tufted blade of śara-grass)—thrice the southern eye and twice the northern one. (Or) five times the southern one and five times the northern one : The former view is of Baudhāyana, the latter of Śālīki.

As for the purifying : Baudhāyana says that the Adhvaryu should purify (the sacrificer) with three sets each comprising seven bunches—with the first one at the vital breath, with the second one on the navel and with the third one on the ankle.

VI.2 : 278.17 आज्ञन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनो वृत्रस्य कनीनिकासीत्यादाय चक्षुष्या असि चक्षुर्मे पाहीत्याञ्जी-
तेति ॥

VI.2 : 278.18 त्रिरनिधावं द्विरुत्तरमप्यु पञ्च कृत्व आङ्ग इति ब्राह्मणं
पञ्च कृत्व एव दक्षिणं पञ्च कृत्व उत्तरमिति ॥ पूर्वः कल्पो बौधायनस्योत्तरः
शालीकेः ॥

VI.2 : 278.20 पवन इति ॥ स ह स्माह बौधायनस्त्रीन्सप्तवर्गान्कृत्वा
तेषामेकेन प्राणदेशे पवयेदथेतरेण नाभिदेशे ऽथेतरेण गुल्फदेशे
ऽथैनान्यद्भिरभ्युक्ष्योदञ्च्युत्खिदेदिति ॥ अत्रो ह स्माह शालीकिर्द्वाभ्यां
पवयति त्रिभिः पवयतीत्येतैरेनमेकविंशत्यावग्राहशः पवयित्वाथैना-
न्यद्भिरभ्युक्ष्योदञ्च्युत्खिदेदिति ॥ अत्रो ह स्माहौपमन्यवः समस्तैरेवैनं
प्राणदेशे पवयेच्चित्पतिस्त्वा पुनातु वाक्पतिस्त्वा पुनातु देवस्त्वा सविता
पुनात्वच्छिद्रेण पवित्रेण वसोः सूर्यस्य रश्मिभिरिति देवतायां देवता-
यामतिवाच्याद्भिरभ्युक्ष्योदञ्च्युत्खिदेदिति ॥

VI.2 : 280.2 अथैनं सव्ये पाणावभिपात्येति ॥ दक्षिण इति
प्रोक्तम् ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

VI.2 : 280.5 अथैनमग्रेणाहवनीयं पर्याणीयेति ॥ जघनेनेति
प्रोक्तम् ॥ पूर्वः कल्पः शालीकेरुत्तरो बौधायनस्य ॥

VI.3 : 280.17 पत्या उदानयन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह
स्माह बौधायनः शुचिमेवैनां पवयित्वा सर्वयर्चोदानीय जघनेन
गार्हपत्यमुपवेशयेदिति ॥

VI.3 : 280.8 पत्या दीक्षण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह
स्माहौपमन्यवः प्रायणीये हविष्कृदन्ते पत्नीं दीक्षयेदिति ॥

VI.3 : 282.3 न यजमानं व्रतमुपनयतीति ॥ सूत्रं शालीकेः ॥ अत्रो
ह स्माह बौधायनः सौमिके तन्त्रे पौरोडाशिकं याजमानमभ्यावर्तेतान्यत्र
यज्ञस्य पुनरालम्भादिति ॥

He should sprinkle water upon them and toss up towards the north. Śālīki says that, following the injunction—one purifies with two, one purifies with three, one should purify separately with twentyone bunches, sprinkle water upon them and toss up towards the north. Aupamanyava says that one should purify the sacrificer at his vital breath with all bunches together, with the combined formulas, "May the lord of cognition purify thee, may the lord of speech purify thee, may god Savitr purify thee with the strainer without a crevice, by means of the rays of the shining sun." He should make the sacrificer recite the formula divinitywise, sprinkle water upon them, and toss up towards the north.

As for the injunction—having held him by his left palm : by the right palm-so is it said (elsewhere): The first alternative is prescribed by Baudhāyana; the second by Śālīki.

As for the injunction - after having led him along the front of the Āhavanīya : along the rear-is said (elsewhere) : The first alternative is prescribed by Śālīki; the second by Baudhāyana.

As for the escorting of the sacrificer's wife : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should purify her who is already clean, escort her with the entire verse (*praitu brahmaṇas patnī ...*) recited by her, and seat her to the rear of the Gārhapatya.

As for the initiation of the sacrificer's wife : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should initiate her at the Prāyaṇīyeṣṭi at the end of the call to the preparer of oblation-material.

As for the injunction that the Adhvaryu does not administer vow to the sacrificer: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that in the procedure of a Soma-sacrifice the sacrificer's duty prescribed in the Pauroḍāśika Kāṇḍa (of the Kāṇḍānukrama) recurs except "the regaining of the sacrifice."¹

As for the injunction that (the Pratiprasthātṛ) does not gird the sacrificer's wife : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should gird her at the Dikṣāṇīyeṣṭi with the formulas prescribed for the Adhvaryu and the sacrificer and ungird her at the conclusion of the Iṣṭi. Optionally he may gird at each Iṣṭi (in the Soma-sacrifice) hereafter with the formulas prescribed in the Pauroḍāśika Kāṇḍa.

As for the swelling of the Dhruvā : Baudhāyana says that both the Adhvaryu and the sacrificer should swell the Dhruvā. Śālīki says that the Adhvaryu alone should swell the Dhruvā and then offer the Dikṣāhutis.

1. cf. BaudhŚS XIV.9, TS III.2.7.2

VI.3 : 282.3 न पत्नीः संनह्यतीति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनो दीक्षणीयायामेनाः संनह्य सःस्थितायां विमुच्याध्वरिकेण सह
याजमानेन तन्त्रेतन्त्रे वात ऊर्ध्वं पौरोडाशिकेन कर्मणाभिसंनह्येदिति ॥

VI.3 : 282.7 ध्रुवाया आप्यायन इति ॥ स ह स्माह बौधायन उभावेव
ध्रुवामाप्याययेतामध्वर्युश्च यजमानश्चेति ॥ अध्वर्युरेव ध्रुवामाप्याय्य
दीक्षाहुतीर्जुहुयादिति शालीकिः ॥

VI.3 : 282.8 दीक्षाहुतीनाः होम इति ॥ सूत्रं बौधायनस्य ॥ चतुर्थ्यां
पञ्चमीमनुद्गत्य जुहुयादिति शालीकिः ॥ अत्रो ह स्माहौपमन्यव आकूत्यै
प्रयुज इति तिस्रो ऽनन्तरा हुत्वा सरस्वत्यै पूष्णे ऽग्रय इत्युपातीत्यापो
देवीर्बृहतीर्विश्वशम्भुव इत्येतां जुहुयादथौद्ग्रहणमिति ॥ ८ ॥ तृतीयः ॥

VI.5 : 282.19 कृष्णाजिनयोरिति ॥ द्वाभ्याः समुब्जिताभ्यां दीक्षयेदिति
बौधायनोऽथ यद्यन्यतरत्स्याद्दक्षिणमीर्म प्रतिषीव्येदिति ॥ एकमेव
कृष्णाजिनः स्यादिति शालीकिः ॥

VI.5 : 282.20 शुक्रकृष्णयोः संमर्शन इति ॥ शुक्ले ऽङ्गुष्ठो भवति
कृष्णे ऽङ्गुलिरित्येवं शुक्रकृष्णे संमृशेदिति बौधायनः ॥ पृथेनैवैतः संधिः
संमृशेदिति शालीकिः ॥ अप्येनमेकाङ्गुल्यैव संमृशेदित्यौपमन्यवः ॥

VI.5 : 284.1 कृष्णाजिनस्याभिसर्पण इति ॥ सूत्रं शालीकेः ॥ अत्रो
ह स्माह बौधायनः पूर्वं वोत्तरं वार्धर्चं विगृहीयात्तृतीयेन मध्यदेशं
गच्छेदिति ॥

VI.5 : 284.4; XX 10 : 1338.19 आख्यातं ग्रन्थिकरणम् ॥

VI.5 : 284.8 अथास्य प्रदक्षिणमुष्णीषेण शिरो वेष्टयतीति ॥ सूत्रं
बौधायनस्य ॥ वाससैव संप्रच्छन्नः स्यादिति शालीकिः ॥

VI.5 : 284.11 कृष्णविषाणायाः प्रदान इति ॥ सूत्रं शालीकेः ॥ अत्रो
ह स्माह बौधायनः समस्तेनैवास्मै मन्त्रेण कृष्णविषाणां प्रयच्छेत्तूष्णीं
वेद्यन्तमुद्धन्यात्तूष्णीं केशान्तमुपस्पृशेदिति ॥

VI.5 : 284.16 दण्डस्य प्रदान इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह
स्माहौपमन्यवः समस्तेनैवास्मै मन्त्रेण दण्डं प्रयच्छेत्सूपस्था देवो
वनस्पतिरूध्वो मा पाह्योदृच इति ॥

As for the offering of Dikṣāhutis : (The view expressed in) the sūtra (is that) of Baudhāyana. One should join the fifth verse to the fourth and make the offering, says Śālīki. Aupamanyava says that one should make three consecutive offerings beginning with *ākūtyai prayuje...*, drop the subsequent formula, *sarasvatyai pūṣṇe'gnaye...* and then offer with *āpo devīr brhatīr viśvaśambhuvah...* and then make the Audgrahaṇa offering.²

XXI.9

As for the skins of black antelope : Baudhāyana says that one should initiate the sacrificer using the two skins pressed together. If there is only one skin, one should fold back the right foreleg. Śālīki says that there should be a single skin.

As for the touching together of the black and white parts of the skin : Baudhāyana says that the thumb should be on the white part and the forefinger on the black one. In this way he should touch together the white and black parts. Śālīki says that one should touch together the joint with the flat palm of his hand. Aupamanyava says that one should touch the skin with one finger.

As for the crawling towards the skin of black antelope : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that the sacrificer should split the former or latter verse-half, and move on the middle part of the skin with the third part.

Tying of the knot (of the sacrificer's girdle) is already explained.

As for the injunction that (the Adhvaryu) winds by the right the turban round the sacrificer's head : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that the sacrificer should be covered with a piece of cloth.

As for the handing over of a horn of black antelope : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should hand over the horn with the combined formula. (The sacrificer) should dig up the border of the altar silently. (The Adhvaryu) should silently touch the border of his hair.

As for the handing over of the staff : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should hand over the staff with the combined formula, *sūpasthā devo vanaspatir ūrdhvo mā pāhy o'dṛcaḥ*.

As for the injunction that the Adhvaryu makes (the sacrificer) recite the formula called "the touching of the sacrifice."¹ (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that these formulas *svāhā yajñam manasā svāhā*

2. With the verse *viśve devasya netur...*

1. Namely, *svāhā yajñam manasā*, TS I.2.2.3.

VI.5 : 284.18 अथैनं यज्ञस्यान्वारम्भं वाचयतीति ॥ सूत्रं शाली-
केः ॥ अत्रो ह स्माह बौधायनो मुष्टिकरणाः खल्वेते मन्त्रा दृष्टा भवन्ति
स्वाहा यज्ञं मनसा स्वाहा द्यावापृथिवीभ्यां स्वाहोरोरन्तरिक्षात्स्वाहा यज्ञं
वातादारभ इति ॥

VI.5 : 284.20 मुष्टिकरण इति ॥ वाचोयमसंयुक्तं मुष्टिकरणं
स्यादिति बौधायनः ॥ आवान्तरदीक्षायै विसर्गादिति शालीकिः ॥

VI.5 : 284.20 आवेदन इति ॥ यथावर्णमावेदयेदिति बौधायनः ॥
अदीक्षिष्टायं ब्राह्मण इत्येव ब्रूयादिति शालीकिः ॥

VI.6 : 286.13 व्रतदोहन इति ॥ सूत्रं बौधायनस्य ॥ अपरद्वारिकमेव
यजमानव्रतं स्यादिति शालीकिः ॥ ९ ॥

VI.6 : 288.4 यजुषोरनुषङ्ग इति ॥ आ कृष्णाजिनप्रासनादनुषज्जेतामिति
बौधायनः ॥ आवान्तरदीक्षायै विसर्गादिति शालीकिः ॥ आ
दक्षिणानयनादित्यौपमन्यवः ॥

VI.6 : 288.7 संवेशनयजुषीति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनो ऽग्रे त्वं सु जागृहीत्येव संविशेद्व्रतयिष्यन्नप आचामेदैवीं धियं
मनामह इति ॥

VI.7 : 290.4 अथ सनीहारान्प्रहिणोतीति ॥ अन्यत्रोग्रशूद्रयोरिति
बौधायनः ॥ अन्यत्रोग्रैरिति शालीकिः ॥ सर्वान्यज्ञसिद्धय इत्यौ-
पमन्यवः ॥

VI.6 : 288.7 संवेशनयजुःप्रबुद्धयजुःप्रयाणयजुःपर्याणयजुरिति ॥
अनुषङ्गीण्येतानि भवन्तीति बौधायनः ॥ सकृत्कृतान्येवैतान्यह्ने वा रात्रियै
वा स्युरिति शालीकिः ॥

VI.7 : 290.8 दक्षिणानां प्रतिग्रह इति ॥ स ह स्माह बौधायनो यस्य
कस्य च जातस्य मन्त्रेण प्रतिगृहीयात्पुनरप्यागतं मन्त्रेणैव प्रतिगृहीया-
दिति ॥ अत्रो ह स्माह शालीकिर्यस्य कस्य च जातस्य मन्त्रेण प्रति-
गृहीयात्प्रतिगृहीतमेव तस्य स्यादागन्त्वेवास्यात ऊर्ध्वं मन्त्रेणैव
प्रतिगृहीयादिति ॥

dyāvāprthivībhyām svāho'ror antarikṣāt svāhā yajñam vātād ārabhe are indeed intended for closing hands.

As for closing hands : Baudhāyana says that the closing of hands is accompanied by restraint of speech. Śāliki says that it continues upto the release of the intermediate initiation.

As for the announcement : Baudhāyana says that one should make the announcement in accordance with the sacrificer's caste. Śāliki says that one should make the announcement as "this brāhmaṇa has been initiated."

As for causing the Vrata-milk to be milked : (The view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that the sacrificer's Vrata-milk should be brought over from the western door.

XXI.10

As for the incidental employment of the two yajuses : Baudhāyana says that they should be employed (at the contingency) until the discarding of the skin of black antelope (at the Avabhṛtha). Śāliki says that (they should be employed) until the release of intermediate initiation. Until the bringing in of the Dakṣiṇās, says Aupamanyava.

As for the two yajuses for lying down : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that (the sacrificer) should lie down with the formula, *agne tvam sujāgrhi...* When he is going to consume the Vrata-milk, he should sip water with the formula, *daivīm dhiyam manāmahe ...*

As for the injunction that (the sacrificer) sends out the wealth-bringers : Except the noble and the Śūdra, says Baudhāyana. Except the noble, says Śāliki. Anybody for the success of the sacrificial performance, says Aupamanyava.

As for the formula for lying down, the one for getting up, the one for departing and the one for crossing water : These are to be employed as per the occasion, says Baudhāyana. They may be recited only once by day or by night, says Śāliki.

As for receiving (articles) of Dakṣiṇās : Baudhāyana says that one should receive Dakṣiṇā of whatever category with the relevant formula : one should also receive with the relevant formula the Dakṣiṇā of the same category received again. Śāliki says that when one has received with the relevant formula the Dakṣiṇā of a specific category, he should regard as formally received the Dakṣiṇā of the same category again received. When one has to receive Dakṣiṇā of another category, he should receive it with the relevant formula.

As for the giving away of the cow of unknown fate¹ : The former option is that of Baudhāyana, the latter of Śāliki.

1. Namely, the cow which was brought over by the wealth-bringers but which is lost.

VI.8: 290.12 अविज्ञातायै दान इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

VI.9: 290.21 प्रयाण इति ॥ पूर्वः कल्पः शालीकेरुत्तरो बौधायनस्य ॥

VI.9: 290.23 अथ यद्येनं यान्तं व्रतनवेलोपाधिगच्छतीति ॥ मथित्वांग्रीन्विहृत्य व्रतयेदिति बौधायनः ॥ उत्तरतो ऽरणी निधाय दक्षिणतः परिश्रित्य व्रतयेदिति शालीकिः ॥

VI.9: 292.2 अथ यद्यपर्याणा अप उपाधिगच्छतीति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो यत्रैवापर्याणा अप उपाधिगच्छेत्तज्जपेदेवीरापो अपां नपाद्य ऊर्मिर्हविष्य इन्द्रिया-
वान्मदन्तमस्तान्वो गृह्णामीति । त्रीन्लोष्टानाददीत । तेषामेकमुदकान्ते निदध्यात्तं वो मावक्रमिषमिति । अथान्यं ध्वंसयन्ननुद्रवेदच्छिन्नं तन्तु-
मिति । अथान्यमुदकान्ते निदध्यात्पृथिव्या अनुगेषमिति । सं वा गाहते सं वा तरति सेतुमेव कृत्वात्येतीति ब्राह्मणम् ॥ १० ॥ चतुर्थः ॥

VI.10: 292.12 रोहिते चर्मणीति ॥ सूत्रं बौधायनस्य ॥ अप्यरोहितं स्यादिति शालीकिः ॥

VI.10: 292.14 अंशुग्रहणे हिरण्य इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

VI.10: 292.18 देवयजनस्याध्यवसान इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः पुरस्तादेवैतत्त्रैविध्यगतेषु देवयजनमध्यवसेद्विज्ञायते सा वा इयं सर्वैव वेदिरिति ॥

VI.10: 292.20 आख्यातं प्रायणीयस्य निर्वपणम् ॥

VI.10: 294.8 प्रायणीयस्य श्रपण इति ॥ पयसि श्रपयेदिति बौधायनः ॥ अप्स्रिवति शालीकिः ॥

VI.10: 294.8 प्रायणीयस्यासादन इति ॥ षड्वोत्रासादयेदिति बौधायनः ॥ तूष्णीमिति शालीकिः ॥

As for the departure (by the sacrificer): The former option² is of Śālīki; the latter³ of Baudhāyana.

As for the contingency, namely, the consuming of milk (by the sacrificer) while on journey: One should churn out fire, spread out fires, and consume, says Baudhāyana. One should keep the kindling woods to the north, put an enclosure to the south, and consume, says Śālīki.

As for the contingency - if the sacrificer meets on the way with waters which cannot be avoided by going circuitously: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says-when he meets with waters which cannot be avoided by going circuitously, he should murmur the formula, *devīr āpo apām napād ya ūrmir bhaviṣya indriyāvān madintamas tān vo grhṇāmi*. He should take up three clods of earth. He should keep down one of them with the formula, *tām vo māvakramiṣam*. Crushing it, he should pass across with the formula, *acchinnaṁ tantum ...* He should keep down the last one on the border of water with the formula, *pṛthivyā anu geṣam*. He may either pass through water or cross (in a boat). "He passes beyond having formed a bridge as it were," so says the Brāhmaṇa.

XXI.11

As for the injunction - on the red skin: (The view expressed in) the sūtra (is that) of Baudhāyana. It may even be non-red, says Śālīki.

As regards the piece of gold for taking up the shoots of Soma: One should procure, says Baudhāyana. One may not, says Śālīki.

As for the formal occupation of the sacrificial place: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that the Adhvaryu should formally occupy the sacrificial place before the sacred fires have been spread into three fire - places. It is indeed said, "This entire (earth) is the altar."

The pouring out of the oblation for the Prāyaṇīyeṣṭi is explained.

As for the cooking (of the rice for) the Prāyaṇīyeṣṭi: One should cook in milk, says Baudhāyana. In water, says Śālīki.

As for the placing of (the rice for) the Prāyaṇīyeṣṭi: One should place with the Śaḍdhotṛ-formulas, says Baudhāyana. Silently, says Śālīki.

As for the offering (of rice) in the Prāyaṇīyeṣṭi: One should recite the relevant mantras in a low voice, says Baudhāyana. Loudly, says Śālīki.

As for the gazing at the sun: One should make the sacrificer gaze at the sun across a piece of gold, says Baudhāyana. Not across (a piece of gold), says Śālīki.

2. Namely, the carrying forth of the fires themselves.

3. Namely, consigning the fires into kindling woods.

VI.10: 294.10 प्रायणीयस्य चर्याया इति ॥ उपांशु चरेदिति
बौधायनः ॥ उच्चैरिति शालीकिः ॥

VI.12: 298.8 आदित्यस्योदीक्षण इति ॥ हिरण्यमन्तर्धाया-
दित्यमुदीक्षयेदिति बौधायनः ॥ अनन्तर्धायैवेति शालीकिः ॥

VI.12: 298.10 सोमक्रयण्या अतिवित्सन इति ॥ सदसः काले
ऽतिवित्सयेदिति बौधायनः ॥ उपरवकाल इति शालीकिः ॥

VI.12: 298.12 सोमक्रयण्यै पदस्यानुनिक्रमण इति ॥ अतिक्रान्तायै
पृष्ठ्याकालं दक्षिणस्य पूर्वपदस्यानुनिक्रामेदिति बौधायनः ॥
महावेदिमेवातिक्रान्तायै यस्यैव कस्य चेति शालीकिः ॥

VI.13: 298.17 सोमक्रयण्यै पदस्य परिलेखन इति ॥ सूत्रं शाली-
केः ॥ अत्रो ह स्माह बौधायनः स्प्येन च कृष्णविषाणया च पदं
परिलिखेदन्तरतः कृष्णविषाणा स्यादिति ॥ ११ ॥

VI.13: 300.9 उदपात्रस्योपनिनयन इति ॥ प्रदक्षिणमुपनिनयेदिति
बौधायनः ॥ यथोपपादमिति शालीकिः ॥

VI.14: 300.14 राज्ञ उपस्थान इति ॥ स ह स्माह बौधायन उषसा
नामेयमोषधिर्भवति तां दूतीं कुर्वीतैष ते गायत्रो भाग इति मे सोमाय
ब्रूतादेष ते त्रैष्टुभो भाग इति मे सोमाय ब्रूतादेष ते जागतो भाग इति मे
सोमाय ब्रूताच्छन्दोमानाः साम्राज्यं गच्छेति मे सोमाय ब्रूतादिति ॥ अत्रो
ह स्माह शालीकिः प्रत्यक्षः खल्वयः राजा भवति प्रत्यक्षवदेवोपतिष्ठेतैष
ते गायत्रो भाग एष ते त्रैष्टुभो भाग एष ते जागतो भागश्छन्दोमानाः
साम्राज्यं गच्छेति ॥

VI.14: 300.21 राज्ञो मान इति ॥ सूत्रं बौधायनस्य ॥ निगदन्नेवैतामृचं
पञ्च कृत्वो मिमीतेति शालीकिः ॥

VI.14: 302.10 राज्ञः पणन इति ॥ सूत्रं बौधायनस्य ॥ गवा ते
क्रीणानीत्येव ब्रूयादिति शालीकिः ॥

VI.15: 302.13 अजाया उपनिग्रहण इति ॥ सूत्रं बौधायनस्य ॥
अनुपनिगृह्णन्नेवाजां मन्त्रं जपेदिति शालीकिः ॥

As for the driving away of the Soma-purchasing cow : (One should drive away at the spot fixed for the Sadas, says Baudhāyana. At the spot fixed for the Uparava-holes, says Śālīki.

As for following in the steps of the Soma-purchasing cow : One should follow and mark the print of the right foreleg of the cow when she has crossed beyond the spot for the Prṣṭhyā, says Baudhāyana. One should mark any (foot-print) after she has crossed beyond the great altar, says Śālīki.

As for the tracing around of the foot-print of the Soma-purchasing cow : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should trace around the foot-print by means of the wooden sword and the horn of black antelope. The horn should be innermost.

XXI.12

As for the pouring down of the pot full of water : One should pour by the right, says Baudhāyana. As may be suitable, says Śālīki.

As for the prayer to Soma : Baudhāyana says, there is a plant called *uśasā*. One should charge her as the messenger (and say to her) "Do thou say to Soma-this is thy share derived from the Gāyatrī metre; say to Soma- this is thy share derived from the Triṣṭubh metre; say to Soma- this is thy share derived from the Jagatī metre; do thou say to Soma-do thou attain the supremacy of the Chandomas." Śālīki says, king Soma is directly present, so one should pray to him directly : "this is thy share derived from Gāyatrī; this is thy share derived from Triṣṭubh; this is thy share derived from Jagatī; do thou attain the supremacy of the Chandomas."

As for the measuring of Soma : (The view expressed in) the sūtra (is that) of Baudhāyana. While reciting this verse, one should measure Soma five times, says Śālīki.

As for the bargaining of Soma: (The view expressed in) the sūtra (is that) of Baudhāyana. One should simply say, "I shall purchase thee for a cow," says Śālīki.

As for the seizing of she-goat : (The view expressed in) the sūtra (is that) of Baudhāyana. One should murmur the formula while seizing the goat, says Śālīki.

As for the handing over the staff to Maitrāvaruṇa : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should keep a pitcher filled with water near the things given in exchange for Soma and hand over the staff to the Maitrāvaruṇa.

As for the fastening of the Soma : One should fasten in a skin with the hairy side inwards, says Baudhāyana. In a skin with the hairy side outwards, says Śālīki.

As for the contact with the pole : (The view expressed in) the sūtra (is that) of Baudhāyana. Without keeping contact with the pole, one should murmur the formula while moving towards the west, says Śālīki.

VI.15: 302.23 मैत्रावरुणस्य दण्डप्रदान इति ॥ सूत्रमाचार्ययोः ॥
अत्रो ह स्माहौपमन्यवः सोमऋयणमुदकुम्भेनोपवृत्यात्रैव मैत्रावरुणाय
दण्डं प्रयच्छेदिति ॥

VI.15: 304.10 राज्ञः प्रत्यानहन इति ॥ अन्तर्लोम्रा चर्मणा प्रत्यानह्येदिति
बौधायनः ॥ ऊर्ध्वग्रीवेण बहिर्लोमेति शालीकिः ॥

VI.16: 304.18 ईषाया अन्वारम्भ इति ॥ सूत्रं बौधायनस्य ॥
अनन्वारभ्यैवेषां प्रत्यङ् द्रवन्मन्त्रं जपेदिति शालीकिः ॥

VI.16: 304.21 राज्ञः परिवहण इति ॥ प्रदक्षिणं परिवहेदिति
बौधायनः ॥ यथोपपादमिति शालीकिः ॥

VI.16: 306.4 राज्ञः प्रत्युपस्थान इति ॥ स ह स्माह बौधायनो
ब्रीहिभिश्चारणीभ्यां च राजासन्ध्या च राजानं प्रत्युपतिष्ठेतेति ॥ अत्रो ह
स्माह शालीकिरजेन च कर्णगृहीतेनोल्मुकेन च राजासन्ध्या च राजानं
प्रत्युपतिष्ठेत । सो ऽग्रीषोमीयः पशुः स्याल्लोहः स्यात्तूपरः स्यात्साण्डः
स्याच्छ्वमश्रुमान्स्यात्पीवान्स्यादिति विज्ञायते ॥ १२ ॥

VI.16: 306.8 आतिथ्यस्य बर्हिषः सस्कार इति ॥ असिदादान-
प्रभृतीन्मन्त्रान्साधयेदिति बौधायनः ॥ शुल्बप्रभृतीनिति शालीकिः ॥
संभरणप्रभृतीनित्यौपमन्यवः ॥

VI.16: 306.11 आतिथ्यस्य निर्वपण इति ॥ सूत्रं शालीकेः ॥ अत्रो
ह स्माह बौधायन उभौ विमुच्य राजानं प्रपाद्यातिथ्यं निर्वपेदिति ॥

VI.17: 308.9 राज्ञः परिचर्याया इति ॥ सूत्रं शालीकेः ॥ अत्रो ह
स्माह बौधायन ऋचैव राजानं परिचरेदृचार्घ्यमुपनिगृहीयादिति ॥

VI.17: 308.12 अर्हण इति ॥ यथागतमर्हयेदिति बौधायनः ॥
राजानमर्हयित्वत्विजो ऽर्हयेदिति शालीकिः ॥

VI.18: 308.14 आतिथ्यस्य करण इति ॥ पुरोडाशश्च गौश्च स्यातामिति
बौधायनः ॥ पुरोडाश एवेति शालीकिः ॥

VI.18: 310.6 आज्यग्रहाणां ग्रहण इति ॥ चतुर्गृहीतानि वा पञ्चगृहीतानि
वा स्युरिति बौधायनः ॥ पञ्चगृहीतान्येवेति शालीकिः ॥

As for carrying the Soma : One should carry by the right, says Baudhāyana. As may be suitable, says Śāliki.

As for waiting upon king Soma : Baudhāyana says that one should wait upon king Soma with paddy, kindling woods and the wooden stool. Śāliki says that one should wait upon king Soma with a male goat held by the ear, a fire-brand and the wooden stool. That male goat should be the one to be offered to Agni-Soma, red, hornless, uncastrated, bearded and fat. So is it said.

XXI.13

As for the formal procuring of the sacrificial grass for the Ātithyeṣṭi : One should employ the formulas beginning with that for taking up the sickle, says Baudhāyana. Beginning with that for preparing the cord, says Śāliki. Beginning with that for piling up the bundles, says Aupamanyava.

As for the pouring out (of paddy) for the Ātithyeṣṭi : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should unyoke both the oxen, fetch king Soma (into the Prāgvaṁśa hall) and then pour out paddy for the Ātithyeṣṭi.

As for honouring king Soma : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should honour king Soma with the verse,¹ and also worship with the verse.¹

As for the reception : One should formally receive the officiating priests as they arrive, says Baudhāyana. After having formally received king Soma, one should receive the priests, says Śāliki.

As for the guest-reception : A cake and a cow should be presented, says Baudhāyana. Only cake, says Śāliki.

As for taking portions of clarified butter : They should be taken in four spoonfuls or five spoonfuls, says Baudhāyana. In five spoonfuls, says Śāliki.

As for placing (the cake) for the Ātithya-offering : One should place it with the Caturhotṛ-formulas, says Baudhāyana. Silently, says Śāliki.

As for the offering of the Ātithya (cake) : One should make the offering with mantras recited in a low voice, says Baudhāyana. Loudly, says Śāliki.

As for the consuming of the Tānūnaptra (clarified butter) : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that the sacrificer should cause it to be kept concealed and should consume it together with Vrata-milk at the time for consuming the Vrata-milk.

As for the accomplishment of the sacrificial grass for the Upasad-rite : One should employ the formulas beginning with that for taking up the sickle, says

1. Namely, *tat tvā yāmi...*

VI.18: 310.13 आतिथ्यस्यासादन इति ॥ चतुर्होत्रासादयेदिति
बौधायनः ॥ तूष्णीमिति शालीकिः ॥

VI.18: 310.14 आतिथ्यस्य चर्याया इति ॥ उपांशु चरेदिति
बौधायनः ॥ उच्चैरिति शालीकिः ॥

VI.19: 312.16 तानूनप्त्रस्य भक्षण इति ॥ सूत्रं शालीकेः ॥ अत्रो
ह स्माह बौधायनो निगुप्तमेवैनं निधापयित्वा व्रतकाले व्रतेन सह
भक्षयेदिति ॥

VI.20: 314.15 औपसदस्य बर्हिषः संस्कार इति ॥
असिदादानप्रभृतीन्मन्त्रान्साधयेदिति बौधायनः ॥ शुल्बप्रभृतीनिति
शालीकिः ॥ संभरणप्रभृतीनित्यौपमन्यवः ॥

VI.20: 314.16 उपसदां मन्त्रामन्त्र इति ॥ मन्त्रवत्यः स्युरिति
बौधायनः ॥ तूष्णीका इति शालीकिः ॥ यत्पर्याज्यं तत्तूष्णीकं
स्यादथेतरन्मन्त्रवत्स्यादित्यौपमन्यवः ॥ सर्वमेवैतत्कर्मावृता
कुर्यादित्यौपमन्यवीपुत्रः ॥

VI.21: 318.1-4 आहुतीनां होम इति ॥ सूत्रं बौधायनस्य ॥
प्राचीरेवैता आहुतीः संस्थापयेदिति शालीकिः ॥

VI.21: 318.15 उपसदां होम इति ॥ सूत्रं बौधायनस्य ॥
अनत्याक्रम्यैवोपसदो जुहुयादिति शालीकिः ॥

VI.21: 318.21 सुचां परिशायन इति ॥ अहोरात्रं परिशयीरन्निति
बौधायनः ॥ अहरेवेति शालीकिः ॥ कर्मणःकर्मणः प्रयुञ्जीतेत्यौ-
पमन्यवः ॥ १३ ॥ पञ्चमः ॥

VI.22: 322.4 स्तम्बयजुषो हरण इति ॥ सूत्रं बौधायनस्य ॥
उपरवकालादप्याग्नीध्रो हरेदिति शालीकिः ॥

VI.23: 322.14; XX.26 : 1378.1 आख्यातं चात्वालस्य परिलेख-
नम् ॥

VI.23: 322.16; XX.26: 1378.3 आख्यातं लोकाग्नीनां हरणम् ॥

Baudhāyana. Beginning with that for preparing the cord, says Śālīki. Beginning with that for piling up the bunches, says Aupamanyava.

As for the reciting or not reciting of the mantras at the Upasad-rites : mantras should be recited, says Baudhāyana. The rites should be performed silently, says Śālīki. The rite which pertains to clarified butter should be performed silently; the remaining one with the formulas, says Aupamanyava. One should perform the entire rite following the normal procedure, says Aupamanyavīputra.

As for the offering of the oblations : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer these oblations so as to conclude towards the east, says Śālīki.

As for the offering of the Upasads : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer the Upasads without crossing over, says Śālīki.

As for the laying of the ladles: They should lie day and night, says Baudhāyana. Only by day, says Śālīki. One should employ them at the proper time, says Aupamanyava.

XXI.14

As for the carrying of the Stambayajus : (The view expressed in) the sūtra (is that) of Baudhāyana. The Āgnīdhra should carry the Stambayajus from the spot fixed for the Uparavas, says Śālīki.

The tracing of Cātvāla is explained.¹

The carrying away of earth is explained.¹

As for the prayer to the wooden sword and the hammer : (The view expressed in) the sūtra (is that) of Śālīki.² Baudhāyana says that one should trace the Mahāvedi for the second time, level the ground, rest the wooden sword across, and make the sacrificer standing near the rubbish-heap pray to the wooden sword and the hammer.

As for the procuring of sacrificial grass for the Agniṣomīya animal-sacrifice : One should employ the formulas beginning with that for taking up the sickle, says Baudhāyana. Beginning with that for preparing the cord, says Śālīki. Beginning with that for piling up the bundles, says Aupamanyava.

As for moving out (to fetch sacrificial grass and faggot) for the Agniṣomīya animal - sacrifice immediately after (fetching that for the Ātithyeṣṭi) : One should move out, says Baudhāyana. One should not, says Śālīki.

As for placing near the sacrificial grass and faggot : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should fetch the

1. cf. BaudhŚS XX.26

2. The sacrificer should be made to pray to the wooden sword and the hammer after the offering of the omentum of the Savanīya animal has been made.

VI.24: 324.6; VII.9: 378.9 स्फ्यविघनानामुपस्थान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो ऽग्निवत्युत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चं स्फ्यं स्तब्ध्वा यजमानमुत्करे स्फ्यविघनानुपस्थापयेदिति ॥

VI.24: 324.7 अग्नीषोमीयस्य बर्हिषः सस्कार इति ॥ असिदादान-प्रभृतीन्मन्त्रान्साधयेदिति बौधायनः ॥ शुल्बप्रभृतीनिति शालीकिः ॥ संभरणप्रभृतीनित्यौपमन्यवः ॥

VI.24: 324.7 अग्नीषोमीयस्य पशोरनुसंभ्रज्याया इति ॥ अनुसंभ्रजेदिति बौधायनः ॥ नानुसंभ्रजेदिति शालीकिः ॥

VI.24: 324.7 इध्माबर्हिषोरुपसादन इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवो ऽत्रैवास्मा आसीनायेध्माबर्हिषाहरेत्तदादाय प्राडियात्कुशहस्तश्च पृष्ठयाकालं प्राङ् स्तृणनच्छेदिति ॥

VI.24: 324.12 हविर्धानयोरभ्यववर्तन इति ॥ काष्ठानि वा तृणानि वान्तर्धायाभ्यववर्तयेदिति बौधायनः ॥ अनन्तर्धायैवेति शालीकिः ॥

VI.24: 324.13 हविर्धानयोः प्रोक्षण इति ॥ तूष्णीं सस्मृताभिरद्भिः प्रोक्षेदिति बौधायनः ॥ कमण्डलुगताभिरिति शालीकिः ॥

VI.24: 324.22 वर्त्मनोरभिहोम इति ॥ सूत्रमौपमन्यवीपुत्रस्य ॥ अत्रो ह स्माह बौधायनो दक्षिणस्य हविर्धानस्य वर्तनिमभिजुहुयात्सर्वा अक्षधुर उपाञ्ज्यात्सर्वतश्च परिमृशेदिति ॥ अत्रो ह स्माह शालीकिः सर्वा एव वर्तनीरभिजुहुयात्सर्वा अक्षधुर उपाञ्ज्यात्सर्वतश्च परिमृशेदिति ॥

VI.25: 328.1 मेथ्योर्निहनन इति ॥ स ह स्माह बौधायनो दक्षिणस्य हविर्धानस्य दक्षिणतो मेथीं निहन्यादुत्तरस्य दक्षिणत इति ॥ दक्षिणतश्चोत्तरतश्चेति शालीकिः ॥ मध्य इत्यौपमन्यवः ॥

VI.25: 328.12 द्वार्बाहूनां परिषीवण इति ॥ सर्वान्द्वार्बाहून्मन्त्रेण परिषीव्येदिति बौधायनः ॥ पूर्वौ पूर्वाविति शालीकिः ॥ दक्षिणौ दक्षिणावित्यौपमन्यवः ॥ १४ ॥

VI.27: 332.14 औदुम्बर्या अभिहोम इति ॥ सूत्रमौपमन्यवीपुत्रस्य ॥ अत्रो ह स्माह बौधायन एवमेव जुह्वदन्तर्धाय हिरण्यमभि-

sacrificial grass and faggot to (the Adhvaryu) who is seated. The latter should take it up and move towards the east. Taking darbha-blades in his hand, he should go towards the east strewing the Prṣṭhyā-line.

As for the moving of the two Havirdhāna-carts : One should move them holding sticks or grass-blades inbetween; says Baudhāyana. Not holding inbetween, says Śālīki.

As for sprinkling the two Havirdhāna-carts : One should sprinkle with water consecrated silently, says Baudhāyana. With water from the water-pot, says Śālīki.

As for the offering over the tracks : (The view expressed in) the sūtra (is that) of Aupamanyavīputra. Baudhāyana says that one should make an offering over the track of the southern Havirdhāna-cart. He should besmear all the holes of knobs attached to the axles and touch them on all sides. Śālīki says that one should make offerings over all tracks, besmear all the holes of knobs attached to the axles and touch them on all sides.

As for the fixing of two pins : Baudhāyana says that one should fix a pin on the southern side of the southern Havirdhāna-cart and also on the southern side of the northern Havirdhāna-cart. On the southern and northern sides (of both the Havirdhāna-carts), says Śālīki. In middle, says Aupamanyava.

As for the stitching around of the door-posts : One should stitch around all door-posts with the relevant formula, says Baudhāyana. The eastern ones of the two halls (namely, Havirdhāna and Sadas) so says Śālīki. The southern ones of the two, says Aupamanyava.

XXI.15

As for the offering over the Audumbarī pole : (The view expressed in) the sūtra (is that) of Aupamanyavīputra. Baudhāyana says that one makes the offering without holding a piece of gold inbetween. Śālīki says that one should make offerings holding pieces of gold over both the prongs of the pole.

As for the taking up of Vasatīvarī waters : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should take up Vasatīvarī waters which are bright on both sides¹ and are taken while the sun is in the sky. They are said to be bright. One should swell Soma with them; one should press with them. Aupamanyava says that one should take up Vasatīvarī waters after having piled up the mounds (in the Sadas).²

As for the tracing around of the Uparava-holes : One should trace around each one three times, says Baudhāyana. Once each, says Śālīki.

1. That is to say, having first placed in the pitcher a piece of gold.

2. cf Vādhūlaśś VI.19

जुहुयादिति ॥ उभयोरेव विशाखयोर्हिरण्ये निधायाभिजुहुयादिति शालीकिः ॥

VI.32: 346.4; VI.29: 340.3 वसतीवरीणां ग्रहण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन उभयतःशुक्रा आदित्यवतीर्वसती-वरीर्गृहीयात्ताःशुक्रास्ताभिराप्याययेत्ताभिरभिषुणुयादिति ॥ धिष्ण्यान्त्र्युप्य वसतीवरीर्गृहीयादित्यौपमन्यवः ॥

VI.28: 334.17 उपरवाणां परिलेखन इति ॥ त्रिस्त्रिरेकैकं परिलिखेदिति बौधायनः ॥ सकृत्सकृदिति शालीकिः ॥

VI.28: 336.5 उपरवपांसूनां हरण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो यजमानस्याधस्पदमुपोप्योत्करं हत्वोपस्पृशेदिति ॥

VI.28: 336.19 उपरवाणां प्रोक्षण इति ॥ त्रिस्त्रिरेकैकं प्रोक्षेदिति बौधायनः ॥ सकृत्सकृदिति शालीकिः ॥ तस्मिन्नपो ऽवनयेत्तस्मिन्य-वान्प्रस्कन्दयेदित्येवमेवैतत्त्रिविधं कर्म कुर्यादित्यौपमन्यवः ॥ सर्वमेवैतत्कर्मावृता कुर्यादित्यौपमन्यवीपुत्रः ॥

VI.29: 338.15- 340.5 धिष्ण्यानां निपवन इति ॥ स ह स्माह बौधायनो वेद्यन्त आग्नीध्रीयं निवपेद्वेद्यन्ते मार्जालीयं धिष्ण्यान्त्र्युप्योदी-चीनसंस्थतां कुर्यादिति ॥ अत्रो ह स्माह शालीकिरन्तर्वेद्याग्नीध्रीयं निवपेदन्तर्वेदि मार्जालीयं धिष्ण्यान्त्र्युप्य न चोदीचीनसंस्थतां कुर्या-दिति ॥

VI.30: 340.17 वेद्यै स्तरण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनस्त्रयो दक्षिणतस्त्रय उत्तरतो मध्ये सप्तमः पृष्ठ्याकालं प्राञ्च स्तृणन्तो गच्छेयुरिति ॥ पुरस्तादेवैनां प्रत्यञ्च स्तृणन्तो ऽभ्यवक्रामेयुरित्यौ-पमन्यवः ॥

VI.30: 340.18 अग्नीषोमीयस्याज्यानां ग्रहणे सादन इति ॥ सूत्रं बौधायनस्य ॥ पत्नीशाल एवाग्नीषोमीयस्याज्यानि गृहीयात्तानि खरे सादयेदिति शालीकिः ॥

As for the carrying away of the dust dug out of the Uparavas : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should pour it down under the sacrificer's feet, then carry it to the rubbish-heap and touch it.

As for the sprinkling of the Uparavas : One should sprinkle each one thrice, says Baudhāyana. Once each, says Śālīki. One should pour water into each one and drop barley-grains; one should do so thrice with regard to each one, says Aupamanyava. One should perform each of these rites successively, says Aupamanyavīputra.

As for the pouring down of the Dhiṣṇiya mounds : Baudhāyana says that one should pour down the Āgnīdhriya Dhiṣṇiya on the border of the Mahāvedi, and also the Mārjāliya mound on the border of the Mahāvedi. In pouring down the Dhiṣṇiya mounds, one should accomplish the concluding towards the north. Śālīki says that one should pour down the Āgnīdhriya mound within the Mahāvedi, and also the Mārjāliya mound within the Mahāvedi. In pouring down the Dhiṣṇiya mounds, one need not accomplish the concluding towards the north.

As for the spreading of sacrificial grass within the Mahāvedi : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that three persons should spread towards the south, three towards the north, the seventh in the middle. Standing from the spot of the Prṣṭhyā, they should go on spreading towards the east. Aupamanyava says that they should go on spreading from east to west.

As for the taking up and placing of the clarified butters for the Agnīṣomiya sacrifice : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should take up clarified butters in the chamber of the sacrificer's wife, and place on the mound.

As for carrying forth (a part of the old Gārhapatya to the new Gārhapatya) : (The view expressed in) the sūtra (is that) of Baudhāyana. One need not pay heed to it, says Śālīki.

As for giving (to the sacrificer) half of the milk drawn from one udder (of the Vrata-cow) : Baudhāyana says that having or not having carried forth the old Gārhapatya fire, one should give half of the milk drawn from one udder. Śālīki says that one should not give half of the milk drawn from one udder (at this stage. That is to say, one should give at midday the entire quantity of milk derived from one udder).

As for Vaisarjana offering : (The view expressed in) the sūtra (is that) of Baudhāyana. One should not make four offerings-each one of four spoonfuls, says Śālīki.

As for the carrying of Vasatīvarī waters following (the carrying forth of fire and Soma)³ : One should carry forth, says Baudhāyana. One should not, says Śālīki.

3. Provided the Vasatīvarī waters have been brought over after the piling up of the Dhiṣṇiya mounds.

VI.30: 342.2 समन्वानयन इति ॥ सूत्रं बौधायनस्य ॥ नाद्रियेतेति शालीकिः ॥

VI.30: 340.12 अर्धस्तनव्रतप्रदान इति ॥ समन्वानीय वासमन्वानीय वा पुराणगार्हपत्यमर्धस्तनव्रतं प्रयच्छेदिति बौधायनः ॥ नार्धस्तनव्रतं प्रयच्छेदिति शालीकिः ॥

VI.30: 342.8 वैसर्जनानां होम इति ॥ सूत्रं बौधायनस्य ॥ चत्वारि चतुर्गृहीतानि जुहुयादिति शालीकिः ॥

VI.30: 342.13 वसतीवरीणामनुसंहरण इति ॥ अनुसंहरेदिति बौधायनः ॥ नानुसंहरेदिति शालीकिः ॥

VI.32: 346.2 वपानां परिहोम इति ॥ तांतां परिजुहुयादिति बौधायनः ॥ आदितश्चान्ततश्चेति शालीकिः ॥

VI.32: 346.12 हृदयशूलानामुद्वासन इति ॥ एकैकश उद्वासयेदिति बौधायनः ॥ सर्वान्सहेति शालीकिः ॥

VI.33: 346.14 वसतीवरीणां परिहरण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन एवमेवैनाः परिहरन्नग्रेण यूपः सादयित्वा जघनेन गार्हपत्यमुपसाद्याग्रीध्रे सन्ना अभिमृशेद्यज्ञे जागृतेति ॥ १५ ॥ षष्ठः ॥

VII.1: 350.13 सवनीयस्याज्यानां ग्रहणे सादन इति ॥ सूत्रं बौधायनस्य ॥ आग्रीध्र एव सवनीयस्याज्यानि गृहीयात्तानि खरे सादयेदिति शालीकिः ॥

VII.1: 350.15 औदुम्बराणां महापरिधीनां परिधान इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः स्नुड्मन्त्रा एवैते स्युरिति ॥

VII.1: 352.3 राज्ञ उपावहरण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः प्रातःसवन एव सर्वेभ्यः सवनेभ्यो राजानमुपावहरेदिति ॥

VII.1: 352.6 पञ्चहोतुर्होम इति ॥ सूत्रं बौधायनस्य ॥ चतुर्होतारः हुत्वा पञ्चहोतारं जुहुयादिति शालीकिः ॥

VII.2: 352.11 प्रातरनुवाकस्योपाकरण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहार्तभागीपुत्रस्तूष्णीकेनैककपालेन प्रातरनुवाकमुपाकुर्यादिति ॥

As for the offerings on both sides of the offering of omenta : one should offer on both sides of each omentum, says Baudhāyana. One should make offering at the beginning and at the end (of all offerings), says Śāliki.

As for the discarding of the heart-spikes : One should discard each one separately, says Baudhāyana. All together, says Śāliki.

As for the carrying around of the Vasatīvarī waters : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that carrying around, one should place them in front of the sacrificial post, then to the rear of the Gārhapatya, and finally keep down in the Āgnīdhra chamber and touch them with the formula, "Do you keep awake in the sacrifice."

XXI.16

As for the taking up and placing of the clarified butters pertaining to the Savanīya offering : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take the clarified butters while being in the Āgnīdhra chamber itself, and place them on the mound, says Śāliki.

As for the laying down of the large enclosing sticks of *Ficus glomerata* : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that they should be laid down with the formulas prescribed for placing the ladles (filled with clarified butter).

As for the taking down of Soma : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should take down Soma for all pressings at the morning pressing itself.

As for the offering with Pañcahotṛ-formulas : (The view expressed in) the sūtra (is that) of Baudhāyana. Having made an offering with the Caturhotṛ-formulas, one should make an offering with the Pañcahotṛ-formulas.

As for the introduction of the Prātaranuvāka : (The view expressed in) the sūtra (is that) of the two teachers. Ārtabhāgīputra says that one should introduce the Prātaranuvāka with a silent offering of a cake on one potsherd.

As for the pouring out (of grains) for the Savanīyapuroḍāśas : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should pour out (grains) for the Savanīyapuroḍāśas for all Soma-pressings at the morning pressing itself.

As for the injunction that (the Adhvaryu) should call out the preparer of the oblation-material in respect of paddy only and that barley-grains are lifted away : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that the

VII.2: 352.15 सवनीयानां निर्वपण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः प्रातःसवन एव सर्वेभ्यः सवनेभ्यः सवनीयान्निर्वपेदिति ॥

VII.2: 352.16 तेषां व्रीहिष्वेव हविष्कृतमुद्गादयत्युपोद्यच्छन्ते यवानिति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन आवपनप्रभृति यवेषु मन्त्रकर्माभ्यावर्तेत तन्त्रं तु हविष्कृतं स्यादिति ॥

VII.2: 352.17 आप्यनिनयन इति ॥ जघनेन गार्हपत्यमाप्येभ्यो निनयेदिति बौधायनः ॥ अग्रेणातिहायेति शालीकिः ॥ अग्रेण वा जघनेन वेत्यौपमन्यवः ॥

VII.2: 352.17 पात्राणां सादन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः खरे पात्राणि सादयेत्तेषां यथार्थमाददीतेति ॥

VII.3: 356.4 अथैकधनान्गृह्णातीन्द्राय वो जुष्टान्गृह्णामीति वा तूष्णीं वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥ १६ ॥

VII.3: 356.9 अप्तोः प्रस्कन्दन इति ॥ होतृचमसादत्राप्तुं प्रस्कन्दयेदिति बौधायनः ॥ वासतीवरात्कलशादिति शालीकिः ॥

VII.4: 356.17 क्रतुकरण इति ॥ सूत्रं बौधायनस्य ॥ यथाक्रत्वेवास्य क्रतुकरणानि कुर्यादिति शालीकिः ॥

VII.4: 358.5 दधिग्रहस्य ग्रहण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन औदुम्बरेणैनं पात्रेण गृहीयाद्धत्वा चैतत्पात्रमत्रैवानुप्रहरेदिति ॥

VII.4: 358.15 दक्षिणायै दान इति ॥ सूत्रं द्वैधमेवैतद्भवति ॥

VII.5: 358.19 तासु निग्राभ्यासु यजमानं वाचयतीति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन ऊरौ वोरसि वोपनिगृह्य तासु निग्राभ्यासु यजमानं वाचयतीति ॥

relevant formulas should be employed in respect of barley-grains beginning with pouring into the mortar. The call to the preparer of the oblation-material should be combined.

As for pouring down (water) for the Āpyas : One should pour down for the Āpyas along the rear of the Gārhapatyā; so says Baudhāyana. Along the front, leaving some space, says Śālīki. Either along the front or along the rear, says Aupamanyava.

As for the placing of the utensils : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should place the utensils on the mound and take them up as required.

As for the injunction that one takes up the Ekadhana pitchers with the formula, "I take you dear to Indra" or silently : The former injunction is of Baudhāyana, the latter of Śālīki.

XXI.17

As for the dropping of a drop of water : One should drop from the Hotṛ's goblet, says Baudhāyana. From a pitcher of Vasatīvarī waters, says Śālīki.

As for the employment of the Kratukaraṇa formula : (The view expressed in) the sūtra (is that) of Baudhāyana. One should employ the Kratukaraṇa formula suitably in each sacrifice, says Śālīki.

As for the taking up of Dadhigraha : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should take up the Dadhigraha in a cup of *Ficus glomerata* and after having made the offering, throw the cup on the fire.

As for giving away Dakṣiṇā : The sūtra itself is of Dvaidha character.

As for the injunction that the Adhvaryu makes the sacrificer recite the relevant formula in respect of the water to be rendered *nigrābhya*: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should make the sacrificer recite the formula pertaining to the water to be rendered *nigrābhya* while the latter has held the water upon his thighs or near the bosom.

As for the pouring out of Soma : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should pour out Soma (shoots) for all the pressings¹ at the morning pressing itself.

As for the injunction that one makes (the sacrificer) recite the relevant formula if a shoot is dropped out : (The view expressed in) the sūtra (is that) of

1. That is to say, for the morning pressing and the midday pressing, measured separately. At the third pressing, only the sediment of Soma is to be pressed.

VII.5: 360.5 राज्ञो निर्वपण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः प्रातःसवन एव सर्वेभ्यः सवनेभ्यो राजानं निर्वपेदिति ॥

VII.5: 360.17 सो ऽंशौ स्कन्ने वाचयतीति ॥ सूत्रं बौधायनस्य ॥ उपांशावेवांशौ स्कन्ने वाचयेदिति शालीकिः ॥

VII.6: 364.18 उपांश्चन्तर्यामयोर्होम इति ॥ सूत्रं बौधायनस्य ॥ उभावेवोदिते जुहुयादिति शालीकिः ॥ उभावेवानुदिते जुहुयादित्यौ-पमन्यवः ॥

VII.5: 362.16; VII.6: 366.6; VII.6: 368.3 आग्रयणस्य ग्रहण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो द्वयोर्धारयोः प्रातः-सवने गृह्णीयात्तिसृणां माध्यंदिने सवने चतसृणां तृतीयसवन इति ॥

VII.7: 370.11 द्रप्सानुमन्त्रणीयास्विति ॥ सूत्रं बौधायनस्य ॥ सुवाहुतीरेवैता जुहुयादिति शालीकिः ॥ १७ ॥

VII.7: 370.14 पवमानग्रहाणां ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ सजुष्टान्परिमृज्य सादयेदिति शालीकिः ॥

VII.8: 372.5 संतनीनां होम इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो वसतीवरीरप्येतैर्मन्त्रैरवनयेदिति ॥

VII.7: 372.1 पवमानानामुपाकरण इति ॥ सूत्रं बौधायनस्य ॥ सदस एव बर्हिषी आदायोपाकुर्यादिति शालीकिः ॥

VII.8: 372.10 ब्रह्मण उपवेशन इति ॥ यथा सदस्येवमुपविशेदिति बौधायनः ॥ यथा दर्शपूर्णमासयोरेवमिति शालीकिः ॥

VII.8: 372.10 यजमानस्योपवेशन इति ॥ यथा सदस्येवमुपविशेदिति बौधायनः ॥ यथा दर्शपूर्णमासयोरेवमिति शालीकिः ॥

VII.8: 372.10 अथोद्गात्रे वा प्रस्तोत्रे वा बर्हिषी प्रयच्छतीति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

VII.8: 372.10 ऋक्सामयोरुपस्तरणमसि मिथुनस्य प्रजात्या इति वा तूष्णीं वेति ॥ पूर्वः कल्पः शालीकेरुत्तरो बौधायनस्य ॥

Baudhāyana. Śālīki says that one should make the sacrificer recite the relevant formula if the shoot has fallen down from the Upāṁśu cup.

As for the offering of the Upāṁśu and Antaryāma draughts : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer both the draughts after sunrise, says Śālīki. One should offer both the draughts before sunrise, says Aupamanyava.

As for the taking up of Āgrayaṇa draught : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should take it up in two streams at the morning pressing, in three at the midday pressing and in four at the third pressing.

In respect of the verses to be recited over the drops : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer spoonfuls with these, says Śālīki.

XXI.18

As for the talking of draughts from the passing Soma : (The view expressed in) the sūtra (is that) of Baudhāyana. One should wipe round the cups, each one filled with the formula containing the word *juṣṭa*, and place them, says Śālīki.

As for the offerings to be made with the *saṁtanī* verses : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should also pour down the Vasatīvarī waters (for Soma-pressings) with these very verses.

As for the introduction of the Pavamānastotras : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take up two darbha-blades from the Sadas itself and introduce (the Pavamānastotras), says Śālīki.

As for seating the Brahman¹ : One should seat him as in the Sadas,² says Baudhāyana. As at the Full-moon and New-moon sacrifices,³ says Śālīki.

As for seating the sacrificer : The sacrificer should sit as in the Sadas, says Baudhāyana. As at the Full-moon and the New-moon sacrifices, says Śālīki.

As for the injunction that the Adhvaryu gives two darbha-blades either to the Udgātṛ or to the Prastotṛ : The former alternative is of Baudhāyana; the latter of Śālīki.

As for the injunction that (the Adhvaryu hands over darbha-blades) with the formula, "Thou art spreading as base for the Ṛk and the Sāman for the bringing forth of couple" or silently : The former alternative is of Śālīki, the latter of Baudhāyana.

As for the injunction that (the Adhvaryu) makes the sacrificer recite the relevant formula when the chanting of the fifth verse has been introduced: (The

1. In the Āstāva at the chanting of the Bahiṣpavamāna Stotra.
2. to the west of the sacrificer.
3. to the east of the sacrificer.

VII.8: 372.14 पञ्चम्यां प्रस्तुतायां वाचयतीति ॥ सूत्रं बौधायनस्य ॥ यस्यामेव कस्यां चिद्वाचयेदिति शालीकिः ॥

VII.8: 374.10 सप्तहोतुर्होम इति ॥ सूत्रं बौधायनस्य ॥ अनुसवनमेव सप्तहोतारं जुहुयादिति शालीकिः ॥

VII.8: 374.12 धिष्ण्यानां विहरण इति ॥ स ह स्माह बौधायन आग्नीध्रीयादङ्गारानादाय तत आग्नीध्रीये प्रस्कन्दयेदथानुपूर्वमितरेषु । धिष्ण्यान्विहृत्योदीचीनसंस्थतां कुर्यादिति ॥ अत्रो ह स्माह शालीकिराग्नीध्रीयादङ्गारानादाय तत आग्नीध्रीये प्रस्कन्दयेदथानुपूर्वमितरेषु । धिष्ण्यान्विहृत्य न चोदीचीनसंस्थतां कुर्यादिति ॥

VII.8: 374.13 धिष्ण्यानां व्याघारण इति ॥ पूर्वः कल्पो बौधायनस्य ॥ उत्तरः शालीकेः ॥

VII.9: 376.7 स्वरुरशनस्योत्पादन इति ॥ यूपः स्वरुरशनमुत्पादयेदिति बौधायनः ॥ पशुरिति शालीकिः ॥ तन्त्रमित्यौपमन्यवः ॥ देवतेत्यौपमन्यवीपुत्रः ॥ १८ ॥ सप्तमः ॥

VII.10: 380.1 सर्पण इति ॥ सूत्रं बौधायनस्य ॥ अपरद्वारिक एव यजमानः स्यादिति शालीकिः ॥

XVII.2: तार्तीयसवनिकेषूक्थ्यविग्रहेष्विति ॥ स ह स्माह बौधायनः प्रसर्पेदेव तार्तीयसवनिकेभ्य उक्थ्यविग्रहेभ्यः षोडशिने रात्रिपर्यायेभ्यो राथंतराय संधय इति ॥ अत्रो ह स्माह शालीकिस्तृतीयसवनातिवृद्धिरेवैषा भवति । यदेव तृतीयसवने प्रसर्पेत्तत्प्रसृप्तमेव तेषां स्यादिति ॥ प्रातः सवन एव सर्वेभ्यः सवनेभ्यः संप्रसर्पेदित्यौपमन्यवः ॥

VII.12: 382.17 आमिक्षायै मन्त्रामन्त्र इति ॥ मन्त्रवती च स्यात्सर्वाणि च सवनान्यनुसमियादिति बौधायनः ॥ तूष्णीका च स्यात्सर्वाणि च सवनान्यनुसमियादिति शालीकिः ॥ मन्त्रवती च स्यात्प्रातःसवने चैवैषा स्यादित्यौपमन्यवः ॥

view expressed in) the sūtra (is that) of Baudhāyana. He may cause (the sacrificer) to recite when the chanting of any verse has been introduced, says Śāliki.

As for the offering with the Saptahotr-formulas : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer with the Saptahotr-formulas at each pressing, says Śāliki.

As for the spreading of fires on the Dhiṣṇiyas : Baudhāyana says that one should take embers from the Āgnīdhriya fire, should first spread in the Āgnīdhriya fire itself, and then serially on the other Dhiṣṇiyas. In spreading the fires, one should accomplish the concluding towards the north. Śāliki says that one should take embers from the Āgnīdhriya fire, spread on the Āgnīdhriya fire itself and then serially on the other Dhiṣṇiyas. In spreading the fires, one need not accomplish the concluding towards the north.

As for the pouring of clarified butter in a line over the Dhiṣṇiyas : The former alternative is of Baudhāyana; the latter of Śāliki.

As for the accomplishment (in respect of the winding) of the cord (round the sacrificial post) and (the fixing of) the Svaru (within the cord) : Baudhāyana says that the sacrificial post (is the criterion in respect of the winding) of the cord and the Svaru, Śāliki says that the animal (is the criterion). Aupamanyava says that the pattern of the sacrifice (is the criterion). Aupamanyavīputra says that the divinity (is the criterion).

XXI.19

As for proceeding (towards the Sadas) : (The view expressed in) the sūtra (is that) of Baudhāyana. The sacrificer should enter from the western door, says Śāliki.

As for the extractings of draughts from the Ukthya vessel at the third pressing: Baudhāyana says that one should (separately) enter into the Sadas for the offerings of the draughts from the Ukthya vessel at the third pressing, of the Ṣoḍaśin draught, at the nocturnal rounds and at the Rāthantara Saṁdhi. Śāliki says that these offerings are indeed the extension of the third pressing. When one enters (the Sadas) for the third pressing, that entrance applies also to the other offerings. Aupamanyava says that one should formally enter (into the Sadas) for all the pressings at the morning pressing itself.

As for the reciting or non-reciting of formulas for preparing the Āmikṣā : It should be formally prepared with the relevant formulas and it should serve the purpose of all pressings; says Baudhāyana. It should be prepared silently, and should serve the purpose of all pressings; says Śāliki. It should be prepared with the formulas, and should be confined to the morning pressing only; says Aupamanyava.

As for taking down the Savanīya Puroḍāśas : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take down the Savanīya Puroḍāśas in different vessels; so says Śāliki.

VII.12: 382.16 सवनीयानामुद्वासन इति ॥ सूत्रं बौधायनस्य ॥
नानापात्रीष्वेव सवनीयानुद्वासयेदिति शालीकिः ॥

VII.12: 382.19 प्रातः प्रातःसावस्येति ॥ सूत्रं बौधायनस्य ॥ प्रातः
सावस्येत्येव ब्रूयादिति शालीकिः ॥

VII.12: 382.25 सवनीयानामनुसंहरण इति ॥ अनुसंहरेदिति
बौधायनः ॥ नानुसंहरेदिति शालीकिः ॥

VII.12: 384.5 प्रतिनिग्राह्याणां ग्रहण इति ॥ सूत्रं बौधायनस्य ॥
द्विदेवत्येभ्य एव प्रतिनिग्राह्यान्निगृह्णीयादिति शालीकिः ॥

VII.12: 384.10 आधार इति ॥ सूत्रं बौधायनस्य ॥ ग्रहदेवैत-
माधारमाधारयेदिति शालीकिः ॥ द्रोणकलशात्परिप्लुना पात्रेणेत्यौपमन्यवः
॥ यजुरेवैतज्जपेन्नैतमाधारमाधारयेदित्याङ्गीगविः ॥

VII.13: 386.8 संस्त्रावस्यापिधान इति ॥ सूत्रं बौधायनस्य ॥
यावानेव संस्त्रावः स्यात्तमपिदध्यादिति शालीकिः ॥

VII.13: 386.12 चमसानामायातन इति ॥ अग्रेण सुचः प्राच
आयातयेदिति बौधायनः ॥ जघनेन सुच उदीच आयातयेदिति शाली-
किः ॥ १९ ॥

VII.13: 388.3 ग्रहयोः संधान इति ॥ अरत्नी च ग्रहौ च संदध्यातामिति
बौधायनः ॥ ग्रहावेवेति शालीकिः ॥

VII.14: 390.6 शुक्रवतो मन्थिवत इति ॥ सूत्रं बौधायनस्य ॥
मन्थिवत इत्येव ब्रूयादिति शालीकिः ॥

VII.14: 390.13 मन्थिसंस्त्रावस्य होम इति ॥ सूत्रं शालीकेः ॥
अत्रो ह स्माह बौधायन आहवनीयादेवोदीचो ऽङ्गारान्निर्वर्त्य तेषु मन्थिनः
संस्त्रावं जुहुयादिति ॥

VII.14: 390.15 होत्रकचमसानां होम इति ॥ स ह स्माह बौधायनः
शुक्रामन्थिभ्यामेनान्सह सकृज्जुहुयाद्द्विरभ्युन्नीतानिति ॥ अत्रो ह स्माह
शालीकिनैनाज्जुक्रामन्थिभ्यां सह सकृज्जुहुयाद्द्विरेवाभ्युन्नीतानिति ॥

As for the call *prātaḥ prātaḥsāvasya* etc. : (The view expressed in) the sūtra (is that) of Baudhāyana. One should give out the call *prātaḥsāvasya* etc., says Śāliki.

As for following together (the concluding rites in connection with) the Savanīya Puroḍaśas : One should follow them together, says Baudhāyana. One should not, says Śāliki.

As for the taking of the corresponding draughts : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take the corresponding draughts from those for dual-divinites only, says Śāliki.

As for the offering in a line : (The view expressed in) the sūtra (is that) of Baudhāyana. One should make an offering in a line from the draught itself, says Śāliki. From the Droṇakalaśa with the drawing spoon, says Aupamanyava. One should simply murmur the formula, he should not make an offering, says Āñjīgavi.

As for the covering of drops of Soma : (The view expressed in) the sūtra (is that) of Baudhāyana. One should cover as many drops as may be there (in the vessel), says Śāliki.

As for the carrying of the goblets: One should carry towards the east along the front of the goblets, says Baudhāyana. One should carry towards the north along the rear of the ladles, says Śāliki.

XXI.20

As for the conjunction of the cups : They should conjunct the elbows and the cups, says Baudhāyana. Only the cups, says Śāliki.

As for the call *śukravato manthivataḥ* ... : (The view expressed in) the sūtra (is that) of Baudhāyana. One should call *manthivataḥ* ..., says Śāliki.

As for the offering of the drops of the Manthin cup : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should draw out towards the north the embers from the Āhavanīya and offer the drops over them.

As for the offerings of the goblets of the Hotrakas : Baudhāyana says that (each of the Hotrakas) should once offer his goblet filled in twice along with the Śukra and Manthin draughts. Śāliki says that one should not offer with Śukra and Manthin draughts his goblet filled in twice.

As for the consumption of the Dvidevatya cups : (The view expressed in) the sūtra (is that) of Baudhāyana. One should consume the Dvidevatya cups holding them near the breath; so says Śāliki. One should consume them with the Dīrghabhakṣa formula,¹ says Aupamanyava.

As for the injunction that one renders the Dvidevatya cups nonvacant : (The view expressed in) the sūtra (is that) of Baudhāyana. They should be rendered nonvacant with Soma, says Śāliki.

1. cf. TS III.2.5.1 : (*bhakṣe'hi mā"viśa*)

VII.14: 392.3 द्विदेवत्यानां भक्षण इति ॥ सूत्रं बौधायनस्य ॥
प्राणेषूपनिग्राहं द्विदेवत्यान्भक्षयेदिति शालीकिः ॥ दीर्घभक्षेणैवैनान्भक्षये-
दित्यौपमन्यवः ॥

VII.15: 392.17 अथैतानि द्विदेवत्यपात्राण्यरिक्तानि करोतीति ॥ सूत्रं
बौधायनस्य ॥ सोमेनैवैतान्यरिक्तानि स्युरिति शालीकिः ॥

VII.15: 392.20 अथैनानि दक्षिणस्य हविर्धानस्योत्तरस्यां वर्तन्याः
सादयतीति ॥ सूत्रं बौधायनस्य ॥ अधस्तादेवैनान्युपहन्यस्य सादयेदिति
शालीकिः ॥

VII.15: 394.5 वाचि वाचं दधामीति वा तूष्णीं वेति ॥ पूर्वः कल्पो
बौधायनस्योत्तरः शालीकेः ॥

VII.15: 394.5 होत्रकचमसानां प्रतिभक्षण इति ॥ प्रतिभक्षयेदिति
बौधायनः ॥ न प्रतिभक्षयेदिति शालीकिः ॥

VII.17: 394.5 प्रत्यभिमर्शन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनो भक्षयन्नेव भक्षाणां पारे प्रत्यभिमुशीतेति ॥

VII.16: 400.4 ऐन्द्राग्रस्य ग्रहण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह
स्माह दीर्घवात्स्यो मुख्येनैनं पात्रेण गृहीयादिति ॥

VII.17: 402.2 नाराशंसानामनुप्रकम्पन इति ॥ अनुप्रकम्पयेरन्निति
बौधायनः ॥ नानुप्रकम्पयेरन्निति शालीकिः ॥ नैनानुपोद्यच्छेरश्चनेत्यौप-
मन्यवः ॥ २० ॥ अष्टमः ॥

VIII.1: 414.12 माध्यंदिनीये ऽभिषव इति ॥ नवकृत्वोनवकृत्वो
ऽभिषुत्य निग्राभमुपेयुरिति बौधायनः ॥ अपरिमितमिति शालीकिः ॥

VIII.1: 414.22 मरुत्वतीययोर्ग्रहण इति ॥ सूत्रं शालीकेः ॥ अत्रो
ह स्माह बौधायन उपरिष्ठादेवाग्रयणाद्गृहीयादिति । ग्राह्यलोको ह्येष
भवतीति ॥

VIII.2: 418.4 अष्टम्यां प्रस्तुतायां वाचयतीति ॥ सूत्रं बौधा-
यनस्य ॥ यस्यामेव कस्यां चिद्वाचयेदिति शालीकिः ॥

As for the injunction that one places these (Dvidevatya cups) non-vācant: (The view expressed in) the sūtra (is that) of Baudhāyana. They should be rendered non-vacant with Soma says Śāliki.

As for the injunction that one places these (Dvidevatya cups) on the northern track of the southern Havirdhāna cart : (The view expressed in) the sūtra (is that) of Baudhāyana. They should be placed below the southern Havirdhāna cart² so says Śāliki.

As³ for the consuming back of the goblets of the Hotrakas by the Adhvaryu or the Pratiprasthātṛ : One should consume, says Baudhāyana. One should not, says Śāliki.

³(As for the injunction that the Adhvaryu should consume the Hotraka's goblet) with the formula, "I place speech into speech" or silently : The former alternative is of Baudhāyana, the latter of Śāliki.

As for touching oneself back : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should touch himself after consuming (the goblet).

As for the taking of the draught for Indra - Agni : (The view⁴ expressed in) the sūtra (is that) of the two teachers. Dīrghavātsya says that one should take it in the principal cup.⁵

As for shaking of the Nārāśamsa goblets : (The Camasādhvāryus) should shake them, says Baudhāyana. They should not, says Śāliki. They should not even lift them up, says Aupamanyava.

XXI.21

As for the pressing of Soma at the midday pressing : (They should press nine times) each and then resort to *nigrābha*, says Baudhāyana. They should press for more times (and then resort to *nigrābha*), says Śāliki.

As for the taking of two Marutvatiya draughts : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should take them subsequent to the taking up of the Āgrayana draught. That is the occasion for taking the draughts.

As for the injunction that the Adhvaryu makes the sacrificer recite the relevant formula after the chant of the eighth verse has been introduced by the Prastotṛ : (The view expressed in) the sūtra (is that) of Baudhāyana. He should make him recite after the introduction of the chant of any verse, says Śāliki.

2. Manuscripts read *upahavyasya*. Bhavasvāmin reads *upahanyasya*. Meaning is not clear.
3. These two Dvaidhasūtra-portions pertain to one and the same topic, namely, the consuming back of the goblets of the Hotrakas by the Adhvaryu. The context requires the reversal of their order. The formula, *vāci vācam dadhāmi* could not be traced.
4. That is to say, into the Pratiprasthātṛ's cup.
5. That is to say, into the Ṛtu-cup used by the Adhvaryu.

VIII.3: 420.1 दधिघर्मस्य ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ आग्नीध्र
एनं गृह्णीयादिति शालीकिः ॥ परिश्रित्योभयतः शान्तिं कृत्वाग्नीध्र
एवेत्यौपमन्यवः ॥

VIII.3: 420.1 दधिघर्मस्य चर्याया इति ॥ उपांशु चरेदिति
बौधायनः ॥ उच्चैरिति शालीकिः ॥

VIII.3: 420.13 दधिघर्मस्य भक्षण इति ॥ सूत्रं शालीकेः ॥ अत्रो
ह स्माह बौधायनो ऽवघ्नभक्षणेनैवेतरे भक्षयेयुर्यजमान एव प्रत्यक्षं
भक्षयेदरण्ये ऽनुवाक्येन मन्त्रेणेति ॥

VIII.5: 426.12 दक्षिणानामत्याकरण इति ॥ सूत्रं शालीकेः ॥ अत्रो
ह स्माह बौधायन एकमेव दक्षिणां दक्षिणापथेनात्याकुर्यादथेतरा यथावकाशं
गच्छेयुरिति ॥

VIII.5: 426.16 संचर इति ॥ नीतासु दक्षिणासु यथार्थं संचरेरन्निति
बौधायनः ॥ नासंस्थिते सोमे ऽध्वर्युः प्रत्यङ् सदो ऽतीयादिति
शालीकिः ॥

VIII.5: 426.22; VIII.18: 462.10 कृष्णविषाणायाः प्रासन इति ॥ सूत्रं
बौधायनस्य ॥ नीतासु दक्षिणासु चात्वाले कृष्णविषाणां प्रास्येदिति
शालीकिः ॥

VIII.6: 428.3 आत्रेयस्य संवदन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह
स्माह बौधायनस्त्रिरेवाव्यतिषजन्मुच्छेत्क आत्रेयः क आत्रेय
इति ॥ २१ ॥

VIII.6: 428.7 दक्षिणानां दान इति ॥ स ह स्माह बौधायनो
महर्त्विगभ्य एना दद्यान्न होत्रकाननुसंचरेरन्निति ॥ न च होत्रकाननुसंचरेरन्न
च सदस्याय दद्यान्न ह्येतस्यानुख्या विज्ञायत इति शालीकिः ॥

VIII.7: 430.6 मरुत्वतीययोर्होम इति ॥ स ह स्माह बौधायनो
यमेवाध्वर्युर्जुहुयात्स वषट्कृतानुवषट्कृतः स्यादथेतरो ऽननुवषट्कृतः
स्यादिति ॥ उभावेवाननुवषट्कृतौ स्यातामिति शालीकिः ॥ उभावे-
वानुवषट्कृतौ स्यातामित्यौपमन्यवः ॥

As for the taking of the Dadhigharma : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take it in the Āgnīdhra chamber, says Śālīki. One should enclose the chamber, recite Śānti-formulas on both sides and take it in the Āgnīdhra chamber itself; says Aupamanyava.

As for the offering of the Dadhigharma : One should offer with the formulas recited in a low voice, says Baudhāyana. Recited loudly, says Śālīki.

As for the consuming of the Dadhigharma : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that the others (that is, the priests) should consume merely by smelling; the sacrificer alone should consume with the formula¹ prescribed in the Āraṇyaka.

As for leading the cows as Dakṣiṇās : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should lead only one cow along the southern path; other cows may proceed conveniently.

As for the movement (of the priests) : After the Dakṣiṇā-cows have been led, they may move as required, so says Baudhāyana. The Adhvaryu should not go to the west before the conclusion of the Soma-offering; so says Śālīki.

As for the throwing away of the horn of black antelope : (The view expressed in) the sūtra (is that) of Baudhāyana. One should throw away the horn after the Dakṣiṇā-cows have been led; so says Śālīki.

As for the dialogue in regard to one belonging to the Atrigotra : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one enquires thrice without intervention, "Who is here that belongs to the Atrigotra, who is here that belongs to the Atrigotra?"

XXI.22

As for the giving of Dakṣiṇā-cows : Baudhāyana says that one should give them to the high priests; they need not be led towards the Hotrakas. Śālīki says that they need not be led towards the Hotrakas. One should also not give to the Sadasya; his name is not mentioned.

As for the offering of the two Marutvatīya draughts : Baudhāyana says that the offering which is made by the Adhvaryu should be attended by the Vāṣaṭ and the second Vāṣaṭ-utterance; the other one should not be attended by the second Vāṣaṭ-utterance. Śālīki says that both should not be attended by the second Vāṣaṭ-utterance. Aupamanyava says that both the offerings should be attended by the second Vāṣaṭ-utterance (also).

1. TĀ IV. 21. *om bhūr bhuvah suvah mayi tyad* etc.

VIII.7: 430.11 तृतीयस्य मरुत्वतीयस्य ग्रहण इति ॥ सूत्रमाचार्ययोः
॥ अत्रो ह स्माह दीर्घवात्स्यो मुख्येनैनं पात्रेण गृहीयादिति ॥

VIII.7: 432.4 नाराशंसानामनुप्रकम्पन इति ॥ अनुप्रकम्पयेरन्निति
बौधायनः ॥ नानुप्रकम्पयेरन्निति शालीकिः ॥ नैनानुपोद्यच्छेरश्चनेत्यौप-
मन्यवः ॥

VIII.8: 434.9 सौम्यस्य मन्त्रामन्त्र इति ॥ मन्त्रवान्स्यादिति बौधा-
यनः ॥ तूष्णीक इति शालीकिः ॥ सौम्य एव मन्त्रवान्स्यात्तूष्णीक
एककपाल इत्यौपमन्यवः ॥

VIII.9: 436.12 तार्तीयसवनिके ऽभिषव इति ॥ सूत्रं बौधा-
यनस्य ॥ यदाप्याययति तेनाऽशुमदित्येव ब्रूयादिति शालीकिः ॥

VIII.5: 436.20 आदित्यग्रहस्य ग्रहण इति ॥ सूत्रं शालीकेः ॥ अत्रो
ह स्माह बौधायनः पुरस्तादेनमभिषवाद्गृहीयात्तूष्णीः शृतातङ्क्यमवनये-
दिति ॥

VIII.9: 438.7 आदित्यग्रहस्योदाहनन इति ॥ अर्धर्चश उदाहन्यादिति
बौधायनः ॥ ऋचर्चेति शालीकिः ॥

VIII.10: 440.6 मैत्रावरुणस्य श्रयण आशिरो ऽवनयन इति ॥ सूत्रं
शालीकेः ॥ अत्रो ह स्माह बौधायनः श्रीणीयादेव मैत्रावरुणं
पयसाशिरमवनयेदिति ॥

VIII.11: 442.7 नवम्यां प्रस्तुतायां वाचयतीति ॥ सूत्रं बौधा-
यनस्य ॥ यस्यामेव कस्यां चिद्वाचयेदिति शालीकिः ॥

VIII.12: 444.17; VIII.12: 446.8 होत्राणां संतर्पण इति ॥ सूत्रं
शालीकेः ॥ अत्रो ह स्माह बौधायनोऽनुसवनमेव होत्राः संतर्पयेदिति ॥
पञ्च प्रातःसवने षण्माध्यंदिने सवने सप्त तृतीयसवन इत्यौपमन्यवः ॥

VIII.12: 446.18 औपासनेष्विति ॥ स ह स्माह बौधायनो
ऽनुसंव्रज्यौपासनाननुमन्त्रयेत चमसेभ्यश्च पुरोडाशशकलानुपास्येदत्र चैव
षड्भोतारं व्याचक्षीतेति ॥ अत्रो ह स्माह शालीकिरनुसंव्रज्यैवौपा-

As for the taking of the third Marutvatīya draught : (The view expressed in) the sūtra (is that) of two teachers. Dīrghavātsya says that one should take it in the principal cup.

As for the shaking of the Nārāsaṃsa goblets : They should shake, says Baudhāyana. They should not shake, says Śālīki. They should even not lift them up, says Aupamanyava.

As for the reciting or non-reciting of formulas in respect of (cooking the rice for) Soma : It should be accompanied by formulas, says Baudhāyana. It should be prepared silently, says Śālīki. The rice for Soma should be accompanied by formulas; the cake on one potsherd (for Varuṇa) should be prepared silently, says Aupamanyava.

As for the pressing (of Soma) for the third pressing : (The view expressed in) the sūtra (is that) of Baudhāyana. One should say, "In that it is swollen (with water) thereby it is provided with shoots," says Śālīki.

As for the taking of the draught for Āditya : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should take it prior to the pressing; he should silently pour into it curds prepared out of milk curdled when hot.

As for striking upwards the Āditya cup (by means of the Upāṃśusavana stone): One should strike at each half verse, says Baudhāyana. At each verse, says Śālīki.

As for the mixing of the draught for Mitra-Varuṇa with milk and pouring warm milk into it : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should mix the draught for Mitra-Varuṇa with milk and pour warm milk into it.

As for the injunction that the Adhvaryu makes the sacrificer recite the relevant formula when the chanting of the ninth verse has been introduced: (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should make him recite the relevant formula when the chanting of any verse is introduced.

As for the gratification of the Hotrakas' functions :¹ (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should gratify the function at each pressing. Aupamanyava says that one should gratify five in the morning pressing, six in the midday-pressing and seven in the third pressing.

As for the placing of pieces of the Puroḍāśa near the goblets : Baudhāyana says that after having gone (to the Havirdhāna-shed) (the Adhvaryu) should recite over the pieces of the Puroḍāśa the relevant formula, place the pieces of the Puroḍāśa near the goblets and recite the Ṣaḍḍhotṛ formula. Śālīki says that after having gone (to the Havirdhāna-shed) one should recite over the pieces of the Puroḍāśa the

1. Caland reads *Hotrakāṇām*. The reading *hotrāṇām* recorded in the foot-note is preferable. The Adhvaryu gratifies the Hotrakas' functions by reciting the relevant formula recited at the Soma-offering at the second Vasaṭ-utterance.

सनाननुमन्त्रयेत पार्श्वतश्चमसेभ्यः पुरोडाशशकलानुपास्येदुपरिष्ठाच्च षड्भोतारं
व्याचक्षीतेति ॥ २२ ॥ नवमः ॥

VIII.13: 448.4 सावित्रस्य ग्रहणे सादन इति ॥ सूत्रं बौधायनस्य ॥
सजुष्टं परिमृज्य सादयेदिति शालीकिः ॥

VIII.13: 448.18 तदन्यतोमदं प्रतिगृणातीति ॥ सूत्रं बौधायनस्य ॥
मदामोद इवेत्येव प्रतिगृणीयादिति शालीकिः ॥

VIII.13: 450.5 नाराशंसानामनुप्रकम्पन इति ॥ अनुप्रकम्पयेरन्निति
बौधायनः ॥ नानुप्रकम्पयेरन्निति शालीकिः ॥ नैनानुपोद्यच्छेरश्चनेत्यौ-
पमन्यवः ॥

VIII.14: 450.12 सौम्यस्य चर्याया इति ॥ उपांशु चरेदिति बौधा-
यनः ॥ उच्चैरिति शालीकिः ॥

VIII.14: 450.12 सौम्यस्य परीज्याया इति ॥ स ह स्माह बौधायनो
यदि चैव समस्तौ यदि च विहतावग्नाविष्णू उपांश्चैव स्यातामिति ॥
समस्तावुपांशु विहतावुच्चैरिति शालीकिः ॥

VIII.11: 442.13; VIII.14: 452.4 तार्तीयसवनिकानां धिष्ण्यानां
विहरण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनश्चरित्वा
वाचरित्वा वा सौम्येनाङ्गारैश्चतुर्धिष्ण्यान्विहरेदिति ॥

VIII.14: 452.8 पालीवतस्य श्रयण इति ॥ सूत्रं बौधायनस्य ॥ दध्ना
वा पयसा वा पालीवतं श्रीणीयादिति शालीकिः ॥ धिष्ण्यानां
व्याघारणशेषेणाज्येन पालीवतं श्रीणीयादित्यौपमन्यवः ॥

VIII.14: 452.14 पत्या उदानयन इति ॥ सूत्रं बौधायनस्य ॥
अत्रैवासीतापोहिष्ठीयाभ्य इति शालीकिः ॥

VIII.15: 454.9 तदुभयतोमदं प्रतिगृणातीति ॥ सूत्रं बौधायनस्य ॥
मोदा मोद इवेत्येव प्रतिगृणीयादिति शालीकिः ॥

VIII.15: 454.12 ध्रुवस्य प्रच्यावन इति ॥ सूत्रं बौधायनस्य ॥ सर्व
एवैषो ऽवनयनमन्त्रः स्यादिति शालीकिः ॥ २३ ॥

relevant formula, place the pieces of the Puroḍāśa by the side of the goblet and then recite the Śaḍḍhotṛ-formulas.

XXI.23

As for the taking and placing of the draught for Savitr : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should take it with the formula with the word *juṣṭa* joined to it, wipe it around and place.

As for the injunction that the Adhvaryu gives the response with the *mada*-part joined on one side:¹ (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should respond as *madā moda iva*.

As for the shaking of the Nārāśamśa goblets : They should shake, says Baudhāyana. they should not, says Śālīki. They should not even lift them up, says Aupamanyava.

As for the offering of the cooked rice to Soma : One should offer with the formulas recited in a low voice, says Baudhāyana. Recited loudly, says Śālīki.

As for the offering of clarified butter on both sides of the offering (of cooked rice) to Soma : Baudhāyana says that whether Agni-Viṣṇu are addressed combinedly or separately in the yāgyās, the yāgyās should be recited in a low voice. Śālīki says that if the deities are addressed together, the yāgyās should be recited in a low voice; if they are addressed (in the two yāgyās) separately, they should be recited loudly.

As for the spreading of fires on the Dhiṣṇiya mounds at the third pressing : (The view expressed in) the sūtra (is that) of Śālīki.² Baudhāyana says that before or after the offering of cooked rice to Soma, one should spread fire-brands on the Dhiṣṇiyas four times.

As for the mixing of the Pātnīvata draught : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should mix the Pātnīvata either with curds or milk. Aupamanyava says that one should mix the Pātnīvata with clarified butter which remained after spreading clarified butter in a line over the Dhiṣṇiyas.

As for escorting the sacrificer's wife : (The view expressed in) the sūtra (is that) of Baudhāyana. She should remain here until she listens to the Hotṛ reciting the verse *āpo hi ṣṭhā ...* (in the Vaiśvadeva Śāstra).

As for the injunction that (the Adhvaryu) responds to the Śāstra with the *mada*-part on both sides : (The view expressed in) the sūtra (is that) of Baudhāyana. One should respond with *modā moda iva*; says Śālīki.

As for the dropping of the Dhruva vessel : (The view expressed in) the sūtra (is that) of Baudhāyana. The entire formula³ should be employed for dropping down.

1. That is to say, as *othā moda iva*.

2. cf. BaudhŚS VIII. 11

3. comprising the three mantras *viśve tvā vaiśvānarāḥ ...*, *divi devān ...* and *dhruvaṁ dhruveṇa ...*

VIII.15: 456.8 चमसानामायातन इति ॥ पूर्वः कल्पो बौधायनस्य ॥ उत्तरः शालीकेः ॥

VIII.15: 456.8 तेषु त्रींस्त्रींश्च दूर्वाग्रन्थीन्प्रास्यत्येकैकं च दर्भपुञ्जीलमिति ॥ सूत्रं बौधायनस्य ॥ अद्भिरेवैते दक्षाः स्युरिति शालीकिः ॥

VIII.16: 456.11 औपयजेष्विति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन आग्नीध्रादग्नीषोमीयस्य च सवनीयस्य चाङ्गारानाहरेच्छा-मित्रान्मैत्रावरुण्यै वशाया इति ॥

VIII.17: 460.10 मिन्दाहुत्योर्होम इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः पुरस्तान्मिन्दाहुती जुहुयान्मिन्दाहुती हुत्वा हारियोजनं ग्रहं गृह्णीयादिति ॥

VIII.17: 460.11 शाकलैश्चर्याया इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो यावन्त्येनांसि कृतान्यभिविजानीयात्तेषामवयजनम-सीत्यभ्यादध्यादिति ॥

VIII.17: 460.16 आदित्यस्योपस्थान इति ॥ सूत्रं बौधायनस्य ॥ आहवनीयमेवैतेन यजुषोपतिष्ठेरन्निति शालीकिः ॥

VIII.18: 462.10 कृष्णविषाणायाः प्रासन इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

VIII.19: 464.3 अवभृथ इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवो ऽत्रैवैनं स्थण्डिले कुम्भमिश्रं प्ररोप्य स्थालीभिश्च ग्रावोवायव्येन चावभृथमवेयादिति ॥

VIII.20: 466.16 ग्रावोवायव्यस्य प्रप्रावन इति ॥ सूत्रं बौधायनस्य ॥ प्रक्षाल्योदाहरेयुरिति शालीकिः ॥

VIII.20: 466.16 प्रक्षाल्यैवैता स्थालीरुदाहरेयुस्तास्वेतानि देविकाहवींषि श्रपयेयुरिति बौधायनः ॥ प्रप्रावयेयुरेवेति शालीकिः ॥ २४ ॥

VIII.20: 466.16 कृष्णाजिनस्य प्रप्रावन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः कृष्णाजिनमुन्मुच्याद्भिरभ्युक्ष्य पुत्राय वान्तेवासिने

XXI.24

As for the laying down of the goblets : The former alternative is of Baudhāyana, the latter of Śāliki.

As for the injunction that one puts three bunches each of Dūrvā-grass and one cluster each of Darbha-blades; (The view expressed in) the sūtra (is that) of Baudhāyana. These should be regarded as furnished with water alone, says Śāliki.

As for the embers required for the Upayaj-offerings : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should fetch embers from the Āgnīdhra fire for the Agniṣomīya animal-sacrifice and the Savanīya animal-sacrifice, and from the Sāmītra-fire for the sacrifice of a barren cow for Mitra-Varuṇa.

As for the *mindā*-offerings : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should first offer the two *mindā*-oblations, and then take up the Hāriyojana draught.

As for the rite with the wooden chips : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should put as many chips as sins one might regard to have perpetrated, with the formula, "Thou art the removal by offering."

As for the praying to Āditya : (The view expressed in) the sūtra (is that) of Baudhāyana. They should pray to the Āhavanīya with the formula; says Śāliki.

As for the throwing of the horn of black antelope : The former alternative is of Baudhāyana, the latter of Śāliki.

As for the Avabhṛtha : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should collect (the sediment of Soma) in a pitcher, bury it in the mound, and proceed to the Avabhṛtha with the vessels, pressing stones and Vāyava pots.

As for dipping or floating in water the pressing stones and wooden pots : (The view expressed in) the sūtra (is that) of Baudhāyana. They should be washed and should be brought back, says Śāliki.

As for the injunction that the earthen vessels should be washed and be brought back : The Devikā oblations should be cooked in them, says Baudhāyana. They should be floated in water, says Śāliki.

XXI.25

As for the floating of the skin of black antelope : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that (the sacrificer) should untie the skin, sprinkle water upon it, and give it away to a son or to a disciple; or he may use it as

वा दद्यात्सुचोपधानं वैनत्कुर्वीतापि वैनेन पुनर्दीक्षेतापि वैनेन पुनर्यजेते-
ति ॥

VIII.21: 468.10 उदयनीयस्य बर्हिषः सःस्कार इति ॥
असिदादानप्रभृतीन्मन्त्रान्साधयेदिति बौधायनः ॥ शुल्बप्रभृतीनि
शालीकिः ॥ संभरणप्रभृतीनित्यौपमन्यवः ॥

VIII.21: 468.10 उदयनीयस्य निर्वपण इति ॥ स्तुचि वावधाय
क्षामकाषः स्थाल्यां वा सक्षामकाषायां निर्वपेदिति ॥ पूर्वः कल्पो
बौधायनस्योत्तरः शालीकेः ॥

VIII.21: 468.13 उदयनीयस्य श्रपण इति ॥ पयसि श्रपयेदिति
बौधायनः ॥ अप्स्विति शालीकिः ॥

VIII.21: 468.16 चरोरनुपरिहरण इति ॥ अनुपरिहरेदिति बौधा-
यनः ॥ नानुपरिहरेदिति शालीकिः ॥

VIII.21: 468.16 उदयनीयस्यासादन इति ॥ षड्वोत्रासादयेदिति
बौधायनः ॥ तूष्णीमिति शालीकिः ॥

VIII.21: 468.16 उदयनीयस्य चर्याया इति ॥ सूत्रं बौधायनस्य ॥
आहवनीय एवोदयनीयेन चरेदिति शालीकिः ॥

VIII.21: 470.3 अनूबन्ध्यस्य करण इति ॥ सूत्रं बौधायनस्य ॥
मैत्रावरुण्यामिक्षया यजेतेति शालीकिः ॥ अत्रो ह स्माहौपमन्यवो ऽजं
पशुमप्यत्रालभेतैकादशप्रयाजं त्वेव तन्त्रः संतिष्ठापयिषेदिति ॥

VIII.21: 470.5 वपानां परिहोम इति ॥ तांतां परिजुहुयादिति
बौधायनः ॥ आदितश्चान्ततश्चेति शालीकिः ॥

VIII.21: 470.5 हृदयशूलानामुद्वासन इति ॥ एकैकश उद्वासयेदिति
बौधायनः ॥ सर्वान्सहेति शालीकिः ॥ २५ ॥

VIII.21: 470.6 उक्षण इति ॥ सर्वान्गोपशूनुस्त्रयेदिति बौधायनः ॥
अन्यत्रर्षभाच्च वशायै चेति शालीकिः ॥

a cover for the ladles. Or he may again use it at initiation, or perform a sacrifice by using it.

As for accomplishment of the sacrificial grass for the Udayaniyeṣṭi : One should employ formulas for the rites beginning with the taking of the sickle, so says Baudhāyana. Those beginning with the preparing of the cord, says Śāliki. Those beginning with piling of the bunches, says Aupamanyava.

As for the pouring out of paddy for the Udayaniyeṣṭi: One should put the scrapings into the ladle and pour out paddy with it, or in the vessel containing the scrapings. The former alternative is of Baudhāyana, the latter of Śāliki.

As for the cooking of (the rice for) the Udayaniyeṣṭi : One should cook in milk, says Baudhāyana; in water, says Śāliki.

As for the carrying around of the cooked rice : One should carry around, says Baudhāyana. One should not, says Śāliki.

As for the placing of the cooked rice for the Udayaniyeṣṭi : One should place with the Ṣaḍḍhotṛ-formulas, says Baudhāyana. Silently, says Śāliki.

As for the offering of the cooked rice for the Udayaniyeṣṭi : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer the Udayaniya rice on the Āhavanīya itself, says Śāliki.

As for the performance of the Anūbandhyā sacrifice : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer coagulated milk to Mitra-Varuṇa, says Śāliki. Aupamanyava says that one may even offer a male goat. The pattern of eleven Prayājas should however be made applicable.

As for the offerings of clarified butter on both sides of the offering of the omentum : One should offer clarified butter on both sides of offering of each omentum, says Baudhāyana. One should offer clarified butter at the beginning and the end of the offerings of all omenta, says Śāliki.

As for the discarding of the heart-spikes : One should discard one by one, says Baudhāyana. All together, says Śāliki.

XXI.26

As for the utterance of the word *usra* (in respect of the offering of cattle) : One should employ the suitable case-form of the word *usra* in respect of all members of live stock, says Baudhāyana. Except a bull and a barren cow, says Śāliki.

As for the reciting or non-reciting of formulas in respect of (the preparation of) Āmikṣā: Formulas should be recited, says Baudhāyana. It should be prepared silently, says Śāliki.

VIII.21: 470.6 आमिक्षायै मन्त्रामन्त्र इति ॥ मन्त्रवती स्यादिति
बौधायनः ॥ तूष्णीकेति शालीकिः ॥

VIII.21: 470.6 मैत्रावरुण्यै परिधिष्विति ॥ सूत्रं शालीकेः ॥ अत्रो
ह स्माह बौधायनः पूर्वे स्थूणे सदसो वा हविर्धानयोर्वा भित्त्वा
बैदलकान्परिधीन्मैत्रावरुण्यै कुर्यादिति ॥

VIII.22: 470.9 उदवसान इति ॥ सूत्रं बौधायनस्य ॥
पूर्णाहुत्यैवोदवस्येदिति शालीकिः ॥

VIII.22: 470.12 दक्षिणायै दान इति ॥ सूत्रं बौधायनस्य ॥
नात्राकामनियतं देयमिति शालीकिः ॥

VIII.22: 470.14 देविकाहविषां करण इति ॥ सूत्रमौपमन्यवी-
पुत्रस्य ॥ अत्रो ह स्माह बौधायनस्त्रीण्यनूबन्ध्यस्य पशुपुरोडाशमनु-
वर्तेरस्त्रीण्युदवसानीयामिति ॥ सर्वाण्येवानूबन्ध्यस्य पशुपुरोडाश-
मनुवर्तेरन्निति शालीकिः ॥ आज्येनैव देविका यजेतेत्याञ्जीगविः ॥

VIII.22: 472.1 अग्निभिः प्रत्यवसान इति ॥ अजस्रैः प्रत्यवस्येदिति
बौधायनः ॥ अरण्योः समारोह्येति शालीकिः ॥

VIII.22: 472.2 अग्निहोत्रयोः प्रतिहोम इति ॥ प्रतिजुहुयादिति
बौधायनः ॥ न प्रतिजुहुयादिति शालीकिर्न प्रतिजुहुयादिति शाली-
किः ॥ २६ ॥ दशमः ॥

॥ इत्येकविंशः प्रश्नः ॥

As for the laying of the enclosing sticks for (the offering of Āmikṣā to) Mitra-Varuṇa : (The view expressed in) the sūtra (is that) of Śālīki. One should tear the eastern door-posts of the Sadas or the Havirdhāna and use the splinters as the enclosing sticks for the offering to Mitra-Varuṇa, says Baudhāyana.

As for the Udavasānīyeṣṭi : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer Pūrṇāhuti instead of the Udavasānīyeṣṭi, says Śālīki.

As for giving away Dakṣiṇā : (The view expressed in) the sūtra (is that) of Baudhāyana. One should not give any thing which is not determined by one's desire, says Śālīki.

As for the offering of the Devikā-oblations : (The view expressed in) the sūtra (is that) of Aupamanyavīputra. Three oblations should follow the Paśupuroḍāśa of the Anūbandhyā sacrifice; three of the Udavasānīya, says Baudhāyana. All should follow the Paśupuroḍāśa of Anūbandhyā sacrifice, says Śālīki. One should offer clarified butter to Devikās, says Āñjigavi.

As for returning home together with the fires : One should return together with the lasting fires, says Baudhāyana. Having consigned them into kindling woods, says Śālīki.

As for the separate offering of the two Agnihotras : One should make separate offerings, says Baudhāyana. One should not, says Śālīki.

CHAPTER XXI ENDS.

X.1 : 544.1 अथातोऽग्निकल्पं व्याख्यास्यामः ॥

X.1 : 544.11 खरस्य करण इति ॥ उत्तरपूर्वे ऽवान्तरदेशे कुर्यादिति
बौधायनः ॥ उत्तर एवेति शालीकिः ॥

X.1 : 544.17 सावित्राणां होम इति ॥ सूत्रं बौधायनस्य ॥ समृद्ध्याप्यत्र
चतुर्गृहीतं जुहुयादिति शालीकिः ॥

X.1 : 546.4 गर्दभरशनाया आदान इति ॥ मन्त्रेणाददीतेति बौधा-
यनः ॥ तूष्णीमिति शालीकिः ॥

X.1 : 544.9 वल्मीकवपायै निधाने वैश्यस्योपवेशन इति ॥ सूत्रं
शालीकेः ॥ अत्रो ह स्माह बौधायनो वल्मीकवपां निदध्यात्र
वैश्यमुपवेशयेद्यत्र खनिः स्यात्तद्वच्छेद्यस्तत्र पृच्छेत्तं प्रतिब्रूयादिति ॥

X.3 : 550.3 खनन इति ॥ अर्धर्चशः खनेदिति बौधायनः ॥ ऋचर्चेति
शालीकिः ॥

X.3 : 550.9 पुष्करपर्णेनोत्तरदण्डेन सःस्तृणातीति ॥ सूत्रं बौधा-
यनस्य ॥ यथोत्पन्नेनैव सःस्तृणीयादिति शालीकिः ॥

X.4 : 552.2 पिण्डानां हरण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनः सर्वाभिः सर्वाभिश्चतुर्हरेदिति ॥ गायत्रीभिर्हरेत् । त्रिष्टुग्भिः
सादयेदित्यौपमन्यवः ॥

X.4 : 552.14 अश्वस्यात्यायमन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह
स्माह बौधायनस्तूष्णीमश्वमत्यायच्छेत्सर्व एवैष गर्दभमन्त्रः स्यादिति ॥

X.4 : 552.18 द्यावापृथिव्योः समीक्षण इति ॥ उभे षट्कृत्वः
समीक्षेतेति बौधायनः ॥ त्रिरेवेति शालीकिः ॥ प्राच्यां दिशि संधिमीक्षमाण
एतं मन्त्रं जपेदित्यौपमन्यवः ॥

X.4 : 554.2 अपो रशने अभ्यवहरन्त्यपि वाद्भिरभ्युक्ष्य भुञ्जत
इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥ १ ॥

CHAPTER - XXII

AGNIKALPA

XXII.1

Now we shall explain the Agnikalpa.

As for preparing the mound : One should prepare it in the north-eastern direction, says Baudhāyana. In the north itself, says Śālīki.

As for the offering to Savitr : (The view expressed in) the sūtra (is that) of Baudhāyana. One should also offer here four spoonfuls with the Samṛddhi verse,¹ says Śālīki.

As for the taking of a cord for the ass : One should take it with the usual formula, says Baudhāyana. Silently, says Śālīki.

As for seating a Vaiśya at the depositing of the earth of an ant-hill : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should deposit the earth of an ant-hill; one should however not seat a Vaiśya. One should go to the spot where the earth is to be dug out. One should respond to him who puts a question at that spot.

As for digging out : One should dig out at each verse-half, says Baudhāyana. At each verse, says Śālīki.

As for spreading the lotus-leaf with its stem towards the north : (The view expressed in) the sūtra (is that) of Baudhāyana. One may spread it as it had grown, says Śālīki.

As for carrying the balls (of earth): (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should carry four times (each time) reciting all (eight) verses. Aupamanyava says that one should carry them with the Gāyatrī verses, and should put down with the Triṣṭubh verses.

As for leading the horse in front: (The view expressed in) the sūtra (is that) of Śālīki. One should lead the horse silently; the entire formula should be applied to the ass, says Baudhāyana.

As for gazing at the heaven and earth : One should gaze at both six times, says Baudhāyana. Thrice, says Śālīki. One should murmur this formula gazing at their conjunction in the east, says Aupamanyava.

As for the injunction that the two cords are discarded into water, or they are sprinkled with water and are brought in use : The former alternative is of Baudhāyana; the latter of Śālīki.

1. TS III.1.10.1 : *ṛcā stomam samardhaya* etc.

X.5 : 554.12 उखानां करण इति ॥ स ह स्माह बौधायनो ऽषाढामप्येतस्यै याजुष्यै पादमात्रीं कुर्याद्यावन्मात्रीं चादायेष्टका-
मृत्तिकायामपिसृजेदेवमस्य सर्वो ऽग्रियाजुषो भवतीति ॥ एकामेवोखां
मन्त्रेण कुर्यात्तूष्णीमितरे इति शालीकिः ॥

X.5 : 556.6 सर्वासु भिन्नासु प्रत्यय इति ॥ स ह स्माह बौधायनः
ससावित्रं मन्त्रकर्माभ्यावर्तयेदिति ॥ यदन्यत्सावित्रेभ्य इति शालीकिः ॥

X.6 : 556.11 अथादत्त एकविंशतिं वृष्णो अश्वस्य
शकृत्पिण्डानभ्रिमग्निं पचनमिति ॥ सूत्रं बौधायनस्य ॥ यस्यैव कस्य
चाश्वस्याददीतेति शालीकिः ॥

X.6 : 556.17 उखानां धूपन इति ॥ सूत्रं बौधायनस्य ॥
अपरिमितैर्मन्त्रैर्धूपयेदिति शालीकिः ॥

X.6 : 556.17 उखानां प्रवृञ्जन इति ॥ सूत्रं बौधायनस्य ॥ एकामेवोखां
मन्त्रेण प्रवृञ्ज्यात्तूष्णीमितरे इति शालीकिः ॥

X.6 : 558.3 ताः प्राचीर्वोदीचीर्वायातयतीति ॥ पूर्वः कल्पो
बौधायनस्योत्तरः शालीकेः ॥

X.6 : 558.3 पचन इति ॥ स ह स्माह बौधायन उखा ऋषभान्मण्डलेष्टका
बार्हस्पत्यं महावीरं लोकं पृणा इत्येतद्बार्हपत्यात्पचेदथेतरद्ग्रामाग्रेरि-
ति ॥ यत्किं चेष्टकोक्तं ग्रामाग्निना तत्पचेद्भविरुक्तं गार्हपत्यादिति
शालीकिः ॥

X.9 : 560.12 पशुशीर्षाणां करण इति ॥ प्रत्यक्षाणि वा मार्तिकानि
वा स्युरिति बौधायनः ॥ प्रत्यक्षाण्येवेति शालीकिः ॥ हिरण्मया-
नीत्यौपमन्यवः ॥ वायव्यशिरसि वैतान्मन्त्रान्निगदेदित्यौपमन्यवीपुत्रः ॥

X.9 : 562.6 त्रिरपसलैः पर्णशाखया परिकर्षतीति ॥ सूत्रं बौधा-
यनस्य ॥ अनुपरिकीर्यैव माषान्यमगाथाभिः परिगायेदिति शालीकिः ॥

X.11 : 564.6 आधार इति ॥ उभाभ्यां मन्त्राभ्यामेतमाधारमाधारयेदिति
बौधायनः ॥ हिरण्यगर्भः समवर्तताग्र इत्येतयैवैतमाधारमाधारयेदिति
शालीकिः ॥ २ ॥ प्रथमः ॥

XXII.2

As for preparing the cauldrons : Baudhāyana says that one should prepare the Aṣādhā brick of the measure of a foot out of the soil accomplished with the relevant formulas. One should take as much quantity of soil (for performing the third cauldron) and mix the remaining soil with that reserved for the brick. Thus his entire Agni would be accomplished with the relevant formula. Śāliki says that one should prepare only one cauldron with the relevant formulas, and the other two silently.

As for the solution in the event of all the cauldrons being broken : One should repeat the rites to be performed with formulas beginning with the formula addressed to Savitr̥, so says Baudhāyana. Those other than the formulas addressed to Savitr̥, says Śāliki.

As for the injunction that one takes up twentyone balls of dung of a strong horse, a hoe and fire for burning : (The view expressed in) the sūtra (is that) of Baudhāyana. One may take them of any horse, says Śāliki.

As for the fumigation of the cauldrons : (The view expressed in) the sūtra (is that) of Baudhāyana. One should fumigate with more formulas, says Śāliki.

As for the burning of the cauldrons : (The view expressed in) the sūtra (is that) of Baudhāyana. One should burn only one cauldron with the formula, the others silently, says Śāliki.

As for the injunction that one carries them either towards the east or towards the north : The former alternative is of Baudhāyana, the latter of Śāliki.

As for the burning : Baudhāyana says that one should burn with fire from the Gārhapatya the cauldrons, Rudra-bricks, Maṇḍala-bricks, cooked rice for Bṛhaspati, Mahāvira, and Lokampr̥ṇā bricks; all else with village fire. Śāliki says that whatever pertains to bricks, one should burn with village fire; whatever is an oblation, one should bake on the Gārhapatya.

As for procuring the heads of animals : They may be real or made of earth, says Baudhāyana. Real, says Śāliki. Golden, says Aupamanyava. One should recite the mantras only in respect of the animal for Vāyu, says Aupamanyavīputra.

As for the injunction that one drags around a twig of *Butea frondosa* : (The view expressed in) the sūtra (is that) of Baudhāyana. Having scattered beans around, one should sing the Yamagāthās, says Śāliki.

As for pouring clarified butter in a line : One should pour with both the formulas, says Baudhāyana. One should pour with the verse *hiranyagarbhaḥ samavartatā'gre* ... says Śāliki.

X.11 : 564.6 अनिष्टप्रथमसोमस्याध्वरदीक्षाहुतीनाः होम इति ॥
अध्वरदीक्षाहुतीर्हुत्वाग्निका जुहुयादिति बौधायनः ॥ आग्निका एवेति
शालीकिः ॥

X.12 : 566.1 वैराजीषु दीक्षास्विति ॥ स ह स्माह बौधायनो
नासंवत्सरः सोष्यन्वैराजीर्दीक्षाः कुर्वीत । कामः संवत्सरः
सोष्यन्वैराजीर्दीक्षाः कुर्वीत । संवत्सरं वा भृत्वैकाहिकं
कुर्वीतैकाहिकस्त्वेवाग्निरिति शालीकिः ॥

X.13 : 568.7 काम्यस्यान्ववधान इति ॥ जाते काम्यमन्ववदध्यादिति
बौधायनः ॥ पुरस्तादेवेति शालीकिः ॥

X.13 : 568.16 औदुम्बरीणाः समिधामभ्याधान इति ॥ सूत्रं शाली-
केः ॥ अत्रो ह स्माह बौधायन एकामेव समिधं पञ्चर्चेनाभ्यादध्यात्तदेव
राक्षोग्नः स्यादिति ॥

X.16 : 574.8 अन्नपतीयायै समिधो ऽभ्याधान इति ॥ सूत्रः शाली-
केः ॥ अत्रो ह स्माह बौधायनो ऽन्नपतीयां प्रतिसमेधनीयां वैष्णवीमित्येता
अभ्यादध्यादिति ॥

X.16 : 576.4 वात्सप्रविष्णुक्रमयोः संनिपात इति ॥ अहरहः
संनिपातयेदिति बौधायनः ॥ आदितश्चान्ततश्चेति शालीकिः ॥

X.16 : 576.4 उख्य उद्वाते प्रायश्चित्तकरण इति ॥ स ह स्माह
बौधायनः प्रवृज्य परिदायार्काहुतिभिरभिजुहुयादथेतरत्कर्मावृता कुर्या-
दिति ॥ अत्रो ह स्माह शालीकिः प्रवृज्य परिदायार्काहुतिभिरभिजुहुयान्न
चेतरत्कर्मावृता कुर्यादिति ॥

X.17 : 578.9 प्रयाण इति ॥ स ह स्माह बौधायन उभयेन
प्रयायादाध्वरिकेण चाग्निकेन चेति ॥ आग्निकेनैवेति शालीकिः ॥

X.18 : 578.15 अथ यद्यपर्याणा अप उपाधिगच्छतीति ॥ सूत्रः
शालीकेः ॥ अत्रो ह स्माह बौधायनो यत्रैवापर्याणा अप उपाधिगच्छेत्तद्भस्म
प्रवेशयेन्न च विगर्भा तां कुर्याद्यावन्मात्रं चादाय प्रत्यवदध्यात्प्रसद्य
भस्मना योनिमित्यथेतरत्स्थालीषु वा सतेषु वानुनिधापयेदिति ॥

XXII.3

As for the offering of Adhvarādīkṣā offerings by one who has not already performed a Soma-sacrifice : Having made the Adhvarādīkṣā-offerings, one should offer the offerings pertaining to Agnicayana, says Baudhāyana. One should offer only those pertaining to Agnicayana, says Śāliki.

As for the Vairāja Dīkṣās :¹ Baudhāyana says that one who is not going to press Soma for a year, should not undergo Vairāja Dīkṣās; one who is going to press Soma for a year may observe Vairāja Dīkṣās. Having maintained (the Ukhya fire) for a year, one should perform a one-day Soma-sacrifice. Agni belongs to one-day Soma-sacrifice, so says Śāliki.

As for the putting (into the cauldron) of fire for the fulfilment of the sacrificer's desire : After the fire is generated, one should put the fire in accordance with the sacrificer's desire; so says Baudhāyana. At the outset, says Śāliki.

As for putting (into the fire) fire-sticks of *Ficus glomerata* : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should put one fire-stick with five verses, that is, the Rākṣoghna hymn.

As for the putting (on fire) of the fire-stick called Annapatīyā : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should put the fire-sticks called Annapatīyā, Pratisamedhaniyā² and Vaiṣṇavī.

As for the coincidence of the Vātsapra hymn and Viṣṇukrama verses : One should cause them to coincide every day, says Baudhāyana. Only at the beginning and at the end, says Śāliki.

As for offering expiation if the Ukhya fire becomes extinguished : Baudhāyana says that one should heat the cauldron (with balls of horse's dung), formally hand it over³ and offer the Arkāhutis⁴ and repeat the subsequent rites. Śāliki says that one should heat it, formally hand it over, and offer the Arkāhutis; he should not repeat the subsequent rites.

As for the departure : (The sacrificer) should proceed on journey with both the types of formulas—those from the Ādhvarika (i.e. the Agniṣtoma section) and from the Agnicayana, says Baudhāyana. Only from the Agnicayana, says Śāliki.

As for the contingency-if (the sacrificer) comes across waters which cannot be avoided by going around : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that when one comes across such waters, he should go on putting

1. cf. TS V.6.7

2. BaudhŚS X.16 : *yena devā jyotiṣo'rdhvā udāyan ...*

3. With the formula, *mitrai' tām ukhām ...* cf. BaudhŚS X.7.

4. That is, five firesticks of *Ficus glomerata* with the five verses, *yad agne yāni hāni ca ...* etc. BaudhŚS X.14.

X.19:580.12 देवयजनस्याध्यवसान इति ॥ स ह स्माह बौधायन उभयेनाध्यवस्येदाध्वरिकेण चाग्निकेन चेति ॥ आग्निकेनैवेति शालीकिः ॥ ३ ॥

X.20:582.14 संभाराणां निवपन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो भस्म चैवोषांश्च मन्त्रेण निवपेत्तूष्णीमितरौ संभाराविति ॥

X.20:584.8 गार्हपत्यचिताविति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनोऽग्निग्रहणं स्वयंचितिं श्वेतकृष्णयोरभिमर्शनमधिद्रवणमवद्रवणमिति सर्वमेवैतत्कर्मावृता कुर्यादिति ॥

X.22:586.6 साहस्रं चिन्वीत प्रथमं चिन्वानः पञ्चचितीकं चेति ॥ स ह स्माह बौधायनः समाप्येताश्चतुर्थं चिन्वानो जानुदघ्नं चात ऊर्ध्वं प्रत्याददीत पञ्चचितीकं चेति ॥ अत्रो ह स्माह शालीकिः समाप्येताश्चतुर्थं चिन्वानो ग्रीवदघ्नं चैवात ऊर्ध्वं प्रत्याददीतैकचितीकं चेति ॥

X.20:568.10 वात्सप्रविष्णुक्रमयोः संनिपात इति ॥ स ह स्माह बौधायनो यद्यह वात्सप्रमुपवसथे संपद्येत वात्सप्रेणोपस्थाय संनिवपेताथ यदि विष्णुक्रमा उपवसथे संपद्येरन्विष्णुक्रमैः क्रमित्वा वात्सप्रेणोपस्थाय संनिवापेन प्रक्रमेदिति ॥ अत्रो ह स्माह शालीकिर्यद्यह वात्सप्रमुपवसथे संपद्येत वात्सप्रेणोपस्थाय श्वो भूते संनिवपेताथ यदि विष्णुक्रमा उपवसथे संपद्येरन्विष्णुक्रमैः क्रमित्वा वात्सप्रेणोपस्थाय श्वो भूते संनिवापेनैव प्रक्रमेदिति ॥

X.22:588.1 तस्यामन्यत्रावेक्षमाणो दधिद्रप्सान्प्रास्यत्यमुं ते शुचि दधामीति वा तूष्णीं वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

X.22:588.3 अथैनां सिकताभिः पूरयित्वा दध्नोपरिष्ठात्संप्रच्छाद्येति ॥ सूत्रं बौधायनस्य ॥ सिकताभिरेवैनां पूरयित्वोत्तरे शालाखण्डे निदध्यादिति शालीकिः ॥

the ashes into water. One should however not make the cauldron vacant; (he should keep aside the embers together with ashes) take out ashes in required quantity and again put back the embers together with ashes into the cauldron with the verse *prasadya bhasmanā yonim* ... He should retain the remaining ashes into vessels or pans.

As for entering into the sacrificial place : Baudhāyana says that one should enter with the formulas both from the Adhvarika (= Agniṣṭoma) section and the Agnicāyana. Śālīki says that one should do so only with those from the Agnicāyana.

XXII.4

As for the pouring down of the substances (over the Gārhapatyaciti) : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should pour down the ashes and saline soil with the relevant formula, and the other substances silently.

As for the Gārhapatyaciti : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should go through all these rites, namely, receiving of fire, Svayaṁciti formula, touching the white and black parts (of the skin of black antelope), mounting and dismounting.

As for the injunction that one who is going to pile up a Citi for the first time should pile up a thousand bricks in five layers : Baudhāyana says that having gone through these (three graded Citis) he should, while piling up for the fourth time, revoke the practice of piling up knee-high in five layers. Śālīki says that having finished these (three Citis one by one), one should, while piling up for the fourth time, pile up neck-high and in one Citi.

As for the coincidence of the Vātsapra hymn and the Viṣṇukrama formulas : Baudhāyana says that if the recital of the Vātsapra hymn falls on the Upavasatha day, one should pray with the Vātsapra and pour down (over the Gārhapatyaciti) (both the fires-the one from the cauldron and the counter-fire). If the Viṣṇukrama falls on the Upavasatha, he should stride the Viṣṇukrama-steps, pray with the Vātsapra hymn and pour down the two fires. Śālīki says that if the Vātsapra falls on the Upavasatha, one should pray with the Vātsapra and proceed with the pouring down of the two fires on the next day. If the Viṣṇukrama-steps fall on the Upavasatha, he should stride the Viṣṇukrama-steps, pray with the Vātsapra and proceed with pouring down of the two fires the next day.

As for the injunction that, gazing elsewhere, he puts into it (the cauldron) drops of curds with the formula, "I place N.N. in thy glow" or silently : The former alternative is of Baudhāyana, the latter of Śālīki.

As for the injunction that one fills it (the cauldron) with sand and covers with curds : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one fills it with sand and keeps in the northern part of the shed.

X.22 : 588.5 शिष्यस्यादान इति ॥ मन्त्रेणाददीतेति बौधायनः ॥
तूष्णीमिति शालीकिः ॥

X.22 : 588.10 नैर्ऋतीनामुपस्थान इति ॥ कुर्वीतात्र तयादेवतसूददोहसे
इति बौधायनः ॥ न कुर्वीतेति शालीकिः ॥

X.22 : 588.12 उदपात्रस्योपनिनयन इति ॥ प्रदक्षिणमुपनिनयेदिति
बौधायनः ॥ यथोपपादमिति शालीकिः ॥

X.22 : 588.13 गार्हपत्यस्योपस्थान इति ॥ सूत्रं बौधायनस्य ॥
आहवनीयमेवैतेन यजुषोपतिष्ठेरन्निति शालीकिः ॥ ४ ॥ द्वितीयः ॥

X.23 : 590.9 स्तम्बयजुषो हरण इति ॥ सूत्रं बौधायनस्य ॥
उपरवकालादप्यत्राग्नीध्रो हरेदिति शालीकिः ॥

XX 26: 1378.1 आख्यातं चात्वालस्य परिलेखनम् ॥

XX 26: 1378.4 आख्यातं लोकाग्नीनां हरणम् ॥

XXI 14: 1422.1 आख्यातं स्प्यविघनानामुपस्थानम् ॥

X.23 : 590.12 कार्ष्णाजिनीनामुपमोचन इति ॥ पूर्वः कल्पो
बौधायनस्योत्तरः शालीकेः ॥

X.23 : 592.2 वज्रिणीनामुपधान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह
स्माह बौधायनो ऽग्नेण यूपावटीयं शङ्कुं तिष्ठन्धनुरधिज्यं कृत्वा प्राञ्चं
बाणं प्रविध्येत्तमनुद्वृत्याश्मानमुपदध्यादेवं दक्षिणत एवं पश्चादेवमुत्तरत
इति ॥

X.24 : 592.11 ऐन्द्रिया उपधान इति ॥ सूत्रं बौधायनस्य ॥ पुच्छ
ऐन्द्रीमुपदध्यादिति शालीकिः ॥

X.24 : 592.15 उदपात्रस्योपनिनयन इति ॥ प्रदक्षिणमुपनिनयेदिति
बौधायनः ॥ यथोपपादमिति शालीकिः ॥

X.24 : 592.16 दर्भस्तम्बस्योपधान इति ॥ वाक्त्वा समुद्र उपदधात्विति
वा तूष्णीं वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

X.24 : 592.18 दूर्वेष्टकाया उपधान इति ॥ स ह स्माह बौधायनो
दूर्वया वा सहोपदध्यादूर्वा वैवेति ॥ मन्त्रदूर्वैवैषा स्यादिति शालीकिः ॥

As for the taking up of the swing : One should take it with a formula, says Baudhāyana. Silently, says Śāliki.

As for the praying to the Nairṛti bricks : One should recite here the Tayādevata and Sūdadohasa formulas, says Baudhāyana. One should not, says Śāliki.

As for the pouring down of the water-pot : One should pour by the right, says Baudhāyana. As may be suitable, says Śāliki.

As for praying to the Gārhapatya : (The view expressed in) the sūtra (is that) of Baudhāyana. They should pray to the Āhavanīya with this formula, says Śāliki.

XXII.5

As for the carrying of Stambayajus : (The view expressed in) the sūtra (is that) of Baudhāyana. The Āgnīdhra should carry the Stambayajus from the spot fixed for the Uparava-holes, says Śāliki.

The tracing around of the Cātvāla is explained.

The carrying of earth-clods is explained.

The praying to the wooden sword and the hammer is explained.

As for wearing the foot-wear made of a skin of black antelope : The former alternative is of Baudhāyana; the latter of Śāliki.

As for laying down the Vajriṇī (bricks = stones) : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that standing in front of the nail fixed for marking the hole for the sacrificial post and having fixed an arrow on the bow, one should shoot the arrow towards the east. Going along the (given) formula, he should lay down the stone. Similarly towards the south, the west and the north.

As for the laying down of the Aindrī (brick) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should lay down the Aindrī (brick) at the tail, says Śāliki.

As for the pouring down of the water-pot : One should pour down by the right, says Baudhāyana. As may be suitable, says Śāliki.

As for the laying of the bunch of darbha-blades with the formula, "May Vāk pile thee up in the ocean" or silently : The former alternative is of Baudhāyana, the latter of Śāliki.

As for the piling of the Dūrvā-brick : Baudhāyana says that one should pile up a brick together with Dūrvā or Dūrvā alone. The Dūrvā should be in the form of the formula, says Śāliki.

X.24 : 594.2 औदुम्बरं युगलाङ्गलमिति ॥ सूत्रं बौधायनस्य ॥
दाढ्यवृक्षमेवैनत्कुर्यादिति शालीकिः ॥

X.25 : 594.4 पुरुषा एवैतद्युगलाङ्गलं पुरस्तादाददते ऽध्वर्युः पश्चादिति
बौधायनः ॥ प्रत्यक्षमेवैतत्संयुज्य कृषेदिति शालीकिः ॥

X.25 : 594.7 कर्षण इति ॥ संप्रत्याहारं कृषेदिति बौधायनः ॥
आवापश इति शालीकिः ॥ ५ ॥

X.25 : 594.4 गोयुगानामनुमन्त्रण इति ॥ तत्तदेवानुमन्त्रयेदिति
बौधायनः ॥ सर्वाणि सहेति शालीकिः ॥

X.25 : 594.12 सर्वौषधस्य वपन इति ॥ अर्धर्चशो वपेदिति
बौधायनः ॥ ऋचर्चेति शालीकिः ॥

X.26 : 598.1 इतरमितरत्र विपरिहरतीतरमितरत्रेति ॥ सूत्रं बौधा-
यनस्य ॥ आददान एवैतां दिशमभिसंपादयेदिति शालीकिः ॥ यजुषा
यजुर्विपरिहरेदित्यौपमन्यवः ॥

X.27 : 600.13 स दर्भपुञ्जीलानि पयःप्रोक्षे ऽवधाय तैः प्रोक्षत्यग्नीन्वो
ऽग्निभ्यो जुष्टान्प्रोक्षामीति वा तूष्णीं वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः
शालीकेः ॥

X.28 : 602.6 कुम्भेष्टकानामुपधान इति ॥ सूत्रं बौधायनस्य ॥
पक्षपुच्छेष्वेवैना उपदध्यादिति शालीकिः ॥

X.29 : 602.8 नानामन्त्रासु दिशो भजमानास्विति ॥ तयादेवतेनानु-
क्रम्य पारे सूददोहसः कुर्वीतेति बौधायनः ॥ तांतामेवेष्टकां परिनिस्तिष्ठेदिति
शालीकिः ॥

X.29 : 602.9 इष्टकागणानामुपधान इति ॥ तयादेवतेनानुक्रम्य पारे
सूददोहसः कुर्वीतेति बौधायनः ॥ तंतमेवेष्टकागणं परिनिस्तिष्ठेदिति
शालीकिः ॥

X.30 : 606.4 अभिमर्शे ऽभिहोम इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह
स्माहौपमन्यवः पुरस्तादभिमर्शाभिहोमाभ्यां तयादेवतसूददोहसः कुर्वीते-
ति ॥

As for the plough of *Ficus glomerata* together with the yoke : (The view expressed in) the sūtra (is that) of Baudhāyana. One should prepare it out of a strong tree, says Śāliki.

Men pull the plough in front, the Adhvaryu pushes from behind, says Baudhāyana. One should actually yoke oxen and should till, says Śāliki.

As for the tilling : One should till (towards the east) each time bringing the plough back, says Baudhāyana. One should till turning each time, says Śāliki.

XXII.6

As for followig tillings with formula : One should follow each one, says Baudhāyana. All together, says Śāliki.

As for sowing all grains : One should sow at each verse-half, says Baudhāyana. At each verse, says Śāliki.

As for the injunction that one carries one clod on this side and another on the other : (The view expressed in) the sūtra (is that) of Baudhāyana. One should achieve the desired direction while taking up the clods, so says Śāliki. One should transpose the formulas, says Aupamanyava.

As for the injunction that having put bunches of darbha-blades into the milk to be sprinkled, one sprinkles with them with the formula, "I sprinkle you Agnis, agreeable for Agnis" or silently : The former alternative is of Baudhāyana, the latter of Śāliki.

As for the piling of Kumbha-bricks : (The view expressed in) the sūtra (is that) of Baudhāyana. One should pile them on the two wings and the tail, says Śāliki.

In regard to (the bricks) being piled up in various directions with different formulas : One should commence with the Tayādevata formula and recite the Sūdadohasa verse at the end, says Baudhāyana. One should adopt the procedure in respect of each brick, says Śāliki.

As for the piling up of groups of bricks : One should commence with the Tayādevata formula and recite the Sūdadohasa verse at the end, says Baudhāyana. One should adopt the procedure in respect of each brick, says Śāliki.

As for the touching and offering : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should recite the Tayādevata formula and the Sūdadohasa verse before the touching and offering.

As for the laying down of a serpent's head : The former alternative is of Baudhāyana, the latter of Śāliki.

X.30:606.8 सर्पशिरस उपधान इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

X.33 : 612.6 औदुम्बरं चोलूखलमुसलमिति ॥ सूत्रं बौधायनस्य ॥ दार्ढ्यवृक्षमेवैनत्कुर्यादिति शालीकिः ॥ ६ ॥

X.33 : 612.7 सर्वौषधस्यावहनन इति ॥ मन्त्रेणावहन्यादिति बौधायनः ॥ तूष्णीमिति शालीकिः ॥

X.33:616.12 उखानामुपधान इति ॥ सूत्रं बौधायनस्य ॥ एकामेवोखां मन्त्रेणोपदध्यातूष्णीमितरे इति शालीकिः ॥

X.34 : 616.1 पशुशीर्षाणामुपधान इति ॥ मध्य उपदध्यादिति बौधायनः ॥ अन्तेषु तस्य व्युदूह्योपदध्यादिति शालीकिः ॥

X.35 : 622.5 अथर्वशिरस उपधान इति ॥ पुरस्तात्सर्वतोमुखमग्रेण स्वयमातृणामत्र नवर्चमथर्वशिर उपदध्यादिति बौधायनः ॥ नाथर्वशिर इति शालीकिः ॥

X.35 : 622.5 सर्वतोमुखस्योपधान इति ॥ सूत्रं बौधायनस्य ॥ आनुदिशमेव गायत्रीरुपदध्यादिति शालीकिः ॥

X.36 : 624.2 अङ्गानामुपधान इति ॥ सूत्रं बौधायनस्य ॥ विज्ञातेष्वेवाङ्गेष्वङ्गान्युपदध्यादिति शालीकिः ॥

X.36 : 624.8 ऋषभस्योपधान इति ॥ सूत्रः शालीकेः ॥ अत्रो ह स्माह बौधायन ईषत्प्रत्यवहतशिरसमेनमुपदध्याद्यथर्षभो वाशितुमुप-
तिष्ठतीति ॥

X.36:626.1 अतीतानामिष्टकागणानामुपधान इति ॥ आधिमुपदध्या-
दिति बौधायनः ॥ चित्यन्त इति शालीकिः ॥

X.36 : 626.5 व्रतप्रदान इति ॥ मध्यंदिने व्रतं प्रयच्छेदिति बौधा-
यनः ॥ चित्यन्त इति शालीकिः ॥ ७ ॥ तृतीयः ॥

X.36:626.5 पुरीषचितेरुपधान इति ॥ सूत्रं बौधायनस्य ॥ पूर्वेद्युरेव पुरीषचितिं परिनिस्तिष्ठेदिति शालीकिः ॥

As for the mortar and pestle made of *Ficus glomerata*: (The view expressed in) the sūtra (is that) of Baudhāyana. One should prepare them out of any tree of solid wood, so says Śālīki.

XXII.7

As for the pounding of all grains : One should pound with the relevant formula, says Baudhāyana. Silently, says Śālīki.

As for the laying down of the cauldrons : (The view expressed in) the sūtra (is that) of Baudhāyana. One should lay down only one cauldron with the relevant formula; the others silently, says Śālīki.

As for the laying down of the heads of animals : One should lay them down in the middle, says Baudhāyana. One should lay them down asunder on the borders, says Śālīki.

As for the piling up of the Atharvaśiras bricks : Baudhāyana says that one should pile up bricks with the Atharvaśiras comprising nine verses in front of the self-perforated stone prior to the piling up of Sarvatomukha (bricks). One should not pile up the Atharvaśiras, says Śālīki.

As for the piling of the Sarvatomukha (bricks) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should pile up the bricks under the single designation Gāyatrī towards all quarters, says Śālīki.

As for the piling of "limbs" (bricks) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should pile the "limbs" (bricks) on the known limbs, says Śālīki.

As for the piling of the "Rṣabha" brick : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should pile him up with his head withdrawn a little just as the bull is about to bellow.

As for the piling up of groups of bricks which were passed over : One should pile them as per situation,¹ says Baudhāyana. At the end of the piling (of the Citi), says Śālīki.

As for giving the Vrata-milk : One should give Vrata-milk (to the sacrificer) at midday, says Baudhāyana. At the end of the piling (of the Citi), says Śālīki.

XXII.8

As for the piling up of the earth : (The view expressed in) the sūtra (is that) of Baudhāyana. One should finish the piling up of earth on the preceding day itself, says Śālīki.

1. That is to say, when one becomes aware of the fault.

X.37 : 628.6 अश्वावभितस्तिष्ठेतां कृष्ण उत्तरः श्वेतो दक्षिण इति॥
अत्रैवाभ्यां तिष्ठद्भ्यां घासमाहारयेदिति बौधायनः ॥ कालेकाल
एवैनावुदानयेयुरिति शालीकिः ॥

X.40 : 638.11 वालखिल्यानामुपधान इति ॥ उपरिष्ठाद्वालखिल्या
उपदध्यादिति बौधायनः ॥ पार्श्वत इति शालीकिः ॥

X.42 : 642.3 सृष्टीनामायातन इति ॥ अग्रेण स्वयमातृणामुदीचीरेना
आयातयेदोत्तरस्मात्पक्षसंधेः सर्वतो वेति॥ पूर्वः कल्पो बौधायनस्योत्तरः
शालीकेः ॥

X.42 : 648.2 व्युष्टीनामुपधान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनः पुरस्तादेनाः प्रतीचीरुपदध्यात्पुरस्ताद्धि प्रतीची रात्रिव्युच्छती-
ति ॥

X.45 : 652.9 तासां पुरीषवर्ती मध्य उपदधातीति ॥ स ह स्माह
बौधायनः पुरीषेण वा सहोपदध्यात्पुरीषं वैवेति ॥ मन्त्रपुरीषैवैषा
स्यादिति शालीकिः ॥

X.45 : 652.10 वैराजानामुपधान इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः
शालीकेः ॥

X.45 : 656.2 याज्ञसेनीनामुपधान इति ॥ पूर्वः कल्पः शालीकेरुत्तरो
बौधायनस्य ॥

X.45 : 658.2 घृतेष्टकानामुपधान इति ॥ स ह स्माह बौधायनो घृतेन
वा सहोपदध्याद्घृतेन वाभ्यज्येति ॥ मन्त्रघृता एवैताः स्युरिति शाली-
किः ॥ घृतपिण्डानेवात्रोपदध्यादित्यौपमन्यवः ॥

X.46 : 660.10 इष्टकानामावापस्थान इति ॥ अन्तरेण ज्योतिष्मतीश्च
भूतेष्टकाश्चैतदिष्टकानामावापस्थानं भवतीति ॥ स ह स्माह बौधायनः
संवेशनयजुः प्रबुद्धयजुः प्रयाणयजुरपर्याणयजुः सामिधेनीराप्रीरती-
तांश्चेष्टकागणानत्रोपदध्यादिति ॥ अत्रो ह स्माह शालीकिर्नानिष्टकं
मन्त्रमिष्टकावदापादयेदतीतानेवेष्टकागणानत्रोपदध्यादिति ॥

As for the injunction that the two horses stand on both sides-black to the north, white to the south : One should provide fodder to them standing there only, says Baudhāyana. They should be brought forth as per the occasion, says Śāliki.

As for the piling up of the Vāḷakhilya bricks : One should pile up the Vāḷakhilya bricks on the upper part, says Baudhāyana. By the side, says Śāliki.

As for the extension of Sṛṣṭi bricks : One should extend them towards the north along the front of the naturally perforated stone up to the joint of the northern wing, or on all sides : The former alternative is of Baudhāyana, the latter of Śāliki.

As for the piling up of the Vyūṣṭi bricks : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should pile them towards the east ending towards the west. The night dawns from the east to west.

As for the injunction that out of those (Asapatnā bricks) one piles up Purīṣavātī brick in the middle : Baudhāyana says that one should pile the brick together with earth or should pile mere earth. It should be one which is piled up with the formula containing the word *purīṣa*.

As for the piling up of the Vairāja bricks : The former alternative is of Baudhāyana, the latter of Śāliki.

As for the piling up of Yājñasenī bricks : The former alternative is of Śāliki, the latter of Baudhāyana.

As for the piling up of Ghṛteṣṭakās : Baudhāyana says that one should pile them together with clarified butter or should besmear them and pile. Śāliki says that one should pile them with the formula containing the word *ghṛta*. Aupamanyava says that one should here pile up balls of ghee.

As for the insertion of bricks, the moment of inserting the bricks is between the Jyotiṣmatī and Bhūteṣṭakā bricks : Baudhāyana says that one should pile up here the Sarīveśanayajus¹ brick, Prabuddhayajus² brick, Prayāṇayajus³ brick, Aparyāṇayajus⁴ brick, Sāmidhenī bricks, Āprī bricks and the groups of bricks which were left out. Śāliki says that one should not deem a mantra not intended for a brick as one for piling up a brick. One should here pile up only the groups of bricks.

As for the piling up of the full-moon brick : (The view expressed in) the sūtra (is that) of Baudhāyana. One should pile up the full-moon brick on the northern shoulder, says Śāliki.

As for the piling up of Nakṣatra-bricks : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should pile up bricks—each one for a star, and recite the verse for shining in each case.

1. namely, *agne tvam su jāgrhi* ... cf. BaudhŚS VI. 6: TS I.2.3.1.
2. namely, *tvam agne vrataṭpā* ...
3. namely, *bhadrād abhi śreyah prehi* ...
4. namely, *devīr āpa esa vo* ...

X.46 : 662.3 पौर्णमास्या उपधान इति ॥ सूत्रं बौधायनस्य ॥ उत्तर एवांसे पौर्णमासीमुपदध्यादिति शालीकिः ॥

X.46 : 662.5 नक्षत्रेष्टकानामुपधान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः प्रतितारकं चात्रेष्टका उपदध्यात्तत्रतत्र च रोचयेदिति ॥

X.46 : 664.6 सर्वतोमुखस्योपधान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो व्यवेतं खल्विदं कृष्णस्याभिमर्शनेन भवति ॥ सर्वतोमुखमुपधास्यज्ज्वेतमश्वमभिमृशेदिति ॥

X.46 : 664.8 वर्धनेष्विति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो यावन्ति वर्धनानि समाने ऽहनि संनिपतेयुः सर्वेषां पारे तयादेवतसूददोहसः कुर्वीतेति ॥ ८ ॥ चतुर्थः ॥

X.47 : 670.4 अथ प्रोक्षणीषु हिरण्यशल्कान्प्रत्यस्यत्यूर्ध्वं त्रिभ्यो ऽपरिमितानिति सहस्रमिति प्रोक्तम् ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

X.48 : 672.9 शतरुद्रीयस्य होम इति ॥ सूत्रमाचार्ययोः ॥ पूर्वस्मिन्नेवानीके जुहुयादिति गौतमः ॥

X.48 : 674.6 नमस्कारैरुपस्थान इति ॥ स ह स्माह बौधायनः सधनुष्क एवोपतिष्ठेतोत्तरस्या एव दिश आवृत्यैतेनैव यथेतमेत्य पश्चात्प्राङ् तिष्ठन्नूर्ध्वामुपतिष्ठेतेति ॥ अत्रो ह स्माह शालीकिर्दत्त्वैव धनुरुपतिष्ठेतैतस्यै चैव दिश आवृत्यैतेनैव यथेतमेत्य पश्चात्प्राङ् तिष्ठन्नूर्ध्वामुपतिष्ठेतेति ॥

X.48 : 674.12 परिषिच्यमाने यजमानं वाचयतीति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः परिषिच्यपरिषिच्यैवाश्वमनि कुम्भं निदध्यादश्वंस्ते क्षुदमुं ते शुगृच्छत्वित्यभिनिर्दिशेद्यं द्विष्यादिति ॥

X.48 : 676.6 विकर्षण इति ॥ अर्धर्चशो विकर्षेदिति बौधायनः ॥ ऋचर्वेति शालीकिः ॥

X.50 : 680.7 स्वयमातृणायै व्याधारण इति ॥ सूत्रं बौधायनस्य ॥ अग्निचतुरश्रामेनां व्याधारयेदिति शालीकिः ॥

As for the piling up of the Sarvatomukha (group of bricks) : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that this (piling) is away from the touching of the black (horse). When he is going to pile up the Sarvatomukha (group of bricks), one should touch the white horse.

In regard to the increasing of the Citi : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that whatever be the number of increasings on a single day, one should recite the Tayādevata formula and the Sūdadohasa verse at the conclusion of all.

XXII.9

As for the injunction that one puts into the Prokṣaṇī-water pieces of gold more than three even upto a thousand : The former alternative is of Baudhāyana, the latter of Śālīki.

As for the offering with the Śatarudrīya : (The view expressed in) the sūtra (is that) of the two teachers. One should make the offerings over the eastern end, says Gautama.

As for the praying with Namaskāra-formulas : Baudhāyana says that holding the bow (the sacrificer) should pray; turning towards the north and having come by the way by which he had gone, and standing to the west facing the east, he should hand over the bow¹ and pray. Śālīki says that he should hand over the bow and pray. Turning by this (i.e. the right) and having come by the way by which he had gone, and standing to the west facing the east, he should hand over the bow¹ and pray.

As for the injunction that one should make the sacrificer recite the formula while the Citi is being sprinkled around : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that at every sprinkling around, one should place the pitcher upon the stone, and address the formula "O stone, this is thy hunger; let thy glow go to N.N." to one whom he hates.

As for the drawing asunder : One should draw at each verse-half, says Baudhāyana. At each verse, says Śālīki.

As for pouring clarified butter in streams over the naturally perforated stone: (The view expressed in) the sūtra (is that) of Baudhāyana. One should pour over in four streams as in Agnicayana,² says Śālīki.

As for the reciting or non-reciting of mantras in respect of the cakes for Agni Vaiśvānara and the Maruts : They should be offered with the relevant mantras, says

1. ऊर्ध्वम् (or ऊर्ध्वम्) is not clear. Bhavasvamin explains ऊर्ध्वमिति इतरस्मिं दत्तैव ।
2. That is to say, each time from the corner of the body of the Citi upto the naturally perforated stone.

X.51 : 682.10 वैश्वानरमारुतानां मन्त्रामन्त्र इति ॥ मन्त्रवन्तः स्युरिति बौधायनः ॥ तूष्णीका इति शालीकिः ॥ वैश्वानर एव मन्त्रवान्स्यात्तूष्णीका मारुता इत्यौपमन्यवः ॥

X.51 : 682.12 आनीकवतस्य होम इति ॥ सूत्रं बौधायनस्य ॥ आहवनीय एवानीकवतं जुहुयादिति शालीकिः ॥

X.51 : 684.7 अथैनं संचितमाज्यप्रोक्षेण प्रोक्षतीति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो मन्त्रानुदिशं चैनं प्रोक्षेन्मन्त्रानुलोकं चेति ॥

X.52 : 686.6 इध्मस्य निधान इति ॥ स ह स्माह बौधायन उभयेनेध्मं निदध्यादाध्वरिकेण चाग्निकेन चेति ॥ आग्निकेनैवेति शालीकिः ॥ ९ ॥

X.52 : 686.13 शाकलैः परिधान इति ॥ आहवनीयं परिदध्यादिति बौधायनः ॥ पुच्छमेवेति शालीकिः ॥

X.52 : 686.16 सुवाहुत्योः करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

X.52 : 688.1 पूर्णाहुत्यै करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

X.52 : 688.2 अत्र जुह्वन्मनसा दिशो ध्यायेदिति ॥ दिग्भ्यो ऽहमग्निमभिसंभराणीति वा तूष्णीं वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

X.54 : 692.3 प्रसेकस्यायातन इति ॥ पूर्वः कल्पः शालीकेरुत्तरो बौधायनस्य ॥

X.54 : 692.4 तस्मिंश्चतुर उपस्तृणान आहेति ॥ सूत्रं बौधायनस्य ॥ नोपस्तृणीतेति शालीकिः ॥

X.54 : 692.7 प्रसेकस्यानुप्रहरण इति ॥ अनुप्रहरेदिति बौधायनः ॥ नानुप्रहरेदिति शालीकिः ॥

X.54 : 692.8 ब्रह्मौदनस्य श्रपण इति ॥ अग्न्याधेयवच्छ्रपयेदिति बौधायनः ॥ एतस्मिन्नेवेति शालीकिः ॥

Baudhāyana. Silently, says Śāliki. The cake to Agni Vaiśvānara should be offered with mantras, the cakes to Maruts, silently, says Aupamanyava.

As for the offering to Anikavānt Agni : (The view expressed in) the sūtra (is that) of Baudhāyana. One should make the offering on the Āhavanīya itself, says Śāliki.

As for the injunction that one sprinkles the piled up Agni with clarified butter: (The view expressed in) the sūtra (is that) of Śāliki.³ Baudhāyana says that one should sprinkle towards the direction and the open space indicated in the specific formula.

As for the placing of the faggot : Baudhāyana says that one should place it with the formulas recorded in the Ādhvarika (section) and also in the Agnicayana. Only with those recorded in the Agnicayana, says Śāliki.

XXII.10

As for enclosing with splinters : One should enclose the Āhavanīya, says Baudhāyana. The tail, says Śāliki.

As for the offering of two spoonfuls : One should offer, says Baudhāyana. One should not, says Śāliki.

As for the offering of the Pūrṇāhuti : One should offer, says Baudhāyana. One should not, says Śāliki.

As for the injunction that one should meditate upon the directions while making the offerings with the formulas, "Let me provide Agni with substances for the sake of directions" or silently : The former alternative is of Baudhāyana; the latter of Śāliki.

As for the stretching of a flowing ladle : The former alternative is of Baudhāyana; the latter of Śāliki.

As for the injunction that he addresses while spreading clarified butter four times : (The view expressed in) the sūtra (is that) of Baudhāyana. One should not spread, says Śāliki.

As for throwing (into the fire) the flowing ladle : One should throw, says Baudhāyana. One should not, says Śāliki.

As for the cooking of Brahmaudana : One should cook in the manner of the setting up of fires, says Baudhāyana. On this very fire, says Śāliki.

As for the consuming of the Brahmaudana : They should consume near the end of the northern buttock, says Baudhāyana. On both sides of the tail, says Śāliki.

3. Śāliki's view would be that the offering made in the various directions would be ending towards the east.

X.54 : 692.8 ब्रह्मौदनस्य प्राशन इति ॥ उत्तरे श्रोण्यन्ते प्राश्रीयुरिति
बौधायनः ॥ पुच्छमेवाभित इति शालीकिः ॥

X.54 : 694.6 वातनामानाः होम इति ॥ सूत्रं बौधायनस्य ॥
वातमप्यत्राञ्जलिना जुहुयादिति शालीकिः ॥ कृष्णाजिनपुटेन
जुहुयादित्यौपमन्यवः ॥

X.54 : 694.9 शाकलानामनुप्रहरण इति ॥ अनुप्रहरेदिति बौधा-
यनः ॥ नानुप्रहरेदिति शालीकिः ॥ १० ॥ पञ्चमः ॥

X.55 : 694.12 अग्निधिष्ण्यानामुपधान इति ॥ सूत्रं बौधायनस्य ॥
सर्वा एव याजुषीरुपदध्यादिति शालीकिः ॥

X.55 : 696.4 नानाबीजानां निर्वपण इति ॥ निर्वपणेनानुसमेत्य
व्यभिमृशेदिति बौधायनः ॥ तत्तदेव हविः परिनिस्तिष्ठेदिति शाली-
किः ॥

X.55 : 696.4 तेषां त्रीहिष्वेव हविष्कृतमुद्वादयत्युपोद्यच्छन्ते यवा-
निति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन आवपनप्रभृति यवेषु
मन्त्रकर्माभ्यावर्तेत तन्त्रं तु हविष्कृत् स्यादिति ॥

X.55 : 696.4 आप्यनिनयन इति ॥ जघनेन गार्हपत्यमाप्येभ्यो
निनयेदिति बौधायनः ॥ अग्रेणातिहायेति शालीकिः ॥ अग्रेण वा जघनेन
वेत्यौपमन्यवः ॥

X.55 : 696.4 सचरुपशुपुरोडाशा एवेतरेषाः हविषामिडा
अवद्येदभ्यर्धाद्वेति सपशुपुरोडाशानां वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः
शालीकेः ॥

X.55 : 696.7 अत्याक्रमण इति ॥ सूत्रं बौधायनस्य ॥ सह
स्विष्टकृतात्याक्रमेदिति शालीकिः ॥

X.57 : 700.4 अभिषेक इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः
पुरस्तात् स्विष्टकृतो यावदाम्नातेनाभिषिञ्चेन्नात्र कृष्णाजिनं न रुक्मौ न
पार्थानि भवन्ति कुशानेव सस्तीर्य तेष्वेनमभिषिञ्चेदिति ॥

As for the offering with Vāta-names : (The view expressed in) the sūtra (is that) of Baudhāyana. One should make offerings to Vāta by means of the folded palms, says Śāliki. One should make the offerings by means of a fold of a skin of black antelope, says Aupamanyava.

As for throwing in the splinters : One should throw, says Baudhāyana. One should not, says Śāliki.

XXII.11

As for the piling up of mounds pertaining to Agnicayana : (The view expressed in) the sūtra (is that) of Baudhāyana. One should pile up the mounds with Yajus-formulas prescribed in the Agnicayana, says Śāliki.

As for the pouring out of the various grains : One should pour out one after the other and touch them separately, says Baudhāyana. One should finish each oblation separately, says Śāliki.

As for the injunction that one gives out a call to the preparer of the oblation-material in respect of paddy only; barley is taken away : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that the procedure accompanied by the formulas starts in regard to barley from pouring (the flour into the pan). The call to the preparer of the oblation-material should be combined.

As for the pouring down (of wash-water) for the Āpyas : Baudhāyana says that one should pour down for the Āpyas along the rear of the Gārhapatya. Along the front (of the Gārhapatya) leaving some space, says Śāliki. Either along the front or along the rear, says Aupamanyava.

As for the injunction that in respect of the other oblations, one takes up Idā including the cooked rice (for Rudra) and Paśupuroḍāśa, or including the Paśupuroḍāśa : The former alternative is of Baudhāyana, the latter of Śāliki.

As for crossing over (the altar) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should cross over even taking the Sviṣṭakṛt-oblation, says Śāliki.

As for the consecratory bath : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should give the consecratory bath before the Sviṣṭakṛt offering only with what is mentioned in the scripture. Here there is no skin of black antelope, no sheets. There should be no Pārtha offerings. One should spread Kuśa grass, seat the sacrificer on it and give him the consecratory bath.

As for the joining and release of Agni : One should join each day and release each day, says Baudhāyana. One should join each day and release at the end, says Śāliki. One should join at the beginning and release at the end, says Aupamanyava.

As for the observation of the Kratukaraṇa rite : (The view expressed in) the sūtra (is that) of Baudhāyana. One should observe the rite according to the sacrifice, says Śāliki.

X.57: 698.5 योगे विमोक इति ॥ अहरहर्युञ्ज्यादहरहर्विमुञ्चेदिति बौधायनः ॥ अहरहर्युञ्ज्यादन्ते विमुञ्चेदिति शालीकिः ॥ आदित एव युञ्ज्यादन्ते विमुञ्चेदित्यौपमन्यवः ॥

X.57: 698.7 क्रतुकरण इति ॥ सूत्रं बौधायनस्य ॥ यथाक्रत्वेवास्य क्रतुकरणानि कुर्यादिति शालीकिः ॥

X.57: 698.9 ऐकादशिनानां पशूनामुपाकरण इति ॥ सूत्रं बौधायनस्य ॥ एकयूप एवैकादशिनान्यशूनुपाकुर्यादिति शालीकिः ॥ ११ ॥

X.57: 698.13 वपानां परिहोम इति ॥ तांतां परिजुहुयादिति बौधायनः ॥ आदितश्चान्ततश्चेति शालीकिः ॥

X.57: 698.15 अश्वस्यावघ्रापण इति ॥ सूत्रं बौधायनस्य ॥ माध्यंदिन एव सवने ऽश्वमवघ्रापयेदिति शालीकिः ॥

X.59: 700.16 पशूनामासादन इति ॥ पशुं पशुं पञ्चहोत्रासादयेदिति बौधायनः ॥ मुख्यमेवेति शालीकिः ॥

X.59: 702.1 हृदयशूलानामुद्घासन इति ॥ एकैकश उद्घासयेदिति बौधायनः ॥ सर्वान्सहेति शालीकिः ॥

X.59: 704.1 आमिक्षायै मन्त्रामन्त्र इति ॥ मन्त्रवती च स्यादध्यवदानीया चेति बौधायनः ॥ तूष्णीका च स्यादध्यवदानीया चेति शालीकिः ॥ मन्त्रवती च स्यात्तन्त्रहरया चैनया निरूढया यजेतेत्यौपमन्यवः ॥

X.59: 704.5 देविकाहविषां करणं इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥ १२ ॥ षष्ठः ॥

XI.1: 708.1 अथातो वाजपेयं व्याख्यास्यामः ॥

XI.1: 708.1 चिन्वीत वाजपेये ऽग्निमिति बौधायनः ॥ न चिन्वीतेति शालीकिः ॥

XI.1: 708.3 औदुम्बरं रथचक्रं सप्तदशारमिति ॥ सूत्रं बौधायनस्य ॥ दार्ढ्यवृक्षमेवैनत्कुर्यादिति शालीकिः ॥

XI.1: 708.10 खादिरीं वितृष्णीं वध्नैर्व्यूतामुपकल्पयत इति ॥ सूत्रं बौधायनस्य ॥ बस्ताजिनं चैवात्रोपकल्पयीत शतमानं च हिरण्यमिति शालीकिः ॥

As for the dedication of the animals in Ekādaśinī : (The view expressed in) the sūtra (is that) of Baudhāyana. One should dedicate the animals in the Ekādaśinī at one sacrificial post, says Śāliki.

XXII.12

As for the offerings on both sides of the offerings of omenta : One should offer clarified butter on both sides of the offering of each omentum, says Baudhāyana. One should offer before and after the offerings of all omenta, says Śāliki.

As for causing the horse to smell : (The view expressed in) the sūtra (is that) of Baudhāyana. One should cause the horse to smell at the midday pressing, says Śāliki.

As for the placing of (the organs of) the animals : One should place (the organs of) each animal with the Pañcahotr-formulas, so says Baudhāyana. Only (those of) the principal (animal), says Śāliki.

As for the disposing of the heart-spikes : One should dispose each one separately, says, Baudhāyana. All together, says Śāliki.

As for the reciting or not reciting of formulas in respect of preparing the Āmiksā : It should be prepared with the relevant formulas, and should be taken in addition to the barren cow, says Baudhāyana. One should prepare it silently and it should be taken in addition to the barren cow, says Śāliki. It should be prepared with the relevant formulas, and one should offer it separately after the Agnicayana, says Aupamanyava.

As for the offering of the Devikāhavis : One should offer, says Baudhāyana. One should not, says Śāliki.

XXII.13

VĀJAPEYA

Now we shall explain the Vājapeya.

One should pile up Agni in the Vājapeya, says Baudhāyana. One should not, says Śāliki.

As for the chariot-wheel with seventeen spokes made of *Ficus glomerata* : (The view expressed in) the sūtra (is that) of Baudhāyana. One should prepare it out of the wood of a solid tree, says Śāliki.

As for the injunction that one procures a basket with cleavings made of the wood of *Acacia catechu* and woven with cords of leather : (The view expressed in) the sūtra (is that) of Baudhāyana. One should procure the skin of a ram and a piece of gold weighing a hundred mānas, says Śāliki.

As for the injunction that one gets initiated in the closing days of the summer before the full-moon day of Āṣāḍha : (The view expressed in) the sūtra (is that) of Baudhāyana. One should perform the Vājapeya in the autumn, says Śāliki.

XI.1: 708.11 स ग्रीष्मस्य जघन्याहःसु पुरस्तादाषाढ्यै पौर्णमास्यै दीक्षत इति॥ सूत्रं बौधायनस्य॥ शरदि वाजपेयेन यजेतेति शालीकिः ॥

XI.2: 708.16 सावित्राणां होम इति॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः॥

XI.2: 710.3 वाजपेयिकायै सुरायै संधान इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवो यत्रैव सुरा स्यात्तत आहारयेदिति ॥

XI.2: 710.9 सो ऽरत्निमात्रेऽरत्निमात्रे वा विग्रश्नाति धनुर्वेष्टीर्वा प्रवेष्टयतीति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XI.2: 710.10 गौधूमं चषालमिति ॥ सूत्रं बौधायनस्य ॥ गोधूमपिष्टानामपि कुर्यादिति शालीकिः ॥

XI.2: 712.4 दुन्दुभीनामासञ्जन इति ॥ सूत्रं द्वैधमेवैतद्भवति ॥

XI.3: 712.14 क्रतुकरण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो ऽतिरात्रमप्यत्र क्रतुमुपेयात्समानपक्षे चैनं संतिष्ठापयिषेदिति ॥ १३ ॥

XI.3: 712.16 पञ्चैन्द्रानतिग्राह्यान्गृह्णातीति ॥ सूत्रं बौधायनस्य ॥ सर्व एवैते सोपयामा ग्रहीतव्या भवन्तीति शालीकिः ॥

XI.3 : 714.3 सुराग्रहाणां ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ सजुष्टान्परिमृज्य सादयेदिति शालीकिः ॥

XI.3 : 714.7 द्विश्रेणि वा त्रिश्रेणि वोदीच आयातयतीति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XI.3: 714.11 षड्रशना आदाय यूपमभिप्रेयादिति बौधायनः ॥ पञ्च रशना आदाय यूपमभिप्रेयादिति शालीकिः ॥ चतस्रो रशना आदाय यूपमभिप्रेयादित्यौपमन्यवः एकामेव रशनामादाय यूपमभिप्रेयादित्यौपमन्यवीपुत्रः ॥ अग्नीषोमीयरशनायामेव नियुञ्ज्यादित्याञ्जीगविः ॥

XI.3 : 714.11 वाजपेयिकानां पशूनामुपाकरण इति ॥ ऐकादशिनानुपाकृत्य वाजपेयिकानुपाकुर्यादिति बौधायनः ॥ वाजपेयिकानेव नैवैकादशिनानिति शालीकिः ॥

As for the offerings to Savitr : the former alternative is of Baudhāyana, the latter of Śāliki.

As for the preparation of wine for the Vājapeya sacrifice : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should cause the wine to be brought from wherever it may be available.

As for the injunction that one fastens (the pieces of cloth) at a distance of one Aratni each, or winds around continuously: The former alternative is of Baudhāyana, the latter of Śāliki.

As for the Caṣāla of wheat : (The view expressed in) the sūtra (is that) of Baudhāyana. One should prepare it out of the flour of wheat, says Śāliki.

As for the fixing of drums : The sūtra is a Dvaīdhasūtra.

As for the observation of the Kratukaraṇa rite : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should also observe here the Kratukaraṇa rite applicable to the Atirātra. One should also manage to conclude it in the same fortnight.

XXII.14

As for the injunction that one takes five Atigrāhya draughts for Indra : (The view expressed in) the sūtra (is that) of Baudhāyana. All these should be taken up with the "Upayāmagr̥hita" formula, says Śāliki.

As for taking the draughts of wine : (The view expressed in) the sūtra (is that) of Baudhāyana. They should be wiped around with the "Juṣṭa" formula, and should be placed.

As for the injunction that one arranges (the wine-cups) towards the north in two or three lines : The former alternative is of Baudhāyana, the latter of Śāliki.

Baudhāyana says that taking six cords one should approach the sacrificial post. Śāliki says that taking five cords one should approach the sacrificial post. Aupamanyava says that taking four cords one should approach the sacrificial post. Aupamanyavīputra says that taking only one cord one should approach the sacrificial post. Āñjigavi says that one should fasten (two animals) to the cord used for the Agniṣomīya animal.

As for the dedication of the animals of the Vājapeya sacrifice : Baudhāyana says that having first dedicated the animals of the Ekādaśinī, one should dedicate those intended for the Vājapeya sacrifice. Śāliki says that one should dedicate the animals intended for the Vājapeya, not those of the Ekādaśinī.

As for the dedication of the animals to Prajāpati : One should dedicate one by one, says Baudhāyana. All together, says Śāliki.

As for the offerings (of clarified butter) on both sides of the offerings of omenta: One should offer on both sides of each one, says Baudhāyana. At the beginning and at the end (of all), says Śāliki.

XI.3:714.12 प्राजापत्यानामुपाकरण इति ॥ एकैकश उपाकुर्यादिति
बौधायनः ॥ सर्वान्सहेति शालीकिः ॥

XI.5 : 718.12 वपानां परिहोम इति ॥ तांतां परिजुहुयादिति
बौधायनः ॥ आदितश्चान्ततश्चेति शालीकिः ॥

XI.5 : 720.6 हृदयशूलानामुद्वासन इति ॥ एकैकश उद्वासयेदिति
बौधायनः ॥ सर्वान्सहेति शालीकिः ॥

XI.6 : 722.6 रथानामभियोजन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह
स्माह बौधायनो य एवैष समवक्षेपणो मन्त्रस्तं प्रथममभियोजनानां
कुर्यादथ तूष्णीमश्वासमवक्षिपेदिति ॥

XI.7 : 728.11 काष्ठागमन इति ॥ स ह स्माह बौधायनः
प्रदक्षिणमावृत्यैतां काष्ठां गच्छेयुरथामुतो ऽपसलैरावर्तेरन्निति ॥ अत्रो ह
स्माह शालीकिरपसलैरावृत्यैतां काष्ठां गच्छेयुरथामुतः प्रदक्षिणमावर्तेर-
न्निति ॥ १४ ॥

XI.11 : 734.5 अथ यजमानं तार्ष्यं परिधापयतीति ॥ सूत्रं बौधाय-
नस्य ॥ उभे एवैते यजमानं परिधापयेदिति शालीकिः ॥

XI.11 : 737.7 श्रित्या आयातन इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः
शालीकेः ॥

XI.11 : 734.10 तां दशभिः कल्पै रोहतीति ॥ सूत्रं बौधायनस्य ॥
एतैरेव मन्त्रैः प्रत्यवरोहेदिति शालीकिः ॥

XI.12 : 736.2 अत्रास्मै प्रत्यवरोहत आसन्दीं निदधातीति ॥ सूत्रं
बौधायनस्य ॥ बस्ताजिनं चैवास्यात्र प्रत्यवरोहेच्छतमानं च हिरण्यमिति
शालीकिः ॥

XI.12 : 736.5 अथैनमेतयासन्ध्या सद आवहन्त्या वा व्रजतीति ॥
पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XI.12 : 736.8 अतिग्राह्याणां भक्षण इति ॥ पूर्वः कल्पः शालीकेरुत्तरो
बौधायनस्य ॥

XI.13 : 738.20 प्राजापत्यानां भक्षण इति ॥ पूर्वः कल्पः शालीकेरुत्तरो
बौधायनस्य ॥

As for the disposal of the heart-spikes : One should dispose one by one, says Baudhāyana. All together, says Śālīki.

As for the yoking of the chariots : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should first employ the formula intended for hitting towards yoking;¹ he should hit at the horses silently.

As for reaching the goal : Baudhāyana says that having turned by the right they should reach the goal and from there return by the left. Śālīki says that having turned by the left they should reach the goal, and from there return by the right.

As for the injunction that one makes the sacrificer wear a linen-garment : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should make the sacrificer wear both the garments.²

As for the fixing of the ladder : The former alternative is of Baudhāyana, the latter of Śālīki.

XXII.15

As for the injunction that (the sacrificer) ascends the ladder with ten formulas: (The view expressed in) the sūtra (is that) of Baudhāyana. He should climb down with the same formulas, says Śālīki.

As for the injunction that one puts down a stool for the sacrificer who is climbing down : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that he should climb down upon the skin of black antelope and a piece of a hundred mānas of gold.

As for the injunction that they carry (the sacrificer) seated on the wooden stool, or he himself comes up : The former alternative is of Baudhāyana, the latter of Śālīki.

As for the consuming of the Atigrāhya cups : The former alternative is of Śālīki, the latter of Baudhāyana.

As for the consuming of the Prājāpatya cups : The former alternative is of Śālīki, the latter of Baudhāyana.

As for the portions of the third part of the rectum : The Upayaṣṭr should offer each time two portions of the third part of the rectum, says Baudhāyana. Cutting

1. While yoking the first horse he should first recite *arvā'si* (first part of the hitting formula) and then *vāyurvā tvā* etc. He should yoke the second with *saptirasi* and *vāyurvā tvā* etc., the third with *vājy asi* and *vāyurvā tvā* etc.
2. The linen garment as also the garment of darbhas made for the sacrificer's wife.

XI.13:740.6 गुदतृतीयेष्विति ॥ द्वे द्वे अत्र गुदतृतीये उपयष्टोपयजेदिति
बौधायनः ॥ अपच्छेदमिति शालीकिः ॥ समस्तान्येवैतान्यनुप्रहृत्य
सर्वैर्मन्त्रैरनुमन्त्रयेतेत्यौपमन्यवः ॥ १५ ॥ सप्तमः ॥

XII.1:742.1 अथातो राजसूयं व्याख्यास्यामः ॥

XII.1:742.1 चिन्वीत राजसूये ऽग्निमिति बौधायनः ॥ न चिन्वीतेति
शालीकिः ॥

XII.1:742.8 पुनरध्युष्य पिष्टानि कृत्वाहारयेदिति बौधायनः ॥
तथाध्युप्तान्येवैतानि स्युरिति शालीकिः ॥

XII.1:742.9 नैऋतस्य मन्त्रामन्त्र इति ॥ मन्त्रवान्स्यादिति बौधा-
यनः ॥ तूष्णीक इति शालीकिः ॥

XII.1:742.14 एकोल्मुकस्य हरण इति ॥ अन्वाहार्यपचनाद्धरेदिति
बौधायनः ॥ ग्रामाग्रेरिति शालीकिः ॥

XII.1:742.14 नैऋतस्य होम इति ॥ सूत्रं बौधायनस्य ॥
विस्त्रंसिकाकाण्डाभ्यामेनं परिगृह्य जुहुयादिति शालीकिः ॥

XII.1:742.15 दक्षिणानां दान इति ॥ अहरहर्दद्यादिति बौधा-
यनः ॥ आदितश्चान्ततश्चेति शालीकिः ॥

XII.1:742.16 उदपात्रस्योपनिनयन इति ॥ प्रदक्षिणमुपनिनयेदिति
बौधायनः ॥ यथोपपादमिति शालीकिः ॥

XII.1:742.17 स्वाहा नमो य इदं चकारेति ॥ सूत्रं बौधायनस्य ॥
आन्तमप्यत्र स्याहाकारं परिणयेदिति शालीकिः ॥

XII.2:744.10 संतनीनामनुप्रयोग इति ॥ स ह स्माह बौधायनो
यदहरिष्ट्या वा पशुना वा यजेतापि तदहः संतनी प्रयुञ्जीतेति ॥ अत्रो ह
स्माह शालीकिरहरहराश्रावणार्थं खल्वेते दृष्टे भवतः । यदहरिष्ट्या वा
पशुना वा यजेत न तदहः संतनी प्रयुञ्जीतेति ॥

XII.2:744.10 चातुर्मास्यानामनुप्रयोग इति ॥ स ह स्माह बौधायनो
यदहश्चातुर्मास्यानि प्रयुञ्जीतापि तदहः संतनी प्रयुञ्जीतेति ॥ अत्रो ह स्माह
शालीकिरहरहराश्रावणार्थं खल्वेते दृष्टे भवतः । यदहश्चातुर्मास्यानि
प्रयुञ्जीत न तदहः संतनी प्रयुञ्जीतेति ॥

each time, says Śālīki. One should offer all together, and follow the offering with all formulas, says Aupamanyava.

XXII.16

RĀJASŪYA

Now we shall explain the Rājasūya.

One should pile up Agni in the Rājasūya, says Baudhāyana. One should not, says Śālīki.

One should again put the grains upon the lower crushing stone, crush them and cause the flour to be brought; so says Baudhāyana. Whatever grains are put upon the lower crushing stone should be there (no more should be added), says Śālīki.

As for the reciting or not reciting of the relevant formulas in respect of the cooked rice for Nirṛti : It should be accompanied by formulas, says Baudhāyana. It should be cooked silently, says Śālīki.

As for the carrying of a fire-brand : One should procure it from the Anvāhāryapacana fire, says Baudhāyana. From the village-fire, says Śālīki.

As for the offering of the cooked rice for Nirṛti : (The view expressed in) the sūtra (is that) of Baudhāyana. One should hold it by means of two shoots of the plant *Croton polyzindrum* and make the offering, says Śālīki.

As for the giving away of Dakṣiṇās : One should give away every day, says Baudhāyana. One should give at the beginning and at the end, says Śālīki.

As for the pouring down of the water-pot : One should pour down by the right, says Baudhāyana. As may be convenient, says Śālīki.

As for the formula *svāhā namo ya idam cakāra* : (The view expressed in) the sūtra (is that) of Baudhāyana. One should also end the formula with *svāhā*, says Śālīki.

As for the continuance of the performance of Saṁtanī sacrifice : Baudhāyana says that one should perform the two Saṁtanī sacrifices also on that day on which one might have performed an Iṣṭi or an animal-sacrifice. Śālīki says that these (Saṁtanīs) are indeed intended for the daily announcement of sacrifice. One should therefore not perform the Saṁtanī sacrifices on that day on which one might have performed an Iṣṭi or an animal-sacrifice.

As for the continuance of the performances of the Cāturmāsya : Baudhāyana says that one should perform the two Saṁtanī sacrifices even on that day on which one might have performed the Cāturmāsya. Śālīki says that these (Saṁtanī sacrifices) are intended for announcement (to gods). One should therefore not perform the Saṁtanī sacrifices on that day on which one might have performed the Cāturmāsya.

XII.4 : 746.10 आख्यातं पञ्चेध्मीयस्य करणम् ॥ १६ ॥

XII.4 : 746.15 अथोपवेष्टेणाङ्गारान्समूहतीति ॥ सूत्रं शालीकेः ॥
अत्रो ह स्माह बौधायनस्तूष्णीमङ्गारान्समूह्याथैनान्त्सुवा-
हुतिभिरभिजुहुयादग्नये रक्षोघ्ने स्वाहेति पञ्चभिः । अत्र प्रष्टिवाहिनः रथं
दद्यादिति ॥

XII.4 : 746.17 अपामार्गसक्तूनां होम इति ॥ सूत्रं शालीकेः ॥
अत्रो ह स्माह बौधायनः समस्तेनैवास्मै मन्त्रेणापामार्गसक्तूञ्जुहुयात्तूष्णीं
सुवमनुप्रहरेत्तूष्णीमुपोत्तिष्ठेदिति ॥

XII.4 : 748.7 देविकाहविषां करण इति ॥ सूत्रं बौधायनस्य ॥
सोमः सोममनुवर्तेरन्निति शालीकिः ॥ न देविकाहविर्भिर्यजेदित्याङ्गी-
गविः ॥

XII.5 : 750.4 अग्निभिः प्रत्यवसान इति ॥ अजस्रैः प्रत्यवस्येदिति
बौधायनः ॥ अरण्योः समारोह्येति शालीकिः ॥

XII.5 : 750.3 पयसः समासेचन इति ॥ दृतौ वा विनाडे वा
समासिञ्चेदिति बौधायनः ॥ न्वायां कुम्भ्यामिति शालीकिः ॥

XII.6 : 750.3 स्वयंकृतेष्विति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनो गोन्यासप्रमृदितानां कुशानां बर्हिः संनह्येत्स्वयंपतितानां
काष्ठानामिधमम् । यदेव वेद्यै रूपः सा वेदिर्दृतिं वा विनाडं वा रथ आधाय
परिवहेद्यत्तत्र नवनीतमुत्सीदेत्तदाज्यं स्यादिति ॥

XII.6 : 752.5 मैत्राबार्हस्पत्यस्य निर्वपण इति ॥ समानचतुर्मुष्टी
स्यातामिति बौधायनः ॥ नानाचतुर्मुष्टी स्यातामिति शालीकिः ॥ १७ ॥
अष्टमः ॥

XII.7 : 752.17 रोहिते चर्मणीति ॥ सूत्रं बौधायनस्य ॥ अप्यरोहितः
स्यादिति शालीकिः ॥

XII.7 : 752.18 सोमक्रयणेषूपर्येते नित्याः शते स्युरिति बौधा-
यनः ॥ एत एव शततमाः स्युरिति शालीकिः ॥

The performance of the Pañcedhmīya is explained.

XXII.17

As for the injunction that one should collect the embers by means of the fire-stirring stick : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should assemble the embers silently and offer spoonfuls on them with five forms beginning with *agnaye rakṣoghne svāhā*. The sacrificer should give away here a chariot to which an additional horse has been yoked.

As for the offering of the parched flour of *Achyranthes aspera* : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should offer the parched flour of *Achyranthes aspera* with the combined formula; he should throw the spoon into the fire silently and silently get away.

As for the offering of Devikāhavis : (The view expressed in) the sūtra (is that) of Baudhāyana. It should be offered at each Soma-sacrifice, says Śāliki. One should not offer Devikāhavis, says Āñjīgavi.

As for the returning to one's residence together with the fires : One should return with the lasting fires, says Baudhāyana. Having consigned them into kindling woods, says Śāliki.

As for the overpouring of milk again and again : One should pour in a leather-bag or a leather-tube, says Baudhāyana. Into a new pitcher, says Śāliki.

As for the actions made by (the sacrificer) himself : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that (the sacrificer) should tie up the Barhis of Kuśa grass usually trampled by cattle; he should procure a faggot of naturally fallen sticks. Whatever may be the (natural) form of the altar, it itself should be the altar. One should carry in a chariot the leather-bag or the leather-tube. The butter which comes up therefrom should be the clarified butter.

As for the pouring out of (paddy for cooked rice to) Mitra and Bṛhaspati : Baudhāyana says that four handfuls each (for Mitra and Bṛhaspati) may be poured out together (with that for other divinities). Śāliki says that the two sets of four handfuls each should be poured out separately (from that for other divinities).

XXII.18

As for the red hide : (The view expressed in) the sūtra (is that) of Baudhāyana. It may even be non-red, says Śāliki.

As for the things for purchasing Soma : these other things should be over and above the hundred, says Baudhāyana. These together should be hundred, says Śāliki.

As for the taking of Vasatīvarī water : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take water from the Sarasvatī river as the Vasatīvarī, says Śāliki.

XII.7 : 754.1 वसतीवरीणां ग्रहण इति ॥ सूत्रं बौधायनस्य ॥
सारस्वतीरप्यत्र वसतीवरीर्गृहीयादिति शालीकिः॥

आग्नेयस्यैन्द्राग्र उपालम्भ्यो भवतीति ॥ सूत्रं बौधायनस्य ॥ ऐन्द्राग्र
एव सवनीयः स्यादिति शालीकिः ॥

XII.8 : 756.12 पात्राणां करण इति ॥ यथानिर्भेदं पात्राणि कारयेदिति
बौधायनः ॥ प्राकृतान्येवैतानि स्युरिति शालीकिः ॥

XII.8 : 758.7 सारस्वतीनामभिहोम इति ॥ सूत्रं शालीकेः ॥ अत्रो
ह स्माह बौधायनो याभ्यामेतदृग्भ्यां वहन्तीरभिजुहुयात्ताभ्यां ग्रहेग्रहे
जुहुयादथ तूष्णीं सारस्वतीरभिजुहुयादिति ॥

XII.8 : 760.1 अभिषेचनीयानां ग्रहाणां ग्रहण इति ॥ सूत्रमा-
चार्ययोः ॥ अत्रो ह स्माहौपमन्यवः पुरस्तात्सदसो ऽभिषेचनीयान् ग्रहान्
गृहीयादिति ॥

XII.9 : 762.6 धनुषः प्रदान इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः
शालीकेः ॥

XII.10 : 762.13 मारुतस्यैकविंशतिकपालस्य कपालोपधान
इति ॥ ऐष्टिकैरुपधाय गणैरुपदध्यादिति बौधायनः ॥ गणैरेवेति शाली-
किः ॥

XII.10 : 762.13 आमिक्षायै मन्त्रामन्त्र इति ॥ मन्त्रवती स्यादिति
बौधायनः ॥ तूष्णीकेति शालीकिः ॥ १८ ॥

XII.10 : 764.1 क्लीबस्य स्थान इति ॥ अन्तर्वेदि तिष्ठेदिति बौधा-
यनः ॥ बहिर्वेदीति शालीकिः ॥

XII.14 : 770.14 मणीनां करण इति ॥ औदुम्बर औदुम्बरेण लौहेन
प्रच्छन्नः स्यादिति बौधायनः ॥ औदुम्बर एवेति शालीकिः ॥

XII.14 : 772.7 तस्मिन्सह संग्रहीत्रा रथवाहने रथमादधातीति ॥ सूत्रं
बौधायनस्य ॥ आधातृणामेवैकः संग्रहीता स्यादिति शालीकिः ॥

XII.15 : 774.8 स्म्यस्य प्रदान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह
स्माह बौधायनो यजमानस्यैवैकस्य मन्त्रेण संप्रयच्छेत्तूष्णीमितरे
संप्रयच्छेरन्निति ॥

As for the injunction that an animal to Indra-Agni is to be offered together with that for Agni : (The view expressed in) the sūtra (is that) of Baudhāyana. The animal for Indra-agni itself is the Savanīya animal, says Śāliki.

As for the preparation of the utensils : One should get the utensils prepared as specified, says Baudhāyana. They should be normal, says Śāliki.

As for the offering over the water of Sarasvatī : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should make offering into each quantity of water with those two verses with which he is asked to make offering on the flowing water. He should offer over the water of Sarasvatī silently.

As for the taking of the quantities of water for consecrating bath : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should take the quantities of water for the consecration-bath in the front part of the Sadas.

As for the giving of the bow : The former alternative is of Baudhāyana, the latter of Śāliki.

As for the laying of potsherds for the cake on twentyone potsherds to the Maruts : Baudhāyana says that having laid (five) potsherds with the formulas prescribed for the Iṣṭi,¹ one should lay (the remaining ones) with the formulas in the group (for Rājasūya).² Only with the formulas in the group (for Rājasūya), says Śāliki.

As for reciting or not reciting the formulas for preparing the Āmikṣā : It should be prepared with the formulas, says Baudhāyana. Silently, says Śāliki.

XXII.19

As for the standing place of the eunuch : He should stand within the altar, says Baudhāyana. Outside the altar, says Śāliki.

As for the carving of the beeds : The beed should be made of wood of *Ficus glomerata* and should be set in copper, says Baudhāyana. It should merely be of *Ficus glomerata*, says Śāliki.

As for the injunction that one loads the chariot together with the charioteer upon the wagon : (The view expressed in) the sūtra (is that) of Baudhāyana. The charioteer should be one among the loaders, says Śāliki.

As for the handing over of the wooden sword : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should hand it over to the sacrificer alone with the formula ; others should hand over silently.

As for the preparation of dice : They should be golden, says Baudhāyana. Of silver, says Śāliki. Of the tusk of an elephant, says Aupamanyava. Of *Terminalia bellerica*, says Aupamanyavīputra.

1. TS I.1.7

2. TS I.28.13.1-2

XII.15 : 774.1 अक्षाणां करण इति ॥ सौवर्णाः स्युरिति बौधायनः ॥ राजता इति शालीकिः ॥ नागदन्ता इत्यौपमन्यवः ॥ वैभीतका इत्यौपमन्यवीपुत्रः ॥

XII.15 : 774.12 अथास्मै पञ्चाक्षानपच्छिद्य प्रयच्छतीति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः ॥ येनास्यानुपपन्नं स्यात् तत्रापिसृजेद्दिशोऽभ्ययं राजाभूदिति ॥

XII.16 : 778.5 अथ विषुवति दर्भस्तम्बे जुहोतीति ॥ सूत्रं बौधायनस्य ॥ यत्रैव दर्भस्तम्बः स्यात्तद्गच्छेदिति शालीकिः ॥ १९ ॥ नवमः ॥

XII.17 : 778.11 अग्नीनां हरण इति ॥ अजस्त्रान्हरेदिति बौधायनः ॥ अरण्योः समारोह्येति शालीकिः ॥

XII.17 : 778.12 वेद्यै करण इति ॥ सूत्रं बौधायनस्य ॥ पूर्वापूर्वा वेदिर्भवतीति शालीकिः ॥

XII.17 : 778.21 अथैनं तीर्थादानीय पवयित्वा पुण्डरिस्रजिनमुदानीयेति ॥ सह स्माह बौधायन उभयानि पुण्डरिकाणि कारयेत्सौवर्णानि च नादेयानि चेति ॥ नादेयान्येवेति शालीकिः ॥

XII.17 : 780.1 निदधत्यस्मा एतद्धविरुच्छिष्टं व्रतभाजनमिति ॥ सूत्रं बौधायनस्य ॥ नात्र हविरुच्छिष्टं व्रतभाजनं निदध्यादिति शालीकिः ॥

XII.17 : 780.4 सोमक्रयणेषूपैते नित्याः स्युरिति बौधायनः ॥ एत एव स्युरिति शालीकिः ॥

XII.17 : 780.6 औपसदां हविषां मन्त्रामन्त्र इति ॥ मन्त्रवन्ति स्युरिति बौधायनः ॥ तूष्णीकानीति शालीकिः ॥

XII.18 : 780.19 आग्नेयस्य प्राजापत्यस्तूपर उपालम्भ्यो भवतीति ॥ सूत्रं बौधायनस्य ॥ प्राजापत्य एव सवनीयः स्यादिति शालीकिः ॥

XII.18 : 782.10 भार्गवो होता भवतीति ॥ आदित एव भार्गवं होतारं वृणीतेति बौधायनः ॥ दशपेय एव भार्गवो होता स्यादिति शालीकिः ॥

As for the injunction that one takes out five dice and hands them over (to the sacrificer) : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one would bring in association with the sacrificer such person with whom the former may not be on good terms with the understanding that "he has become the king over (all) the quarters."

As for the injunction that he makes an offering upon a cluster of darbha-blades on the half way (while returning from the Avabhṛtha) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should go to that place where there may be a cluster, says Śālīki.

XXII.20

As for the carrying of the fires : One should carry the actual fires, says Baudhāyana. Having consigned them into kindling woods, says Śālīki.

As for the preparing of the altar : (The view expressed in) the sūtra (is that) of Baudhāyana. The altar is each time prepared towards the east, says Śālīki.

As for the injunction that one should escort him (the sacrificer) from the holy water-place, purify (by means of darbha-bunches), put a garland of lotuses around his neck and escort him forth : Baudhāyana says that one should provide with two types of lotuses-golden and those blooming in a river. They should only be those blooming in a river, says Śālīki.

As for the injunction that they retain for him the Vrata-pot with remnants of oblation : (The view expressed in) the sūtra (is that) of Baudhāyana. One should not retain here the Vrata-pot with remnants of oblation, says Śālīki.

In regard to the substances to be exchanged for the purchase of Soma, these (mentioned here, that is, ten uncastrated weaned calves) should be in addition to the normal substances, says Baudhāyana. Only these, (i.e. ten weaned calves) should be there, says Śālīki.

As for the reciting and non-reciting of formulas in regard to the Upasād rites: They should be characterised by the formulas, says Baudhāyana. They should be performed silently, says Śālīki.

As for the injunction that a hornless goat is to be offered to Prajāpati together with an animal to Agni (at the Savanīya animal-sacrifice): (The view expressed in) the sūtra (is that) of Baudhāyana. Only the hornless goat to Prajāpati should be the Savanīya animal, says Śālīki.

As for the injunction that the Hotṛ is one belonging to Bhṛgu gotra : One should choose one belonging to Bhṛgu gotra from the beginning, says Baudhāyana. One belonging to Bhṛgu gotra should be the Hotṛ only in the Daśapeya sacrifice, says Śālīki.

XII.18 : 782.7 शतं ब्राह्मणाः पिबन्तीति ॥ यजमान एकशततमः
स्यादिति बौधायनः ॥ यजमान एव शततमः स्यादिति शालीकिः ॥

XII.18 : 782.7 दक्षिणानां दान इति ॥ एता एव ब्राह्मणाभिविहिता
दक्षिणा दद्यादिति बौधायनः ॥ एतन्मुखः सहस्रमिति शाली-
किः ॥ २० ॥

XII.18 : 782.15 तेषामुत्थानेष्विति ॥ गच्छेयुरावभृथादिति बौधा-
यनः ॥ अप्सुषोमान्ता इति शालीकिः ॥ ध्रुवान्ता इत्यौपमन्यवः ॥

XII.19 : 784.1 हविषोहविष इष्ट्वा बार्हस्पत्यमभिघारयतीति ॥
बार्हस्पत्यस्यापीष्ट्वा बार्हस्पत्यमभिघारयेदिति बौधायनः ॥ इतरेषामेव
हविषां न बार्हस्पत्यस्येति शालीकिः ॥

XII.19 : 784.5 उच्चैरादित्याया आश्रावयत्युपांशु मारुत्या इति ॥
आदित्याश्रावणप्रभृत्युपांश्वथेतरदुच्चैरिति बौधायनः ॥ आ
मारुत्याश्रावणप्रभृत्युपांश्वथेतरदुच्चैरिति शालीकिः ॥ सर्वौचोच्चैरादित्या
सर्वोपांशु मारुतीत्यौपमन्यवः ॥

XII.19 : 784.6 सात्यदूतेष्विति ॥ सूत्रं बौधायनस्य ॥ इमं ते ऽसौ
प्राहैषीदित्येव ब्रूयादिति शालीकिः ॥

XII.20 : 786.12 द्विरात्र इति ॥ सूत्रं बौधायनस्य ॥ यजनीये
ऽहन्पूर्वमहर्भवत्युत्तरस्मिन्नुत्तरमिति शालीकिः ॥

XII.20 : 786.18 देविकाहविषां करण इति ॥ कुर्यादिति बौधा-
यनः ॥ न कुर्यादिति शालीकिर्न कुर्यादिति शालीकिः ॥ २१ ॥
दशमः ॥

॥ इति द्वाविंशः प्रश्नः ॥

As for the injunction that a hundred brāhmaṇas partake of Soma : The sacrificer should be the hundred and first, says Baudhāyana. The sacrificer should be the hundredth, says Śāliki.

As for the giving away of Dakṣiṇās : The sacrificer should give away the Dakṣiṇās as prescribed in the Brāhmaṇa, says Baudhāyana. A thousand cows in addition to these, says Śāliki.

XXII.21

As for their¹ getting up : They should attend upto the Avabhṛtha, says Baudhāyana. They should remain upto the partaking of the parched grains from Hāriyojana cup, says Śāliki. Upto the pouring of the Dhruva vessel into the Hotṛ's goblet, says Aupamanyava.

As for the injunction that after having offered each oblation, one poures the drops over the oblation for Bṛhaspati : Having offered even the oblation to Bṛhaspati, one should pour its drops over the Bārhaspatya, says Baudhāyana. One should pour the drops of the other oblations, not of the Bārhaspatya, says Śāliki.

As for the injunction that one causes to announce for the animal to Aditi loudly, and for the one to the Maruts in a low voice : Baudhāyana says that one should utter the mantras in a low voice from the causing to announce for the sacrifice to Aditi, the remaining mantras loudly. The mantras upto the causing to announce for the sacrifice to Maruts should be uttered in a low voice, and the remaining mantras loudly, says Śāliki. All the mantras for the sacrifice to Aditi should be pronounced loudly, and all for the sacrifice to Maruts in a low voice, says Aupamanyava.

As for the Sātyadūta offerings : (The view expressed in) the sūtra (is that) of Baudhāyana. One should say to the person (whom the dry leather-bag might have been sent) "N.N. has sent this for you." So says Śāliki.

As for the Dvirātra sacrifice : (The view expressed in) the sūtra (is that) of Baudhāyana. The first day is that on which the offerings are made. The second day is that on which the remaining rites are performed, says Śāliki.

As for the offering of the Devikāhavis : One should offer, says Baudhāyana. One should not, says Śāliki.

CHAPTER XXII ENDS.

1. The hundred brāhmaṇas who have been summoned to partake of Soma.

XIII.1 : 788.1 अथात इष्टिकल्पं व्याख्यास्यामः ॥

XIII.1 : 788.8 स ह स्माह बौधायनः पञ्चदशसामिधेनीकाः स्युर्वात्रघ्नावाज्यभागवुच्चैर्देवता इति ॥ अत्रो ह स्माह शालीकिः सप्तदशसामिधेनीकाः स्युर्वृधन्वन्तावाज्यभागवुपांशुदेवता इति ॥

XIII.1 : 788.6 याजमानस्य करण इति ॥ सःसिद्धमिष्टिपथे याजमानं कुर्यादिति बौधायनः ॥ कुर्याद्यथावकाशं याजमानमिति शालीकिः ॥

XIII.3 : 792.1 अग्रये पथिकृते पुरोडाशमष्टाकपालं निर्वपेद्यो दर्शपूर्णमासयाजी सन्नमावास्यां वा पौर्णमासीं चातिपादयेदिति ॥ स ह स्माह बौधायनः पाथिकृतं निरुप्य वैश्वानरं द्वादशकपालमनुनिर्वपेदथातिपन्नां प्रतियजेदिति ॥ अत्रो ह स्माह शालीकिः पाथिकृतं निरुप्य वैश्वानरं द्वादशकपालं समानतन्त्रमनुनिर्वपेन्न चातिपन्नां प्रतियजेदिति ॥ अन्यतरेणैव सहातिपन्नां प्रतियजेदित्यौपमन्यवः ॥ अत्रो ह स्माहाङ्गीगविर्वि वा एतस्य यज्ञश्छिद्यते यस्य तन्ने प्रतते ऽन्यत्तन्त्रं प्रतायते । य एवैषो ऽच्युत आग्नेयो ऽष्टाकपालस्तमेव पौर्णमास्यां वामावास्यायां वा पाथिकृतं कुर्यान्न चातिपन्नां प्रतियजेदिति ॥

XIII.3 : 792.4 अग्रये व्रतपतये पुरोडाशमष्टाकपालं निर्वपेद्य आहिताग्निः सन्नव्रत्यमिव चरेदिति ॥ आधानप्रभृत्येवैतदुक्तं भवतीति बौधायनः ॥ अन्वाहितेषु चैवोपसमाहितेषु चाग्निष्विति शालीकिः ॥

XIII.3 : 792.8 अग्रये रक्षोघ्ने पुरोडाशमष्टाकपालं निर्वपेद्य रक्षांसि सचेरन्निति ॥ हुत्वाग्निहोत्रमिष्टिं सःस्थापयेदिति बौधायनः ॥ सःस्थितायामिष्ट्यामग्निहोत्रं जुहुयादिति शालीकिः ॥

XIII.4 : 792.13 अग्रये रुद्रवते पुरोडाशमष्टाकपालं निर्वपेदभिचर-
न्निति ॥ स ह स्माह बौधायनो लोहितोष्णीषा लोहितवाससश्चत्विजः
प्रचरेयुरिति ॥ याज्यापुरोनुवाक्याभ्यामेवैतदुक्तं भवतीति शालीकिः ॥

XIII.4 : 792.14 अग्रये सुरभिमते पुरोडाशमष्टाकपालं निर्वपेद्यस्य
गावो वा पुरुषा वा प्रमीयेरन्यो वा बिभीयादिति ॥ स ह स्माह बौधायनः

CHAPTER - XXIII

IṢṬIKALPA

XXIII. 1

Now we shall explain the Iṣṭikalpa.

Baudhāyana says that the Iṣṭis should be with fifteen Sāmidenī verses, there should be Vārtraghna Ājyabhāgas, and the offerings should be made with mantras recited loudly. Śāliki says that they should be with seventeen Sāmidenis, there should be Vṛdhanvant Ājyabhāgas, and the offerings should be made with mantras recited in a low tone.

As for the performance of the sacrificer's duties : The sacrificer's duties should be performed as prescribed while the Iṣṭi is going on, so says Baudhāyana. The sacrificer's duties may be performed as may be suitable, so says Śāliki.

As for the injunction that one who, being a performer of the Full-moon and New-moon sacrifices, passes over the new-moon day or full-moon day (without the performance) should offer a cake on eight potsherds to Pathikṛt Agni : Baudhāyana says that having performed a sacrifice for Pathikṛt Agni, one should subsequently offer a cake on twelve potsherds to Vaiśvānara Agni, and then perform the Iṣṭi which is passed over. Śāliki says that one should perform the Iṣṭi for Pathikṛt Agni and combinedly offer a cake on twelve potsherds to Vaiśvānara Agni, and need not perform the Iṣṭi which is passed over. Aupamanyava says that one should perform the Iṣṭi which is passed over combinedly with any one of the two Iṣṭis. Āñjigavi says that the sacrifice of one for whom another sacrifice intervenes while the performance is going on becomes violated. One should turn into an Iṣṭi for Pathikṛt Agni on the full-moon or new-moon day the offering of a cake on eight potsherds-the Iṣṭi which is standing. One need not perform the Iṣṭi which is passed over.

One who, being an Āhitāgni, violates the vow, should offer a cake on eight potsherds to Vratapati Agni : This is applicable since the time when one sets up the fires, so says Baudhāyana. When the Anvādhāna rite has been performed and fuel has been added to the fires, says Śāliki.

One with whom Rakṣases are associated should offer a cake on eight potsherds to Rakṣohan Agni : Baudhāyana says that one should first offer the Agnihotra and then conclude the Iṣṭi. Śāliki says that one should first conclude the Iṣṭi and then offer the Agnihotra.

One who wants to practise exorcism should offer a cake on eight potsherds to Rudravant Agni : Baudhāyana says that the priests should act wearing red turbans and red garments. Śāliki says that the character of the Iṣṭi becomes manifest in the puronuvākya and yājya themselves.

One whose cattle or men perish or who becomes frightened should offer a cake on eight potsherds to Surabhimant Agni : Baudhāyana says that one should

प्रोक्षणीषु च गन्धानावपेयुर्गन्धवन्तश्चर्त्विजः प्रचरेयुरिति ॥ याज्यापुरो-
वाक्याभ्यामेवैतदुक्तं भवतीति शालीकिः ॥

XIII.5 : 794.6 अग्रये कामाय पुरोडाशमष्टकपालं निर्वपेद्यं कामो
नोपनमेदिति ॥ स ह स्माह बौधायनो या तत्राम्राता स्यात्तां चेन्निर्वपतः
कामो न समृध्येताथैवं कुर्यादिति ॥ एषैव सार्वकामिकी स्यादिति
शालीकिः ॥ कामेकाम एषा स्यादित्यौपमन्यवः ॥

XIII.7 : 798.2 अग्रये ज्योतिष्मते पुरोडाशमष्टकपालं निर्वपेद्यस्या-
ग्निरुद्धतो ऽहुते ऽग्निहोत्र उद्वायेदिति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनो मन्थनमधिमन्थनमुपसमिन्थनमित्येतान्मन्त्रान्निगदेदिति ॥

XIII.8 : 798.15 वैश्वानरं द्वादशकपालं निर्वपेत्पुत्रे जात इति ॥ स ह
स्माह बौधायन उत्थितायां निर्दशायां वैश्वानरं द्वादशकपालं
निर्वपेत्संस्नावस्य च कुमारं प्रलेहयेदिति ॥ जातमेव विदित्वेति
शालीकिर्न च संस्नावस्य कुमारं प्रलेहयेदिति ॥ अनन्तरे पर्वणीत्यौप-
मन्यवः ॥ १ ॥

XIII.8 : 800.4 विपर्यस्तहविषीति ॥ मारुतः प्रथमं मन्त्रकर्म लभेतेति
बौधायनः ॥ अवदानत इति शालीकिः ॥ प्रदानत इत्यौपमन्यवः ॥
चातुष्प्राश्यादित्यौपमन्यवीपुत्रः ॥

XIII.9 : 800.9 वैश्वानरं द्वादशकपालं निर्वपेदायतनं गत्वेति ॥ यत्रैव
यतिष्यमाणः स्यात्तदायतनम् ॥ तद्रत्वा वैश्वानरं द्वादशकपालं निर्वपेदिति
बौधायनः ॥ स्वस्थानेष्वेवाग्निष्विति शालीकिः ॥

XIII.10 : 802.8 यया रज्ज्वोत्तमां गामाजेदिति ॥ सूत्रं बौधाय-
नस्य ॥ इमां ते ऽसौ प्राहैषीदित्येव ब्रूयादिति शालीकिः ॥

XIII.13 : 804.11 बल्बजानपीध्मे संनह्येदिति ॥ सूत्रं बौधाय-
नस्य ॥ बल्बजानामप्यत्र बर्हिः संनद्धं भवतीति शालीकिः ॥

put into the Prokṣaṇī water a smelling substance and the priests should act wearing smelling materials. Śāliki says that this (character of the Iṣṭi) is manifest in the puronuvākya and yājñā themselves.

One whose desire is not fulfilled should offer a cake on eight potsherds to Agni the desire : Baudhāyana says that one should perform this Iṣṭi if his sacrifice performed for the fulfilment of a specific desire does not yield fruit. Śāliki says that this Iṣṭi itself is prescribed for the fulfilment of all desires. Aupamanyava says that this Iṣṭi should be performed whenever one entertains any desire.

One whose (Āhavanīya) fire, carried forth, becomes extinguished without the Agnihotra being offered should offer a cake on eight potsherds to Jyotiṣmant Agni: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should recite the *manthana*,¹ *adhimanthana*² and *upasamīdhana*³ formulas.

One should offer a cake on twelve potsherds to Vaiśvānara Agni when a son is born : Baudhāyana says that after ten days have passed, one should offer a cake on twelve potsherds to Vaiśvānara Agni, and make the baby lick the drops of the oblation. Śāliki says that one should do so immediately after being aware of the birth. Further one should not make the baby lick the drops of the oblation. Aupamanyava says that (one should perform the Iṣṭi) on the next Parvan day.

XXIII.2

As regards the reversal of the oblations : Baudhāyana says that the cake to the Maruts should receive the accomplishment with formulas from the first. Since the taking of portions, says Śāliki. Since the offering, says Aupamanyava. Since the fourfold division of the remnants of the cake, says Aupamanyavīputra.

As for the injunction that after having gone to the field one should offer a cake on twelve potsherds to Vaiśvānara Agni : Field is that where he is going to fight. Reaching there one should offer a cake on twelve potsherds to Vaiśvānara Agni. So says Baudhāyana. On the fires in his own place, says Śāliki.

As for the injunction that the cord with which one drives away the last cow : (The view expressed in) the sūtra (is that) of Baudhāyana. One should say "he has sent her to thee" says Śāliki.

As for the injunction that one should tie the grass *Eleusine Indica* with the faggot: (The view expressed in) the sūtra (is that) of Baudhāyana. Even the Barhis of *Eleusine Indica* is tied up.

1. namely, the verse *ataḥ prathamam jāñe ...*
2. namely, *iṣe rāyyai ramaśva ...*
3. namely, *sārasvatau tvo'tsau prāvatām.*

XIII.15 :806.10 आग्रावैष्णवमेकादशकपालं निर्वपेदभिचर-
त्रिति ॥ सूत्रं बौधायनस्य ॥ प्रत्यभिचरन्तमेव विदित्वेति शालीकिः ॥

XIII.15:806.10 सारस्वतमाज्यमिति ॥ मन्त्रनिरुप्तमेतद्धृतं स्यादिति
बौधायनः ॥ तूष्णीकमिति शालीकिः ॥ कालेकाल एवैनद्ध्रुवाज्याद्गृहीया-
दित्यौपमन्यवः ॥

XIII.16 :808.1 अध्वरकल्पायामिति ॥ सह स्माह बौधायन इडान्तं
प्रथमं तन्त्रं कुर्यादेवं द्वितीयं तृतीयेन सहाशेषं वर्तयेदिति ॥ अत्रो ह स्माह
शालीकिरा प्रणीताप्रणयनात्प्रथमस्य तन्त्रस्य परिशाययेदेव द्वितीयमेव
तृतीयं तृतीयेन सहावशेषं वर्तयेदिति ॥ संपूर्णपात्रविष्णुक्रमा इत्यौप-
मन्यवः ॥

XIII.17:808.10 यो ब्रह्मवर्चसकामः स्यात्तस्मा एतः सोमारौद्रं चरं
तिष्यापूर्णमासे निर्वपेदिति ॥ उपवसथीये ऽहन्निर्वपेदिति बौधायनः ॥
यजनीये ऽहन्निति शालीकिः ॥

XIII.17 :808.13 आज्यं प्रोक्षणमाज्येन मार्जयन्त इति ॥ उदकुम्भ
आज्यस्रुवं प्रत्यस्येदिति बौधायनः ॥ प्रोक्षणं चैव मार्जनं चाज्येन
कुर्यादथेतरदद्भिः कुर्यादिति शालीकिः ॥ यत्किं चाद्भिः कार्यः स्यात्सर्वं
तदाज्येन कुर्यादित्यौपमन्यवः ॥

XIII.17 :810.1 यदि बिभीयाद्दुश्चर्मा भविष्यामीति सोमापौष्णं चरं
निर्वपेदिति ॥ विज्ञातेषु रूपेषु निर्वपेदिति बौधायनः ॥ पुरस्तादेव
शङ्कमान इति शालीकिः ॥

XIII.17:810.9 अर्धेष्विति ॥ सः स्थितायामिष्ट्यामर्धानभ्यादध्यादिति
बौधायनः ॥ अत्रैव परिशयीरन्निति शालीकिः ॥ २ ॥ प्रथमः ॥

XIII.19 :810.16 विपर्यस्तहविषीति ॥ मारुतः प्रथमं मन्त्रकर्म
लभेतेति बौधायनः ॥ अवदानत इति शालीकिः ॥ प्रदानत इत्यौ-
पमन्यवः ॥ चातुष्प्राश्यादित्यौपमन्यवीपुत्रः ॥

XIII.19 :812.2 मारुतीभ्याः होता यजतीति ॥ सह स्माह बौधायन
आदित एव होता मरुत आवाहयेदनुवाचनतो ऽध्वर्युरिति ॥
याज्यापुरोऽनुवाक्याभ्यामेवैतदुक्तं भवतीति शालीकिः ॥

One who is going to practise exorcism should offer a cake on eleven potsherds to Agni-Viṣṇu : (The view expressed in) the sūtra (is that) of Baudhāyana. (One should do so) only after being aware of somebody practising exorcism against him, says Śāliki.

As for the clarified butter for Sarasvatī : This clarified butter should be poured out with a formula, says Baudhāyana. (Poured out) silently, says Śāliki. One should take it each time from the clarified butter in the Dhruvā, says Aupamanyava.

In the Adhvarkalpā Ṛṣi : Baudhāyana says one should complete the first part with Idā; similarly the second; with the third part he should go through the entire ritual. Śāliki says that one should close the procedure of the first part at the carrying forth of Praṇītā-waters.¹ Similarly the second, similarly the third. With the third part he should go through the entire ritual. Aupamanyava says that he should conclude it with the pouring down of the Praṇītā-vessel full of water and stepping the Viṣṇu-strides.

For one desirous of dignity obtained by the study of Veda, one should offer cooked rice to Soma-Rudra on the full-moon day of the month of Pauṣa : One should pour out (paddy) on the Upavasatha-day, says Baudhāyana. On the day of offering, says Śāliki.

As for the injunction that clarified butter should be used for sprinkling, and also cleansing is made with clarified butter : One should put a spoonful of clarified butter into the pitcher full of water, says Baudhāyana. One should do the sprinkling and cleansing with clarified butter, all else with water, says Śāliki. Whatever is to be done with water, all that should be done with clarified butter, says Aupamanyava.

One who is afraid that "I shall meet with skin-trouble" should offer cooked rice to Soma-Pūṣan. One should make the offering after the symptoms become clear, says Baudhāyana. One who is already suspicious about it, says Śāliki.

As for the half portions : One should put the remaining halves on fire after the Ṛṣi is concluded, says Baudhāyana. They may lie there only, says Śāliki.

XXIII.3

As for the reversal of the oblations : The accomplishment of the oblation for the Maruts with the formulas should be done from the first, says Baudhāyana. From the taking of portions onwards, says Śāliki. From the offering onwards, says Aupamanyava. From the distribution of the remnants in four parts, says Aupamanyavīputra.

As for the injunction that the Hotṛ recites the puronuvākya and yājyā for the Maruts : Baudhāyana says that the Hotṛ should invoke the Maruts first (i.e. before Indra). The Adhvaryu (should mention the Maruts) in respect of the anuvākya.

1. Caland reads *praṇīnāt*. Emended as *praṇītāpraṇayanāt*.

XIII.21 :814.1 आदित्येभ्यो भुवद्बुद्भ्यश्चरुं निर्वपेद्भूतिकाम इति॥
सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः सर्वाः सपदाः सर्वाः
ससावित्राः सर्वाः समयूखेध्मा इति ॥

XIII.21 :814.6 पदपांसूनां हरण इति ॥ सूत्रं शालीकेः ॥ अत्रो
ह स्माह बौधायनः समस्तेनैवास्य मन्त्रेण पदपांसून्हत्वोत्तरवर्ग्य आवपेदथ
तूष्णीमुरस्यनुनिनयेदिति ॥

XIII.23 :816.12 शतं सुवर्णानि कृष्णलानि भवन्तीति ॥ सूत्रं
बौधायनस्य ॥ उपशतान्येवैतानि स्युरिति शालीकिः परिहारयेच्चैषा-
मिति ॥

XIII.23 :816.17 चत्वारिचत्वारि कृष्णलान्यवद्यति चतुरवत्तस्यास्या
इति ॥ स ह स्माह बौधायनो यान्यवत्तानि स्युर्जुहुयादेव तान्यथ यानि
भक्षार्थानि स्युस्तद्व्यवगृहीतान्येव तानि स्युरथेतराणि समावच्छो
विभजेरन्निति ॥ अत्रो ह स्माह शालीकिर्यान्यवत्तानि स्युर्जुहुयादेव तान्यथ
यानि भक्षार्थानि स्युस्तद्व्यवगृहीतान्येव तानि स्युरथेतराणि प्राशित्रहरण
ओप्य ब्रह्मणे परिहारयेदिति ॥

XIII.28 :822.17 यः पापयक्ष्मगृहीतः स्यात्तस्मा एतमादित्यं
चरुममावास्यायां निर्वपेदिति ॥ उपवसथीये ऽहन्निर्वपेदिति बौधायनः॥
यजनीये ऽहन्निति शालीकिः ॥

XIII.30 :828.6 सांग्रहण्यै परिधिष्विति ॥ ऐष्टिकैः परिधाय
पौरोडाशिकैः परिदध्यादिति बौधायनः ॥ ऐष्टिकैरेवेति शालीकिः ॥

XIII.30 :828.9 आहुतीनां होम इति ॥ सूत्रं शालीकेः ॥ अत्रो ह
स्माह बौधायन औदुम्बरैः पात्रैरेता आहुतीर्जुहुयाद्धत्वा चैतानि
पात्राण्यत्रैवानुप्रहरेदिति ॥

XIII.31 :830.2 आज्यस्यावेक्षण इति ॥ सूत्रं बौधायनस्य ॥
यन्नवमैत्तन्नवनीतमभवदित्येतैरेवाज्यमवेक्षितमुत्पुन्यादिति शाली-
किः ॥ ३ ॥

Śāliki says that this (reversal) is spoken of in respect of the puronuvākya and yājñya only.

As for the injunction that one desirous of prosperity should offer cooked rice to Bhuvadvat Ādityas. (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that all (Iṣtis to Ādityas) should be characterised by the taking of the dust under the feet, by the oblation-material poured out with the formula addressed to Savitr and by the faggot with pins added to it.

As for the carrying of the dust under the feet: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should carry the dust under the feet (of the obstructor) with the combined formula and put it into the upper garment (of the obstructed) and pour silently over his chest.

As for the injunction that there should be a hundred pieces of gold each weighing equal to a berry of *Abrus precatorius*: (The view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that they may be about a hundred, and one should arrange to hand them over (to the Brahman).

As for the injunction that one takes up four pieces of gold each weighing equal to a berry for the attainment of taking the oblation in four portions: Baudhāyana says that one should offer those which have been taken. Those which are intended for consuming, should be taken out and set apart for that purpose. One should divide the remaining ones equally. Śāliki says that one should offer those which have been taken as a portion. Those which are intended for consuming, should be taken out and set apart for that purpose. One should pour the remaining ones in the Prāśitraharāṇa and hand them over to the Brahman.

For one suffering from a malignant pulmonary disease one should offer cooked rice to Aditi on the new-moon day: One should pour out (paddy) on the Upavasatha day, says Baudhāyana. On the day of offering, says Śāliki.

As for the enclosing sticks to be laid down in the Sāṃgrahaṇīṣṭi: Baudhāyana says that one should lay them down with the formulas from the Aṣṭikakāṇḍa² and also from the Pauroḍāśikakāṇḍa.³ With only those from the Aṣṭikakāṇḍa, says Śāliki.

As for the offerings: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should make these offerings with spoons of *Ficus glomerata*, and after the offerings one should throw the spoons into the fire.

As for gazing at the clarified butter: (The view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should purify the clarified butter which has been gazed with the formulas *yan navam ait tan navanītam abhavat* etc.

2. *Gandharvo'si viśvāvasur* etc. TS. I.1.11.1.

3. *Dhruvo'si dhruvo'ham* etc. TS I.6.2.1.

XIII.33 :832.7 यावतो ऽश्वान्प्रतिगृह्णीयात्तावतो वारुणांश्चतुष्कपाला-
त्रिर्वपेदेकातिरिक्तानिति ॥ स ह स्माह बौधायनो वैश्वानरेणैकं प्रतिगृह्णीयादेवं
द्वौ गणं तु प्रतिगृह्य कुर्वीत बहुषु वा वारुणानेकातिरिक्तानिति ॥ अत्रो ह
स्माह शालीकिः ॥ वैश्वानरेणैकं प्रतिगृह्णीयात्तु द्वौ गणं तु प्रतिगृह्य
कुर्वीत न तु द्वयोर्बहुषु वा वारुणानेकातिरिक्तानिति ॥

XIII.33 :832.12 आमिक्षायै मन्त्रामन्त्र इति ॥ मन्त्रवती स्यादिति
बौधायनः ॥ तूष्णीकेति शालीकिः ॥

XIII.34 :834.7 पुनः समूहति समूह्यावद्यतीति ॥ सूत्रं बौधा-
यनस्य ॥ एतैरेव मन्त्रैः प्रतिसमूह्यावद्येदिति शालीकिः ॥

XIII.35 :834.20 त्रयस्त्रिंशत्कपालं पुरोडाशं निर्वपतीति ॥ सूत्रं
बौधायनस्य ॥ संदिग्धपुरोडाश एवैष स्यादिति शालीकिः ॥

XIII.37 :838.7 वर्षाहूस्तम्बस्याभिहोम इति ॥ सूत्रं बौधायनस्य ॥
यत्रैव वर्षाहूस्तम्बः स्यात्तद्रच्छेदिति शालीकिः ॥

XIII.40 :842.12 कृष्णाजिनस्यावधवन इति ॥ अन्तर्वेदि
तिष्ठन्कृष्णाजिनमवधुनयादिति बौधायनः ॥ बहिर्वेदीति शालीकिः ॥

XIII.40 :842.13 अञ्जःसवकारीयै करण इति ॥ कुर्यादिति बौधा-
यनः ॥ न कुर्यादिति शालीकिः ॥

XIII.43 :848.3 सस्सर्गे प्रायश्चित्तकरण इति ॥ सूत्रमाचार्ययोः ॥
अत्रो ह स्माहौपमन्यवो यो नु खल्वाहवनीयो ऽत एवैष उद्धृतो
भवति ग्रामयोनिरन्वाहार्यपचनस्तत्र नास्ति प्रायश्चित्तं प्रशस्तो हि
वृथाग्निसस्सर्ग इति ॥

XIII.43 :848.7 इतीन्वा इमा इष्टयो व्याख्याताः ॥ ४ ॥ द्वितीयः ॥

XXIII.4

One should offer a smany cakes on four potsherds plus one as the number of horses one may have gien as Dakṣiṇā¹ : Baudhāyana says that one should give away one horse for whose compensation he has to offer a cake on twelve potsherds to Vaiśvānara Agni. Similarly in case of two horses.² Having given a group (of horses) of three, one should offer cakes to Varuṇa plus one. Śāliki says that one should give away one, not two, in compensation for the Iṣṭi to Vaiśvānara Agni. Having given away a group, not two or three, one should offer equal number of cakes to Varuṇa plus one.

As for the reciting or not reciting of mantras in respect of the preparation of Āmikṣā : One should prepare with mantras, says Baudhāyana. Silently, says Śāliki.

As for the injunction that one again brings (the four parts) together; having brought together he takes the portions (for offering) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should bring them together with the same formulas (as employed for dividing) and then take out portions, says Śāliki.

As for the injunction that one pours out (paddy) for a cake on thirtythree potsherds : (The view expressed in) the sūtra (is that) of Baudhāyana. This should be an accumulated cake, says Śāliki.

As for the offering over a bunch a *Boerhavia procumbens* : (The view expressed in) the sūtra (is that) of Baudhāyana. One may go to that place where the bunch of *Boerhavia procumbens* may be, says Śāliki.

As for the shaking of the skins of black antelope : Standing with in the altar, one should, standing, shake the skin, says Baudhāyana. Outside the altar, says Śāliki.

As for the performance of the Anjaḥsavakārīṇī Iṣṭi : One should perform, says Baudhāyana. One should not, says Śāliki.

As for the observation of an expiation in the event of contact (of fire with another fire) : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that which is the Āhavanīya is drawn from this (Gārhapatya) fire. The Anvāhāryapacana fire has the village-fire for its source. There is therefore no expiation. The contact which occurs wantonly is permissible.

In this way the Iṣṭis have been explained.

1. Following the Mīmāṃsā sūtra III.4.30-31 "one may give away", cf. BaudhŚS XIII.33; Bhaṭṭa Bhāskara and Śāyaṇa on TS II.3.12.1. The word *pratigṛhṇīyāt* needs to be taken in a causal sense. Similarly in the subsequent occurrences.
2. The Sūtrakāra has applied the contingency of having given one horse also to that of having given two horses. cf. BaudhŚS XIII.9.

XIV.2 :852.16 अभिक्रामं जुहोतीति ॥ कियति नु खल्वेतदुक्तं भवतीति ॥ पञ्च प्रयाजा इति बौधायनः ॥ यत्प्राक् शालाया इति शालीकिः ॥

XIV.3 :854.20 यदि पशोरवदानं नश्येदाज्यस्य प्रत्याख्यायमवद्येदिति ॥ स ह स्माह बौधायनो यदि पशोरवदानं नश्येद्यद्येकं यदि द्वे आज्यस्य प्रत्याख्यायमिष्ट्वा तत्कृत्वा पुनर्यजेतेति ॥ अत्रो ह स्माह शालीकिर्यदि पशोरवदानं नश्येद्यद्येकं यदि द्वे आज्यस्य प्रत्याख्यायमिष्ट्वा तत्कृत्वा कृतमेव मन्येताथ यदि भूयो ऽथैवं कुर्यादिति ॥

XIV.4 :858.2 सःसव इति ॥ यत्र च नाव्या वा नदी स्यादन्तरेणोदयक्ष्मवती वासःसवस्तत्रेति बौधायनः ॥ यत्र क्वचन शब्दा न सःसृज्येरन्नसःसवस्तत्रेति शालीकिः ॥ यत्र चनान्तरेण्यादसःसवस्तत्रेत्यौपमन्यवः ॥ प्रस्थयोरेव जनपदयोरसःसवस्तत्रेत्यौपमन्यवीपुत्रः ॥ नाविद्विषाणयोः सःसवो विद्यत इति छागलेयब्राह्मणं भवतीत्याञ्जीगविः ॥

XIV.4 :858.2 अभिभूतीनां होम इति ॥ आध्वरा हुत्वा सात्रायणिका जुहुयादिति बौधायनः ॥ सात्रायणिका एवेति शालीकिः ॥

XIV.7 :866.14 दीर्णप्रवृत्तेष्विति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो याभ्यामेतदृग्भ्यां पूतभृदाधवनीययोर्जुहुयात्ताभ्यां ग्रहेग्रहे जुहुयादथ तूष्णीं सःस्त्रावमवनयेदिति ॥

XXIII.5

AUPĀNUVĀKYA

As for the injunction "One makes the offerings advancing each time": To what extent is this spoken of? It applies to the five Prayājas, says Baudhāyana. Upto whatever rites are there prior to the (Prāgvaṁśa) shed,¹ says Śāliki.

If any portion of cooked organs of the animal is lost, one should take portions of clarified butter enumerating one by one: Baudhāyana says that if one or two portions of cooked organs of the animal were lost, one should offer as many oblations of clarified butter, finish that sacrifice, and again perform that sacrifice. Śāliki says that if one or two portions of cooked organs of the animal were lost, one should offer as many oblations of clarified butter, finish the sacrifice, and thus deem the sacrifice to have been regularly offered. If more portions were lost, one should do so (that is to say, again perform the sacrifice).

As for the simultaneous Soma-sacrifices: Where there is inbetween the two sacrificial places a navigable river or a river with crocodiles, the sacrifice need not be regarded as simultaneously performed, so says Baudhāyana. Where there is no mixing of sounds, the Soma-sacrifice performed should not be taken to be simultaneously performed; so says Śāliki. Where one can pass (in a vehicle etc.) inbetween the two sacrificial places, the sacrifice should not be taken to have been simultaneously performed; says Aupamanyava. If two Soma-sacrifices are taking place in two different districts on the same level, they should not be taken as performed simultaneously, says Aupamanyavīputra. If two persons performing Soma-sacrifices are not hating each other, those sacrifices should not be deemed as sacrifices performed simultaneously (with an evil intention). This is prescribed in the Chāgaleya Brāhmaṇa, says Āñjigavi.

As for the offerings called Abhibhūti: After having made the offerings prescribed in a Soma-sacrifice, one should offer those prescribed in the Sattrāyaṇa, says Baudhāyana. One should offer only those prescribed in the Sattrāyaṇa, says Śāliki.

As for the wooden utensils which are cracked or are oozing out: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that with those two verses with which one may make offerings in respect of the Pūtabhṛt and Ādhavaniya jars, with the same verses should he make offerings in respect of any cup. He should pour down the remaining drops silently.

As for the injunction that to the normal formula (*mahinām payo'si...*) one adds the verse addressed to Viṣṇu (*viṣṇo tvam no antamaḥ...*). The view expressed in) the

1. That is to say, upto the Animal-sacrifice.

XIV.9 :874.10 नित्ये ग्रहणे वैष्णवीमृचमनुवर्तयतीति ॥ सूत्रं
बौधायनस्य ॥ पृषदाज्य एवैषानुवर्तयितव्या भवतीति शालीकिः ॥

XIV.10 :876.17 स उक्थमुक्थं वैव प्रतिगीर्योक्थशा इत्याह
सवनःसवनं वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XIV.11 :880.8; XIV.11 :882.8 पृष्ठ्यग्रहाणां ग्रहण इति ॥ सूत्रं
शालीकेः ॥ अत्रो ह स्माह बौधायनो यत्र क्व चैतान्यहानि संगच्छेयुर्गृहीयादेव
तत्र पृष्ठ्यग्रहानिति ॥ संवत्सर एवैते दृष्टा भवन्ति ॥ संवत्सर
एवैनान्गृहीयादित्यौपमन्यवः ॥

XIV.11 :880.15 पृष्ठ्यग्रहाणां भक्षण इति ॥ स ह स्माह बौधायनो
ऽनुसवनभक्षेण चैवैनान्भक्षयेन्नित्येन चेति ॥ नित्येनैवेति शालीकिः ॥

XIV.12 :884.4 अंशूनां प्रवृंहण इति ॥ एकैकशः प्रवृहेदिति
बौधायनः ॥ सर्वान्सहेति शालीकिः ॥ ५ ॥

XIV.12 :884.7 आधवन इति ॥ व्यतिचारमाधुनयादिति बौधा-
यनः ॥ यथाधवित्रमिति शालीकिः ॥ मेक्षयेदित्यौपमन्यवः ॥

XIV.12 :884.21 अंशोर्होम इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनो याभ्यामेतदृग्भ्यामुपस्पृशेत्ताभ्यामेनं जुहुयादथ तूष्णीमुपस्पृशे-
दिति ॥

XIV.13 :886.9 पृश्निग्रहाणां ग्रहण इति ॥ पूर्वः कल्पो बौधायन-
स्योत्तरः शालीकेः ॥

XIV.13 :890.5 तेन कक्षमुपोषतीति ॥ सूत्रं बौधायनस्य ॥
अपूपेनैवाप्यत्र कक्षमुपोषेदिति शालीकिः ॥

XIV.13 :890.8 ऋषभो गोषु जीर्यतीति ॥ सूत्रं शालीकेः ॥ अत्रो ह
स्माह बौधायनो यमप्यन्यं बहिस्तन्त्रात्पशुमालभेत तत्राप्येतानि
कुर्यादुपाकरणीयोर्योर्वपायां देवतास्विति ॥

sūtra (is that) of Baudhāyana. This verse is to be added in respect of the Prṣadājya only, says Śāliki.

As for the injunction that (the Adhvaryu) should address the Hotṛ as *ukthaśū* after having responded to each Śāstra or at the end of each pressing : The former alternative is of Baudhāyana, the latter of Śāliki.

As for the taking of the draughts in (the last three sacrifices of) the Prṣṭhya Śaḍaha: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that whenever these three days coincide,² one should take these Prṣṭhya-draughts. Aupamanyava says that these are prescribed only in the Samvatsara (sattrā). Therefore one should take them only in the Samvatsara Sattrā.

As for the consuming of the Prṣṭhya draughts : Baudhāyana says that one should consume these with the Anusavanabhakṣa formula³ and also with the normal one.⁴ Only with the normal one, says Śāliki.

As for the drawing out of the shoots : One should draw out one by one, says Baudhāyana. All together, says Śāliki.

XXIII.6

As for the stirring : One should stir to and fro, says Baudhāyana. As with a fan,¹ says Śāliki. One should move (the shoots) round, says Aupamanyava.

As for the offering of the Amśu draught : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should make the offering with those two verses with which he is asked to touch water, he should touch water silently.

As for the taking of the Prṣṇi-draughts : The former alternative is of Baudhāyana, the latter of Śāliki.

As for the injunction that one burns dried grass with it (firebrand) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should burn the grass together with the bread, says Śāliki.

As for the injunction that a bull becomes decrepit among cows : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should employ the formulas pertaining to the dedication and offering of omenta and those addressed to the principal divinities in respect of even that animal whom one would immolate outside of the ritual-procedure.

As for the offering of oily portion of flesh of the foetus of a pregnant animal: (The view expressed in) the sūtra (is that) of Baudhāyana. One should not make

2. Three Ukthya sacrifices characterised by Ekaviṃśa, Triṇava and Trayastriṃśa stomas.
3. *Rudravadgaṇasya soma deva te ...*
4. *Mayi medhām mayi prajāṃ* etc.
1. That is to say, in the eastward direction only.

XIV.14 :892.20 अष्टापद्यै गर्भस्य वसाहोम इति ॥ सूत्रं बौधायनस्य ॥ न गर्भस्य वसाहोमं जुहुयादिति शालीकिः ॥ न च गर्भस्य वसाहोमं जुहुयान्नेडां न स्विष्टकृतमित्यौपमन्यवः ॥ ६ ॥ तृतीयः ॥

XIV.15 :894.12 अजवशाया उपाकरण इति ॥ सूत्रं बौधायनस्य ॥ वायव्यैवैनामुपाकुर्यादिति शालीकिः ॥ अत्रो ह स्माह ज्यायान्कात्यायनो यथाप्युपाकरण उपाकरणं नुदत एवमेवाप्युत्तरे मन्त्रा नुद्धेरन्निति ॥

XIV.15 :896.8 यदालब्धायामभ्रो भवतीति ॥ स ह स्माह बौधायनो यद्यहान्तश्रिता अकृष्णा मेघाः स्युः सःस्थापयेदेवाथ चेत्कृष्णाः स्युरथैवं कुर्यादिति ॥ अत्रो ह स्माह शालीकिर्यद्यह नादित्यमन्तर्दध्युः सःस्थापयेदेवाथ चेदेनमन्तर्दध्युरथैवं कुर्यादिति ॥ नालब्धायामसःस्थापनं विद्यत इति गौतमः ॥

XIV.16 :898.1 जयेष्विति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XIV.15 :898.14 अभ्यातानेष्विति ॥ पूर्वः कल्पः शालीकेरुत्तरो बौधायनस्य ॥ अत्रो ह स्माहौपमन्यवो ऽभ्यातानाञ्जयान्नाष्ट्रभृत इति सुवाहुतीरेवैता जुहुयाद्रच्छेयुश्च दर्शपूर्णमासावभ्यातानाञ्जयान्नाष्ट्रभृत इति ॥

XIV.17 :900.2 शम्यापरिधिष्विति ॥ शम्यैव शम्यापरिधीन्कुर्यादिति बौधायनः ॥ प्राकृता एवैताः स्युरिति शालीकिः ॥

XIV.17 :900.10 द्विःस्वाहाकारः राष्ट्रभृतो जुहोतीति ॥ विग्राहं जुहुयादिति बौधायनः ॥ द्वे द्वे सुवाहुती इति शालीकिः ॥

XIV.17 :902.1 अधिदेवने जुहोति रथमुखे जुहोति रथनाड्यां जुहोतीति ॥ सूत्रं बौधायनस्य ॥ एतदग्रीन्येवैतानि स्युरिति शालीकिः ॥

XIV.18 :902.18 नैयग्रोध औदुम्बर आश्वत्थः प्लाक्ष इतीध्मो भवतीति ॥ सूत्रं बौधायनस्य ॥ पृथगेवैतानीध्मान्यभ्यज्य पृथगभ्यादध्यादिति शालीकिः ॥

an offering of the oily portion of flesh of the foetus, says Śāliki. One should not make an offering of the oily portion of flesh of the foetus, nor invoke the Iḍā, nor offer the Sviṣṭakṛt, says Aupamanyava.

XXIII.7

As for the dedication of a barren she-goat : (The view expressed in) the sūtra (is that) of Baudhāyana. One should dedicate the she-goat with a verse addressed to Vāyu, says Śāliki. Here the senior Kātyāyana says that just as the dedication-formulā follows the normal dedication-formula, similarly the subsequent formulas should also follow.

As for the contingency, namely, the clouds would appear after (the she-goat) has been immolated : Baudhāyana says that even if there might be dry clouds on the border, one should conclude the sacrifice. If the clouds are black, one may act as prescribed. Śāliki says that if (the sight of) the sun is not intervened, one should conclude the sacrifice; if it is intervened, one may act as prescribed; Gautama says that there should be no inconclusion of the sacrifice once (the she-goat) is immolated.

As for the Jaya offerings : The former alternative is of Baudhāyana, the latter of Śāliki.¹

As for the Abhyātāna offerings : The former alternative is of Śāliki, the latter of Baudhāyana. Aupamanyava says that one should offer spoonfuls with Abhyātāna, Jaya and Rāṣṭrabhṛt formulas, and again offer Abhyātāna, Jaya and Rāṣṭrabhṛt offerings at the Full-moon and New-moon sacrifices.

As for the Śamyāparidhis : One should employ the yoke-halters themselves as the Śamyāparidhis, says Baudhāyana. The enclosing sticks should be the normal ones, says Śāliki.

As for the injunction that one makes the Rāṣṭrabhṛt offerings with two Svāhā-utterances : One should make the offerings in succession, says Baudhāyana. Two spoonfuls, says Śāliki.

As for the injunction that one makes an offering on the gambling place, on the front of chariot, and in the axle-hole : (The view expressed in) the sūtra (is that) of Baudhāyana.² These themselves should be regarded as fires, says Śāliki.

The faggot consists of sticks of *Ficus Indica*, *Ficus glomerata*, *Ficus religiosa*, and *Ficus infectoria* : (The view expressed in) the sūtra (is that) of Baudhāyana. One should besmear these faggots separately and put separately, says Śāliki.

1. The thirteen offerings or the single offering.
2. On the fires deposited on these.

XIV.18 :904.6 यद्वाचः क्रूरं तेन वषट्करोतीति ॥ सूत्रं शाली-
केः ॥ अत्रो ह स्माह बौधायन उदक्षितक्षारमिश्रमर्कपर्णेन जुहुयाज्जहीति
वा कडिति वा वषट्कुर्यादिति ॥

XIV.20 :910.5 प्रसव इति ॥ स ह स्माह बौधायन उभयेन
प्रसौयाद्वासिष्ठीयाभिश्च सावित्रेण चेति ॥ सावित्रेणैवेति शाली-
किः ॥ ७ ॥

XIV.20 :910.12 अतिक्रामेष्विति ॥ पूर्वः कल्पो बौधायनस्योत्तरः
शालीकेः ॥

XIV.20 :912.1 अतीमोक्षेष्विति ॥ पूर्वः कल्पः शालीकेरुत्तरो
बौधायनस्य ॥

XIV.22 :916.5 प्राणग्रहाणां ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ संवत्सर
एवैते दृष्टा भवन्ति संवत्सर एवैनान्गृहीयादिति शालीकिः ॥

XIV.23 :920.10 तां दुग्ध्वा ब्राह्मणाय दद्याद्यस्यान्नं नाद्यादिति ॥
सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः प्राक् चेद्विजिज्ञासायै
निषीदेदथैवं कुर्यादिति ॥

XIV.24 :924.15 यस्याहवनीये ऽनुद्वाते गार्हपत्य उद्वायेदिति ॥ सूत्रं
शालीकेः ॥ अत्रो ह स्माह बौधायनः समस्तमेतमग्निं सते समुप्य
दक्षिणेन विहारं पर्याहृत्य गार्हपत्यस्यायतनाद्भस्मोद्वाप्य शकृत्पिण्डेन
परिलिप्य न्युप्योपसमाधाय ज्वलन्तमाहवनीयमुद्भूत्याहवनीयस्यायतनाद्भ-
स्मोद्वाप्य शकृत्पिण्डेन परिलिप्य न्युप्योपसमाधाय समिद्धत्याहवनीये षट्
सुवाहुतीर्जुहुयादुद्ध्यस्वाग्रे त्वमग्रे सप्रथा असि मनो ज्योतिर्जुषतां तन्तुं
तन्वन्नुदु त्यं चित्रमिति ॥

XIV.25 :926.15 अतिरिक्तसोमेष्विति ॥ पूर्वः कल्पो बौधायनस्योत्तरः
शालीकेः ॥

As for the injunction that one makes the Vaṣaṭ-utterance with what is harsh of speech : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should offer butter-milk mixed with saline by means of a leaf of *Calotropis gigantea*. One should utter Vaṣaṭ with *jahi* or *kaṭ*.

As for the bid³ : Baudhāyana says that (the Brahman should bid with both the Vāsiṣṭha⁴ calls and the Sāvitra⁵ calls. Only with the Sāvitra calls, says Śāliki.

XXIII.8

As for the Atikrāma formula : The former alternative is of Baudhāyana, the latter of Śāliki.

As for the Atīmokṣa formulas : The former alternative is of Śāliki, the latter of Baudhāyana.

As for the taking of Prāṇa-draughts : (The view expressed in) the sūtra (is that) of Baudhāyana. These are prescribed to be taken only at the end of the year. One should take these only at the end of the year, says Śāliki.

Having milked her one should give her away to one whose food he would not eat : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that if the cow sits down before the calf longs (to meet her), one should do so.

As for the contingency that the Gārhapatyā becomes extinguished while the Āhavanīyā is not : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should pour the entire (Āhavanīyā) fire into a pan, carry it around along the south of the sanctuary, take out the ashes from the Gārhapatyā fire-place, besmear it around with cow-dung, pour the fire upon it, enkindle it, lift up the flaming fire, take out ashes from the Āhavanīyā fire-place, besmear the fire-place with cow-dung, pour down the fire, add fuel to it, put a fire-stick upon it, and offer on the Āhavanīyā six spoonfuls with the verses, *ud budhyasvā'gne ...* ; *tvam agne saprathā asi ...* ; *mano jyotir juṣatām ...* ; *tantum tanvan ...* ; *ud u tyam ...* and *citram*

In the contingency of Soma being surplus : The former alternative is of Baudhāyana, the latter of Śāliki.

As for the expiation in the event of the Dhruva vessel being vacant : Baudhāyana says that if the Chandogas and Bahvṛcas agree to prolong the procedure prior to the Avabhṛtha, they should repeat (the procedure amounting to the Saṁsthā), and Stotras should be chanted and Śāstras should be recited. Having finished the ritual, one should perform the sacrifice again. Śāliki says that if the Chandogas and Bahvṛcas agree to prolong the procedure prior to the Avabhṛtha, they should

3. By the Brahman to the Sāman-chanters.

4. *Raśmīr asi kṣayāya tvā kṣayam jinva* etc.

5. *Deva savitar* etc.

XIV.26 :930.2 ध्रुवे परिहीणे प्रायश्चित्तकरण इति ॥ स ह स्माह बौधायनः प्राक् चेदवभृथाच्छन्दोगबह्वृचेषु लभेरन्नभ्यावर्तयेयुः स्तुत-
शस्त्राणि स्युस्तत्कृत्वा पुनर्यजेतेति ॥ अत्रो ह स्माह शालीकिः प्राक्
चेदवभृथाच्छन्दोगबह्वृचेषु लभेरन्नभ्यावर्तयेयुः स्तुतशस्त्राणि स्युस्तत्कृत्वा
कृतमेव मन्येतेति ॥

XIV.27 :930.2 अह्नां ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ यदेवानन्तरमहः
स्यात्तस्मिन्मैत्रावरुणाग्रान्ग्रहान्गृहीरन्निति शालीकिः ॥

XIV.28 :932.18 यूपे विरूढे प्रायश्चित्तकरण इति ॥ सूत्रं बौधाय-
नस्य ॥ अन्तस्तन्नमेव यूपे विरूढे प्रायश्चित्तं कुर्यादिति शालीकिः ॥

XIV.29 :934.15 यस्य सोम उपदस्येत्सुवर्णं हिरण्यं द्वेधा विच्छिद्य-
जीषे ऽन्यदाधुनुयाज्जुह्यादन्यदिति ॥ सूत्रं बौधायनस्य ॥ सहिरण्या
एवास्यात ऊर्ध्वं मुख्याश्चमसा हूयेरन्नभ्युन्नीयेरन्निति शालीकिः ॥

XIV.29 :936.1 आदारसोमेष्विति ॥ सूत्रं बौधायनस्य ॥
आदारसोमेनैवाप्यन्यमागमयेरन्निति शालीकिः ॥

XIV.30 :936.19 आशिःष्विति ॥ आशिःष्वेवाशिषो ऽनुवर्तेरन्निति
बौधायनः ॥ एता एवाशिषः स्युरिति शालीकिः ॥ ८ ॥ चतुर्थः ॥

XVI.1 :1024.1 अथातो द्वादशाहं व्याख्यास्यामः ॥

XVI.1 :1024.4 चिन्वीत द्वादशाहे ऽग्निमिति बौधायनः ॥ न
चिन्वीतेति शालीकिः ॥

XVI.1 :1024.5 अतिग्राह्य इति ॥ स ह स्माह बौधायनो
गृहपतिरेवारण्योः समारोपयेदेतदतिग्राह्यस्य रूपं भवतीति ॥ अत्रो ह
स्माह शालीकिः पृथगेवारणीषु समारोपयेरन्गृहपतेरेव प्रथमस्य मथित्वा
ज्वलत्सु ज्वलतो ऽपि विसृजेरन्नित्येतदतिग्राह्यस्य रूपं भवतीति ॥

XVI.1 :1024.6 संनिवाप इति ॥ स ह स्माह बौधायनः संनिवप्स्यन्तो
ऽग्रये ब्रह्मण्वते पुरोडाशमष्टाकपालं निर्वपेयुरग्रये क्षत्रवते ऽग्रये क्षत्रभृत
इति ॥ अत्रो ह स्माह शालीकिरग्निसंयोजनी खल्वेषेष्टिर्भवति यत्रैवाग्निं

repeat (the procedure amounting to the Saṁsthā) and Stotras should be chanted and Śāstras should be recited. Having finished the ritual, one should deem the sacrifice as normally performed.

As for the adoption of pressing days : (The view expressed in the sūtra (is that) of Baudhāyana. Whichever may be the subsequent day, one should take on that day the draughts with the Maitrāvaruṇa's being the first ; so says Śālīki.

As for adopting the expiation if the sacrificial post sprouts : (The view expressed in) the sūtra (is that) of Baudhāyana. One should perform the prescribed expiation only if the post sprouts when the procedure (of a Sattra) has already started; so says Śālīki.

If the Soma becomes exhausted, one should divide a piece of gold in two parts, stir one part into the residue, and make offerings with the other : (The view expressed in) the sūtra (is that) of Baudhāyana. Henceforward the principal goblets should be offered and then be filled up being furnished with gold; so says Śālīki.

As for the Ādāra plants used as the substitute for Soma : (The view expressed in) the sūtra (is that) of Baudhāyana. They may perform even the second Soma-sacrifice with Ādāra plants, says Śālīki.

As for the blessings : The (usual) blessings should follow (the blessings in the Cāturmāsya), says Baudhāyana. These alone should be the blessings, says Śālīki.

XXIII.9

DVĀDAŚĀHA

Now we shall explain the Dvādaśāha.

One should pile up Agni in the Dvādaśāha, says Baudhāyana. One should not, says Śālīki.

As for the Atigrāhya : Baudhāyana says that the Gṛhapati alone should consign his fires into the kindling woods : this is the form of the Atigrāhya draught. Śālīki says that all participants (of the Sattra) should separately consign their fires into the kindling woods. The Gṛhapati's fire should be first churned out. Into the Gṛhapati's (spread out and) flaming fires the participants should (churn out and) mix their fires. This is the form of the Atigrāhya draught.

As for pouring together : Baudhāyana says that when they are going to put (their Gārhapatyā into the Gṛhapati's Gārhapatyā), they offer a cake on eight potsherds to Brahmanvat Agni, another to Kṣatravat Agni and still another to Kṣatrabhṛt Agni. Śālīki says that this Iṣṭi is indeed intended for coordination of fires. One should perform this Iṣṭi only when he is going to pile up Agni. The pouring together of fires should follow the offering of the Paśupuroḍāśa pertaining to the animal for Prajāpati, says Aupamanyava.

चेष्यमाणः स्यात्तत्रैनां निर्वपेदिति ॥ प्राजापत्यं पशुपुरोडाश-
मनुवर्तयेतेत्यौपमन्यवः ॥

XVI.1 :1024.10 पवन इति ॥ एकैकश एवैनान्यवयित्वैकैकश
उदानयेयुरिति बौधायनः ॥ सकृदेवैनान्यवयित्वैकैकश उदानयेयुरिति
शालीकिः ॥ सकृदेवैनान्यवयित्वा सर्वान्सहोदानयेयुरित्यौपमन्यवः ॥

XVI.2 :1024.18 आर्षेयवरण इति ॥ स ह स्माह बौधायनो ये केचन
समानगोत्रा अव्यवेता अन्यथागोत्राः स्युरेकस्यार्षेयश्च वरण एव तेषां
वरणः स्यादिति ॥ अत्रो ह स्माह शालीकिर्यदि चैव व्यवेता यदि
चाव्यवेताः समानगोत्रा एकस्यार्षेयवरण एव तेषां वरणः स्यादिति ॥

XVI.2 :1026.4 व्रतधुक्ष्विति ॥ समातच्य समावच्छो विभजेरन्निति
बौधायनः ॥ पृथगेवैषां व्रतदुघः स्युरिति शालीकिः ॥

XVI.2 :1026.5 षष्ठ्यामुपसद्युत्तरवेदिः संनिवपन्तीति सूत्रमाचार्य-
योः ॥ अपि वैकादश्यामिति विधिः ॥

XVI.3 :1026.11 वसतीवरीणामभिग्रहण इति ॥ सूत्रं शालीकेः ॥
अत्रो ह स्माह बौधायनो यदि सातिशेषः कलशः स्यात्तूष्णीमवनयेत् ॥
यद्यु वै सर्वश एव लेपः समवनीतः स्यादथैवं कुर्यादिति शालीकिः ॥

XVI.3 :1026.15 सो ऽत्र वैव यज्ञस्य पुनरालम्भं जपति यज्ञायज्ञीयस्य
वा स्तोत्रे शंयुवाके वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XVI.3 :1026.17 विवर्तयन्ति परिधीननुप्रहरति प्रस्तरमिति ॥ सूत्रं
बौधायनस्य ॥ अनुप्रहरेदेवात्र प्रस्तरपरिधीनिति शालीकिः ॥ ९ ॥

XVI.3 :1026.20 निमील्याध्वर्युरूपांशुं जुहोतीति ॥ सूत्रं बौधाय-
नस्य ॥ अनन्वीक्षमाण एव जुहुयादिति शालीकिः ॥

XVI.3 :1028.2 शिल्पैरुपाकरण इति ॥ स ह स्माह बौधायन
उभयेनोपाकुर्याद्बहिर्भ्यां च शिल्पैश्चेति ॥ शिल्पैरेवेति शालीकिः ॥

As for the purification : One should purify (the Sattrins) one by one and escort them one by one, says Baudhāyana. One should purify them together and escort them one by one, says Śāliki. One should purify them together and escort them together, says Auamanyava.

As for the choosing of the Ārṣeya : Baudhāyana says that choosing the Ārṣeya of one would cover the choosing of the Ārṣeya also of those who have the same Gotra and also those who have a different Gotra and are not related by marriage. Śāliki says that choosing of the Ārṣeya of one would cover the choosing of the Ārṣeya also of those having the same Gotra whether they may be related or not related by marriage.

In respect of the cows yielding Vrata-milk: They should collect together the milk of all cows, curdle it together, and destribute equally (the curds and milk), so says Baudhāyana. Their cows yielding Vrata-milk should be separate, says Śāliki.

The Uttaravedi is poured up together on the sixth Upasad-day-this view is of the two teachers. Or on the eleventh - this is also a view.

As for the taking of the Vasatīvarī waters in addition : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana, says that if the pitcher contains adequate quantity of water so as to pour down Vasatīvarī waters and to retain some quantity, one should pour down Vasatīvarī waters silently. Śāliki says that if the entire quantity of waters is poured down, then only one should do as prescribed.

He murmurs the "regaining of the sacrifice" at this stage or at the chanting of the Yajñāyajñīya Stotra or at the Śamyuvāka: The former alternative is of Baudhāyana, the latter¹ of Śāliki.

The enclosing sticks are turned round and the Prastara is thrown into the fire: (The view expressed in) the sūtra (is that) of Baudhāyana. One should here throw into the fire both the Prastara and the enclosing sticks, says Śāliki.

XXIII.10

As for the injunction that the Adhvaryu closes his eyes and makes the offering of the Upāṁśu draught : (The view expressed in) the sūtra (is that) of Baudhāyana. He should make the offering not looking at it, says Śāliki.

As for the introduction (of the Stotra) by means of decorations : Baudhāyana says that one should introduce with both - two darbha-blades and decorations. Only by means of decorations, says Śāliki.

1. Namely, at the Yajñāyajñīya Stotra or at the Śamyuvāka.

XVI.3 :1028.9 न्यूह्वन इति ॥ विराजां वा प्रतिपत्सु न्यूह्वयति शस्त्रे वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकिः ॥

XVI.3 :1028.12 निर्मन्थ्यस्य मन्त्रामन्त्र इति ॥ मन्त्रवान्स्यादिति बौधायनः ॥ तूष्णीक इति शालीकिः ॥

XVI.3 :1028.12 दाक्षिणानां होम इति ॥ स ह स्माह बौधायनो जुहुयादेवाहुतीर्जपेत्प्रत्ययमन्त्रानिति ॥ अत्रो ह स्माह शालीकिर्जुहुयादेवाहुतीर्न तु प्रत्ययमन्त्रान् जपेदिति ॥ ये के च दक्षिणायुक्ता मन्त्राः स्युर्नैवैनानाद्रियेतेत्यौपमन्यवः ॥ १० ॥ पञ्चमः ॥

XVI.6 :1032.8 अविवाक्य इति ॥ अविवाक्यमेतदहर्भवतीति बौधायनः ॥ विब्रूयादेवेति शालीकिः ॥

XVI.6 :1032.12 ऋचामुद्धरण इति ॥ सूत्रं बौधायनस्य ॥ यथाप्रकृतिमेवाध्वर्युः कुर्याच्छन्दोगबह्वृचा एव प्रतिकुर्वीरन्निति शालीकिः ॥

XVI.9 :1036.1 सर्पण इति ॥ कृष्णाजिनान्तैः सर्पन्त उत्तरं हविर्धानमुपस्पृशेयुरिति बौधायनः ॥ नोपस्पृशेयुरिति शालीकिः ॥

XVI.10 :1036.15 आग्रयणाग्रेष्विति ॥ वाचंयमोऽध्वर्युः पूर्वान्ग्रहाग्रान् गृह्णीयादिति बौधायनः ॥ विसृष्ट्वागिति शालीकिः ॥

XVI.10 :1036.15 स शुक्रं गृहीत्वा धारयति यावदितरौ ग्रहौ गृह्णातीति ॥ सूत्रं बौधायनस्य ॥ यं गृह्णीयात्तंतं परिमृज्य सादयेदिति शालीकिः ॥

XVI.10 :1038.2 ग्रहाधानेष्वनुसंब्रज्याया इति ॥ अनुसंब्रजेदिति बौधायनः ॥ नानुसंब्रजेदिति शालीकिः ॥

XVI.11 :1038.4 पशुकल्पेष्विति ॥ सर्वे कल्पा बौधायनस्य ॥ ऐन्द्राग्रपशून्वेवाहीनरात्रिसत्राणि भवन्तीति शालीकिः ॥

XVI.14 :1040.17 तेषां यानि समहाव्रतानि तानि साग्निचित्यान्यथेत-
राण्यौत्तरवेदिकानि स्युरिति बौधायनः ॥ ऐकाहिकस्त्वेवाग्निरिति शाली-
किः ॥

As for the Nyūnkha sound : One applies the Nyūnkha to the Pratipad verses in the Virāj metre or to the entire Śāstra. The former alternative is of Baudhāyana, the latter of Śālīki.

As for the reciting or not reciting of the formulas at the churning : It should be accompanied by formulas, says Baudhāyana. It should be done silently, says Śālīki.

As for the offering pertaining to the giving away of Dakṣiṇās : Baudhāyana says that one (receiving the Dakṣiṇās), should make the relevant offerings and murmur the relevant formulas standing in front (of the animals concerned).¹ Śālīki says that one should make the offerings; one should however not murmur the relevant formulas standing in front. Aupamanyava says that one need not pay heed to the formulas pertaining to the Dakṣiṇās.¹

XXIII.11

As for (the day) on which no criticism is to be pronounced (*avivākya*) : This day is to be treated as *avivākya*, says Baudhāyana. One may speak critically, says Śālīki.

As for the dropping of (Anuṣṭubh) verses (on the *avivākya* day of Dvādaśāha) : (The view expressed in) the sūtra (is that) of Baudhāyana. The Adhvaryu should follow his normal procedure. Only the Chandogas and the Bahvṛcas should act according to their scriptures, so says Śālīki.

As for the crawling (of the priests towards the Āhavanīya on the *avivākya* day) : Baudhāyana says that crawling while holding the end of skin of black antelope (worn by the next priest), they should touch the northern Havirdhāna cart. They should not touch, says Śālīki.

As for the draughts with the Āgrayaṇa etc. as the first : The Adhvaryu, restraining speech, should take the draughts with the relevant one as the first, says Baudhāyana. Releasing his speech, says Śālīki.

He takes the Śukra draught and holds it until he takes the Aindraṇvāyava and Maitrāvaruṇa draughts (and places the cups) : (The view expressed in) the sūtra (is that) of Baudhāyana. Whatever draught he takes (in a cup) he wipes it around and places, says Śālīki.

As for the recurrence of the cups used for draughts : One should engage the same cups on the subsequent pressing days, says Baudhāyana. One should not, says Śālīki.

As for the employments of the animals : all employments are prescribed by Baudhāyana. In all Ahīna sacrifices and Rātrisattras an animal is dedicated only to Indra-Agni, says Śālīki.

1. cf. TĀ III.10; TBr II.3.2.5

XVI.16 :1042.20 आक्षीयेष्विति ॥ अभिजिद्विषुवान्विश्वजिदश-
ममहर्महाव्रतमित्येतान्याक्षीयन्ति भवन्तीति बौधायनः ॥ यान्यन्यानि
पृष्ठ्याभिप्लवेभ्य इति शालीकिः ॥ यानि चान्यानि पृष्ठ्याभिप्लवेभ्यो
दशमाच्चाह इत्यौपमन्यवः ॥ प्रायणीयारम्भणीयावभिजिद्विषुवान्विश्व-
जिदशममहर्महाव्रतमुदयनीयो ऽतिरात्र इत्येतान्यष्टावाक्षीयन्ति भवन्तीति
गौतमः ॥

XVI.19 :1046.13 पशुकल्पेष्विति ॥ सर्वे कल्पा बौधायनस्य ॥
ऐकादशिनपशून्येव सांवत्सरिकाणि सत्राणि भवन्तीति शालीकिः ॥

XVI.20 :1048.7 वाणः शततन्तुर्भवतीति ॥ सूत्रं बौधायनस्य ॥
वीणैवैषा तन्त्रीभिः शततमा स्यादिति शालीकिः ॥

XVI.23 :1050.20 अहर्गणे माहाव्रतिकानां शिल्पानां करण इति ॥
कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

XVI.23 :1050.20 अहर्गणे शिल्पानामनुप्रवपण इति ॥ अनुप्रवपेरन्निति
बौधायनः ॥ नानुप्रवपेरन्निति शालीकिः ॥ ११ ॥ षष्ठः ॥

XVI.24 :1052.1 द्विरात्र इति ॥ सूत्रं बौधायनस्य ॥ यजनीये
ऽहन्यूर्वमहर्भवत्युत्तरस्मिन्नुत्तरमिति शालीकिः ॥

XVI.24 :1052.10 तस्मिन्नुत्तरो वेहद्वामन इति भवन्तीति ॥ उपैवैते
नित्याः सहस्रे स्युरिति बौधायनः ॥ एत एव सहस्रतमाः स्युरिति
शालीकिः ॥

XVI.26 :1054.13 द्रोणकलशस्यावघ्रापण इति ॥ अन्तः-
परिध्यवघ्रापयेदिति बौधायनः ॥ बहिःपरिधीति शालीकिः ॥

XVI.26 :1054.21 रूपाणां होम इति ॥ सूत्रं बौधायनस्य ॥
आश्वमेधिकान्यप्यत्र रूपाणि जुहुयादिति शालीकिः ॥

XVI.28 :1058.6 उद्यत्स्तोमेष्विति ॥ पूर्वः कल्पो बौधायनस्योत्तरः
शालीकेः ॥

SĀMVATSARIKA SATTRA

Among (the days of Sāmvatsara Sattra) those which are joined to the Mahāvratā are characterised by Agniciti; others are those in which the Uttaravedi is involved: This is Baudhāyana's view. Agnicayana is confined only to the Ekāha sacrifices, says Śāliki.

As for the days employed to complete the Sattra : Abhijit, Viṣuvat day, Viśvajit, tenth day and the Mahāvratā - these are the days meant to complete the Sattra, says Baudhāyana. Those other than the Pṛṣṭhya and Abhiplava Śaḍahas, says Śāliki. Those other than the Pṛṣṭhya and Abhiplava Śaḍahas and the tenth day, says Aupamanyava. Prāyaṇīya, Ārambhaṇīya, Abhijit, Viṣuvat, Viśvajit, tenth day, Mahāvratā and Udayanīya Atirātra-these eight days make up the Sattra, says Gautama.

As for the employments of the animals : All employments are eligible-this is Baudhāyana's view. Only Ekādaśinī is to be employed in a Sāmvatsarika Sattra, says Śāliki.

As for the injunction that the string - instrument has a hundred strings : The view expressed in) the sūtra (is that) of Baudhāyana. The lute itself should be understood to be the hundredth among the strings, says Śāliki.

As for the adoption of decorations to be employed in the Mahāvratā in an Ahargaṇa sacrifice one should adopt, says Baudhāyana. One should not, says Śāliki.

As for the addition of decorations in an Ahargaṇa : They should add, says Baudhāyana. They should not, says Śāliki.

XXIII.12

AHĪNAS

As for the Dvirātra sacrifice : (The view expressed in) the sūtra (is that) of Baudhāyana. The first day occurs on the offering day, the second day on the next day, says Śāliki.

In this (sacrifice) there are a hump-backed animal, a cow which miscarries and a dwarfish one : With regard to the thousand (cattle as Dakṣiṇās in the Trirātra sacrifice) these are the normal ones (that is, over and above), says Baudhāyana. This should form the thousandth, says Śāliki.

As for causing (the one thousandth cow in the Trirātra sacrifice) to smell the Droṇakalaśa: One should cause her to smell within the enclosing sticks, says Baudhāyana. Outside the enclosing sticks, says Śāliki.

As for the offerings of the forms (of the one thousandth cow) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer also the forms mentioned in the Aśvamedha,¹ says Śāliki.

1. cf. TS VII.3.17

XVI.28:1058.14 औपसदानां पुरोडाशानां मन्त्रामन्त्र इति ॥ मन्त्रवन्तः स्युरिति बौधायनः ॥ तूष्णीका इति शालीकिः ॥ आग्नेया एककपालाः सुवाहुत्या चैनान्सह सकृज्जुहुयादित्यौपमन्यवः ॥

XVI.29:1060.6 द्वयीर्गा उपकल्पयन्त इति ॥ सूत्रं बौधायनस्य ॥ अजा अप्यत्रोपकल्पयीरन्निति शालीकिः ॥

XVI.29:1060.3 उलूखलबुध्नो यूपो भवतीति ॥ सर्वान्कारान्कुर्यादिति बौधायनः ॥ प्रोक्ष्यैनमुच्छ्रयेदिति शालीकिः ॥ प्रोक्ष्योपास्य यूपशकलमुच्छ्रयेदित्यौपमन्यवः ॥

XVI.29:1060.6 पांसूनामनुसंहरण इति ॥ धिष्णिनेभ्य औदुम्बर्या अवटादुपरवेभ्य उत्करादुत्तरवेद्यै पांसूननुसंहरेदिति बौधायनः ॥ नानुसंहरेदिति शालीकिः ॥

XVI.29:1060.7 अथ यदि दीक्षोपसत्सु प्रत्ययमाचक्षीरन्संप्रकीर्योदव-
सानीयाभिरिष्टिभिरिष्टोत्तिष्ठेयुरिति बौधायनः ॥ एकाहः सुत्वोत्तिष्ठेयुरिति शालीकिः ॥ नासंस्थाप्य पृष्ठ्यः षडहमुत्तिष्ठेयुरित्यौपमन्यवः ॥ १२ ॥

XVI.29:1060.9 तेषामुत्थानेष्विति ॥ गच्छेयुरावभृथादिति बौधा-
यनः ॥ अप्सुषोमान्ता इति शालीकिः ॥ ध्रुवान्ता इत्यौपमन्यवः ॥

XVI.31:1060.18 जनकसप्तरात्रो ऽतिरात्रः पृष्ठ्यः षडह इति बौधायनः ॥ पृष्ठ्यः षडहो ऽतिरात्र इति शालीकिः ॥

XVI.31:1062.5 दशरात्राय दीक्षिष्यमाणो दशहोतारः हुत्वा दशरात्राय दीक्षत इति ॥ सूत्रं बौधायनस्य ॥ सप्तहोतारः हुत्वा दशहोतारं जुहुयादिति शालीकिः ॥ इति नु ब्राह्मणवान् ॥

XVI.31:1062.11 अथ गोबलदशरात्रो ऽतिरात्रः पृष्ठ्यः षडहो वाजपेयो महाव्रतं चातिरात्रश्चाष्टमे ऽह्नि वाजपेयः ॥ तत्र देवसुवाहविषां करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥ अत्रयस्त्रिंशस्य पशुपुरोडाशमनुवर्तेरन्नित्यौपमन्यवः ॥

As for the Udyatstomas (that is, with rising numbers of Stomas at the pressings in the Catūrātra sacrifice) : the former alternative is of Baudhāyana; the latter of Śāliki.

As for the reciting and non-reciting of mantras to be employed for preparing the cakes for the Upasads (in the Catūrātra sacrifice) : They should be prepared with mantras, says Baudhāyana. They should be prepared silently, says Śāliki. One should offer the cakes on one potsherd at once together with a spoonful, says Aupamanyava.

As for the injunction that they procure two sets of cows (to be given as Dakṣiṇās in the Sārasvata Sattrā) : (The view expressed in) the sūtra (is that) of Baudhāyana. Even goats may be procured here, says Śāliki.

As for the injunction that the sacrificial post is fixed in a mortar (in the Sārasvata Sattrā) : It should go through all accomplishments, says Baudhāyana. One should sprinkle it and raise, says Śāliki. One should sprinkle a splinter of the sacrificial post into the hole and then raise, says Aupamanyava.

As for the carrying together of the earth (during the session of the Sārasvata Sattrā) : Baudhāyana says that one should go on carrying the earth of the Dhiṣṇiya mounds, from the hole for the Audumbarī post, from the Uparava holes, from the rubbish-heap and from the Uttaravedi. One need not, says Śāliki.

If during the Dikṣā-days and the Upasad-days (of a Sattrā) they meet with a difficulty, they should disband, perform the Udavasāniya Iṣṭis and disperse; so says Baudhāyana. They should perform one Soma-sacrifice and disperse, says Śāliki. They should not disperse without finishing the Prṣṭhya Śaḍaha, says Aupamanyava.

XXIII.13

As for their dispersal : They should go on upto the Avabhṛtha, says Baudhāyana. Upto the Apsuṣoma (Hāriyojana cup), says Śāliki. Upto the (pouring down of) Dhruva vessel, says Aupamanyava.

Janakasaptarātra (is constituted by) Atirātra and Prṣṭhya Śaḍaha, says Baudhāyana. Prṣṭhya Śaḍaha and Atirātra, says Śāliki.¹

As for the injunction that one who is going to be initiated for the Daśarātra sacrifice should make an offering with the Daśahotṛ-formulas and then get initiated

1. Janakasaptarātra is prescribed in TāṇḍBr XXII.9.1; Ārṣeyakalpa VII.32.1 wherein Atirātra is prescribed as the last sacrifice. Śāliki has adopted this order.

XVI.31 :1062.11 विलुप्यमाने पृष्ठचे षडहे शिल्पानां करण इति॥
कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

XVI.36:1068.16 एकषष्टिरात्रे वैश्वकर्मणादित्ययोर्ग्रहण इति ॥ उत्तरे
त्रिंशद्रात्रे गृहीयादिति बौधायनः ॥ संवत्सर एवैतौ दृष्टौ भवतः । संवत्सर
एवैनौ गृहीयादिति शालीकिः ॥

XVII.1 :1072.2 औदुम्बरः षोडशिपात्रमिति ॥ सूत्रं बौधायनस्य॥
खादिरमेवेति शालीकिः ॥

XVII.1 :1072.13 अतिरात्रपशूनामुपाकरण इति ॥ सूत्रं बौधा-
यनस्य ॥ सारस्वतीमेवोपाकुर्यादिति शालीकिः ॥

XVII.4 :1076.14 षोडशिवतां चमसानां भक्षण इति ॥
व्यक्तान्भक्षयेदिति बौधायनः ॥ इन्द्रपीतानिति शालीकिः ॥

XVII.6 :1078.7 रात्रिपर्यायेषु मुख्यानां चमसानामभिमर्शन इति ॥
सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन इन्द्राय त्वापिशर्वरायेत्येव
मुख्यंमुख्यं चमसमभिमृशेदिति ॥

XVII.10 :1084.11 आश्विनस्य मन्त्रामन्त्र इति ॥ मन्त्रवान्स्यादिति
बौधायनः ॥ तूष्णीक इति शालीकिः ॥

for the Daśarātra : (The view expressed in) the sūtra (is that) of Baudhāyana. Having made an offering with the Saptahotr, one should make an offering with the Daśahotr-formulas, says Śāliki. This (that is, the procedure mentioned by Baudhāyana) is supported by the Brāhmaṇa.²

Now the Gobaladaśarātra³ sacrifice. (It is constituted by) Atirātra, Prṣṭhya Śaḍaha, Vājapeya, Mahāvratā and Atirātra. The Vājapeya is performed on the eighth day. As for the offering of Devaśū Havis in that sacrifice : One should offer, says Baudhāyana; one should not, says Śāliki. Aupamanyava says that thus should follow the offering of the (Savanīya) Paśupuroḍāśa (pertaining to the Soma-sacrifice⁴ involving the chanting of the Stotras) characterised by the Trayastrimśa Stoma.

As regards the adoption of decorations in a Prṣṭhya Śaḍaha in a reduced form: One should adopt, says Baudhāyana. One should not, says Śāliki.

As for the taking of draughts for Viśvakarman and Āditya in the Ekaśaṣṭirātra sacrifice : One should take in the latter Trimśadrātra part, so says Baudhāyana. Śāliki says that they are prescribed only in a Saṁvatsara Sattra; so one should take them only in a Saṁvatsara Sattra.

ATIRĀTRA

As for the Śoḍaśi-cup made of *Ficus glomerata* : (The view expressed in) the sūtra (is that) of Baudhāyana. It should be made of *Acasia catechu*, says Śāliki.

As for the dedication of animals at the Atirātra sacrifice : (The view expressed in) the sūtra (is that) of Baudhāyana. One should dedicate only the female sheep to Sarasvatī, says Śāliki.

As for the consuming of the goblets accompanying the Śoḍaśi-cup : One should consume them as expressly mentioned, says Baudhāyana. Mentioned as "consumed by Indra," says Śāliki.

As for touching the foremost goblets during the nocturnal rounds : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should touch each foremost goblet with the formula, "For Indra contiguous to the night."

2. TS III.2.5.1

3. This is outside the four Daśarātras prescribed in the TāṇḍBr XVII. 14-17.

4. The Vājapeya sacrifice is characterised by the Saptadaśa Stoma. The Trayastrimśa Stoma is involved in the Ukthya sacrifice- the eighth in the first type of Daśarātra prescribed in the TāṇḍBr XXII.14.1. Therefore by the Trayastrimśastoma Soma-sacrifice mentioned here one has to understand the last of the Prṣṭhya Śaḍaha which is Ukthya and which would be seventh in the order.

XVII.10:1084.19 आश्विनस्य चर्याया इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः पुरस्तात्तिरोअह्नियानां चमसानां चर्याया अमुत्राश्विनेन चरेदिति ॥

XVII.10 :1084.20 तिरोअह्नियानां चमसानां भक्षण इति ॥ अनुष्टुप्छन्दसा भक्षयेदिति बौधायनः ॥ जगतीच्छन्दसेति शालीकिः ॥

XVII.10:1086.6 गुदतृतीयेष्विति ॥ एकादशधा कृत्वोपयष्टोपयजेदिति बौधायनः ॥ अपच्छेदमिति शालीकिः ॥ समस्तान्येवैनान्यनुग्रहत्य सर्वैर्मन्त्रैरनुमन्त्रयेतेत्यौपमन्यवः ॥ १३ ॥ सप्तमः ॥

XVII.10 :1086.9 एकादशिन्यै संप्रदान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन एकादशाग्रीषोमीया एकादश सवनीया एकादशानूबन्ध्या इति ॥

XVII.11 :1086.9 उपशयस्य मन्त्रामन्त्र इति ॥ लभेत ग्रामे नारण्य इति बौधायनः ॥ लभेतारण्ये न ग्राम इति शालीकिः ॥ नैव ग्रामे नारण्य इत्यौपमन्यवः ॥

XVII.13 :1090.13 उपशयस्योपासन इति ॥ सूत्रं बौधायनस्य ॥ अत्रैवोत्तरत उपास्येदिति शालीकिः ॥

XVII.15 :1092.11 पात्नीवतस्य परिलेखन इति ॥ शालामुखीयं शङ्कुमभिपरिलिखेदिति बौधायनः ॥ उत्तरत एकादशिन्यै पात्नीवतं मिनुयादिति शालीकिः ॥

XVII.15 :1092.12 त्वाष्ट्रस्य मन्त्रामन्त्र इति ॥ मन्त्रवान्त्यादिति बौधायनः ॥ तूष्णीक इति शालीकिः ॥

XVII.15 :1092.14 त्वाष्ट्रस्योत्सर्ग इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनोऽभिपर्यग्निकृतमेनमन्तरेण चात्वालोत्करा-
बुदङ्गुपनिष्क्रमय्याद्विरभ्युक्ष्य यजमानस्याजास्वपिसृजेदिति ॥

XVII.16 :1094.1 त्वाष्ट्रस्य चर्याया इति ॥ उपांशु चरेदिति बौधायनः ॥ उच्चैरिति शालीकिः ॥

As for the reciting or non-reciting of the formulas in respect of the cake for the Aśvins : It should be characterised by the formulas, says Baudhāyana. Its procedure should be silent, says Śāliki.

As for the offering of (the cake for) the Aśvins : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should offer the cake the next day before the offering of the draughts prepared on the previous day.

As for the consuming of the draughts prepared on the previous day : One should consume with the formula containing the word "with the Anuṣṭubh metre," says Baudhāyana. The word "with the Jagatī metre," says Śāliki.

As for the portions of the third part of the rectum : Having cut it into eleven portions, the Upayaṣṭr should offer secondarily, says Baudhāyana. Cutting each time, says Śāliki. Having put them all together, one should recite all formulas consecutively, says Aupamanyava.

XXIII.14

EKĀDAŚINĪ

As for the offering of the Ekādaśinī : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that there should be eleven Agnīṣomiya animals, eleven Savanīya and eleven Anūbandhya.

As for reciting or non-reciting of the formula in respect of the lying sacrificial post : The relevant formulas should be employed while in the village, not in the forest, says Baudhāyana. Formulas should be employed in the forest, not in the village, says Śāliki. Neither in the village, nor in the forest, says Aupamanyava.

As for keeping aside of the Upaśaya post : (The view expressed in) the sūtra (is that) of Baudhāyana. Only here towards the north, says Śāliki.

As for the tracing (of the hole for the post) for the Pātnīvata animal : One should trace around the pin for the Śālāmukhiya fire-place; so says Baudhāyana. One should erect the post for the Pātnīvata animal to the north of the eleven posts, says Śāliki.

As for the reciting or not reciting of the formulas in respect of the animal for T- aṣṭr : It should be provided with formulas, says Baudhāyana. The rite should be performed silently, says Śāliki.

As for the release of the animal for Tvaṣṭr : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should move fire around it, lead it towards the north inbetween the Cātvāla and the rubbish-heap, sprinkle it with water and leave among the female goats of the sacrificer.

As for the offerings in respect of the animal for Tvaṣṭr : One should recite the mantras in a low voice, says Baudhāyana. Loudly, says Śāliki.

XVII.17:1094.12 पुनश्चिताविति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह
बौधायनो यमप्यग्रिं चिन्वानोऽपजानीयात्तस्मिन्नुपरि पुनश्चितिं
चिनुयादुत्तरतश्च यूपाद्यूपं मिनुयादिति ॥

XVII.20:1100.1 कौण्डपायिनीयास्विष्टिष्विति ॥ अग्न्यन्वाधानप्रति-
पत्का इडान्ताः संतिष्ठेरन्निति बौधायनः ॥ आज्यभागप्रतिपत्का इडान्ता
इति शालीकिः ॥ सपूर्णपात्रविष्णुक्रमा इत्यौपमन्यवः ॥

XVII.20 :1100.4 पिण्डपितृयज्ञस्य दान इति ॥ अहरहर्दद्यादिति
बौधायनः ॥ आदित अन्ततश्च मासस्येति शालीकिः ॥ १४ ॥

XVII.21 :1102.1 होतृणां व्याख्यान इति ॥ सग्रहानृतस्वाहाकारा-
नित्येकमृतेग्रहानन्तेस्वाहाकारानित्येकं सर्वानित्येकम् ॥ पूर्वः कल्पो
बौधायनस्योत्तरौ शालीकेः ॥

XVII.20 :1100.5 स पौर्णमासीषुपौर्णमासीषु जुह्वद्द्वादश कृत्वः
संवत्सरे जुहुयादित्येतदेकममावास्यापौर्णमासीष्वित्येतदेकं सर्वास्वित्ये-
तदेकम् ॥ पूर्वः कल्पो बौधायनस्योत्तरौ शालीकेः ॥

XVII.17:1094.12 त्रयस्त्रिंशच्चिताविति ॥ सूत्रं शालीकेः ॥ अत्रो
ह स्माह बौधायनो ऽग्निग्रहणं स्वयंचितिं श्वेतकृष्णयोरभिमर्शन-
मधिद्रवणमवद्रवणमिति सर्वमेवैतत्कर्मावृता कुर्यादिति ॥

XVII.24:1104.10 अहरहश्चिताविति ॥ सूत्रं शालीकेः ॥ अत्रो ह
स्माह बौधायनः ॥ अग्निग्रहणं स्वयंचितिं श्वेतकृष्णयोरभिमर्शनमधि-
द्रवणमवद्रवणमिति सर्वमेवैतत्कर्मावृता कुर्यादिति ॥

PUNAŚCITI

As for the Punaściti : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one who after having piled any type of Agni does not prosper,¹ should again pile up another Citi upon the former, and erect a sacrificial post to the north of the old one.

KAUNḌAPĀYINĀM AYANAM

As for the Iṣṭis of Kaunḍapāyins : (The New-moon and Full-moon sacrifices) begin with the Agnyānvādhāna rite and end with Iḍā, says Baudhāyana. They begin with the Ājyabhāgas and end with Iḍā, says Śāliki. (They end with) the pouring down of the Praṇītā-goblet and Viṣṇukrama strides, says Aupamanyava.

As for the offering of the Piṇḍapitṛyajña : One should offer every day, says Baudhāyana. At the beginning and end of the month, says Śāliki.

XXIII.15

As for the utterance of the Hotṛ-formulas : Together with the Graha-portion and without Svāhākāra-this is one view. Without Graha-portion and with Svāhā-utterance at the end¹—this is another view. All this is still another view. The former alternative is of Baudhāyana; the latter two of Śāliki.

Making an offering on each full-moon day, he offers twelve times in a year-this is one view. On each new-moon day and full-moon day-this is another view. On all² (new-moon days and full-moon days)-this is still another view : The former alternative is of Baudhāyana; the latter two of Śāliki.

As for the Citi piled with thirtythree bricks : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that "receiving" of Agni, the Svayaṁciti formula, the touching of the white and black horses, ascending the Citi and descending the Citi all this one should do in the regular course.³

1. The sūtra-text reads *cinvāno'pajānīyāt*. Caland says that the latter word is doubtful, and has also recorded the variant readings found in other manuscripts. He expects an optative derived from *jyā* and has drawn attention to *jyānāḥ* in BaudhŚS XVII.17.
1. Caland reads *antaḥsvāhākārān*. One expects *antesvāhākārān*, which is found in Bhavasvāmin's bhāṣya. One comes across *ante* also in BaudhŚS XX.5. At both those places the reading has been emended.
2. The propriety of all new-moon days and full-moon days does not become clear in the context of the *Kaunḍapāyinām ayanam*. Bhavasvāmin has attributed the contingency in this Dvaidha to the situation of the sacrificer himself offering the daily Agnihotra : *svayam agnihotrahoma yajamānasyai'te kalpā vācanikāḥ; agnihotrasya yajñakrator eka ṛtvig itī vacanāt*. If this is the position, the position of his Dvaidha within the *Kaunḍapāyinām ayanam* does not become clear.
3. cf. BaudhŚS X.37 etc.

XVII.29 :1110.12 रथचक्रचितौ पुरीषस्योपधान इति ॥
पुरीषस्यान्तान्कुर्यादिति बौधायनः ॥ इष्टकास्वेव पुरीषस्यान्तं गच्छेदिति
शालीकिः ॥ १५ ॥ अष्टमः ॥

XVII.31 :1112.15 रोहिते चर्मणीति ॥ सूत्रं बौधायनस्य ॥ अप्यरोहितः
स्यादिति शालीकिः ॥

XVII.34 :1116.5 उभयनीतस्य करण इति ॥ उभे ऋचौ
द्विरभ्यावर्तयेदिति बौधायनः ॥ सकृदेव ब्रुवन्दिब्रूयादिति शालीकिः ॥

XVII.34 :1116.5 प्राङ्सोमः प्रत्यङ् सोमः प्रत्यङ् सोमः प्राङ् सोम
इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XVII.31 :1112.17 सौत्रामणिकायै सुरायै संधान इति ॥ सूत्रमाचार्य-
योः ॥ अत्रो ह स्माहौपमन्यवो यत्रैव सुरा स्यात्तत एवाहारयेदिति ॥

XVII.34 :1116.7 सुराग्रहाणां ग्रहण इति ॥ सूत्रं बौधायनस्य ॥
पयोग्रहानप्यत्र गृहीयादिति शालीकिः ॥

XVII.35 :1116.19 ताञ्जघनेन सुगदण्डान्प्राचो वोदीचो वायातयती-
ति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XVII.36 :1120.4 सुरासोमस्य संचर इति ॥ दक्षिणेन हत्वोत्तरेणा-
वनयेदिति बौधायनः ॥ उत्तरेण हत्वा दक्षिणेनावनयेदिति शालीकिः ॥
यत एवैनः हरेत्तत एवैनमवनयेदित्यौपमन्यवः ॥

XVII.36 :1120.6 पावमानीभिरुपस्थान इति ॥ पावमानीभिरुपस्थाय
पितृणां याज्यानुवाक्याभिरुपतिष्ठेरन्निति बौधायनः ॥ पितृणामेव
याज्यानुवाक्याभिर्न पावमानीभिरिति शालीकिः ॥

XVII.37 :1122.9 अवभृथ इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह
स्माहौपमन्यवः शूलैश्च मासरेण चावभृथमवेयादिति ॥

AHARAHĀŚCITI

As for the Aharahaściti : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that "receiving" of Agni, the Svayamciti formula, the touching of the white and black horses, ascending the Citi and descending the Citi-all this one should do in the regular course.

RATHACAKRACITI

As for the spreading of earth on the Rathacakraciti : One should fill in with the vacuums inbetween the spokes, says Baudhāyana. One should spread earth on the bricks themselves, says Śāliki.

XXIII.16

SAUTRĀMAṆĪ

As for the skin of a red bull : (The view expressed in) the sūtra (is that) of Baudhāyana. It may even be of a non-red bull, says Śāliki.

As for the expiation for one who vomits the Soma and purges the Soma : One should twice recite both the verses,¹ says Baudhāyana. Reciting the verse once only, he should mention both the contingencies,² says Śāliki.

As for the reciting *prāṇ somaḥ pratyāṇ somaḥ ; pratyāṇ somaḥ prāṇ somaḥ*: The former alternative is of Baudhāyana, the latter of Śāliki.

As for the mixing together of the wine for the Sautrāmaṇī sacrifice : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should cause the wine to be brought from the place where it may be.

As for the taking of the draughts of wine : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take here draughts even of milk, says Śāliki.

As for the injunction that one carries them towards the east or north along the rear of the handles of the ladles : The former alternative is of Baudhāyana, the latter of Śāliki.

As for the direction of the Surāsoma : One should carry along the south and pour down along the north, says Baudhāyana. One should carry along the north and pour down along the south, says Śāliki. One should pour down along that direction along which one would carry, says Aupamanyava.

As for the praying with the Pāvamānī verses (*pavamānaḥ suvarjanaḥ* etc.) : One should pray with Pāvamānī verses and then with the puronuvākyaś and yājyāś

1. Namely, *vāyuh pūtaḥ pavitreṇa pratyāṇ somo atidrutaḥ indrasya yujyaḥ sakhā* and *vāyuh pūtaḥ pavireṇa prāṇ somo...* both to be repeated. (TS I.8.21.1).

2. *Vāyuh pūtaḥ pavitreṇa prāṇ somaḥ pratyāṇ somaḥ pratyāṇ somaḥ prāṇ somo ...*

आख्यातमुदकान्तस्य प्रत्यसनम् ॥

आख्यातमाप्नवनम् ॥

XVII.38 :1124.6 आख्यातः समिधां करणम् ॥

XVII.47 :1138.14 वैमृधस्यानुनिर्वपण इति ॥ सूत्रं बौधायनस्य ॥
नानिष्टा प्रथमसोमेनानुनिर्वपेदिति शालीकिः ॥ १६ ॥

XVII.48 :1140.6 पौर्णमासीमेव यजेत भ्रातृव्यवानामावास्यामि-
ति ॥ उभयत्र पौर्णमासहविर्भिर्यजेतेति बौधायनः ॥ नामावास्यायां किञ्चन
यज्ञरूपं कुर्यादिति शालीकिः ॥ पिण्डपितृयज्ञेन चरेदित्यौपमन्यवः ॥

XVII.48 :1140.9 साकंप्रस्थायीयेन यजेत पशुकाम इति ॥ सूत्रः
शालीकेः ॥ अत्रो ह स्माह बौधायनः सुग्भ्यामेव पुरोडाशं जुहुयाच्चमसेन
सांनाय्यमिति ॥

XVII.49 :1142.5 नागतश्रीर्महेन्द्रं यजेत। त्रयो वै गतश्रियः
शुश्रुवान्ग्रामणी राजन्यस्तेषां महेन्द्रो देवतेति ॥ स यो ऽन्य एतेभ्यो
महेन्द्रमियक्षेत स संवत्सरमिन्द्रमिष्ट्वा महेन्द्रेज्यां लभेतेति बौधायनः ॥
अत एवापि संवत्सरमिन्द्रमिष्ट्वा महेन्द्रेज्यां लभेतेति शालीकिः ॥

XVII.49 :1142.9 संवत्सरमिन्द्रं यजेत । संवत्सरः हि व्रतं नाती-
ति ॥ सूत्रः शालीकेः ॥ अत्रो ह स्माह बौधायनो यस्याममावास्यायामादित
इन्द्रं यष्टुं प्रक्रमेत्संवत्सरे पर्यवेते तस्यां महेन्द्रं यजेत ॥ सो ऽत ऊर्ध्वं
महेन्द्रयाज्येव स्यादिति ॥ अत्रो ह स्माहौपमन्यवो ऽभ्यारूढः खल्वस्यैव
संवत्सरो भवति । यस्याममावास्यायामादित इन्द्रं यष्टुं प्रक्रमेत्संवत्सरे
पर्यवेते या ततः पूर्वामावास्या स्यात्तस्यां महेन्द्रं यजेत । सो ऽत ऊर्ध्वं
महेन्द्रयाज्येव स्यादिति ॥

addressed to the *Pitṛs* (*udīratām avara ut parāsaḥ* etc.), so says Baudhāyana. Only with the puronuvākyās and yājyās addressed to the *Pitṛs*, not with the *Pāvamānī* verses, says Śāliki.

As for the Avabhṛtha : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should go to the Avabhṛtha taking the heart-spikes and the beverage.

The tossing back of water is explained.

The dipping is explained.

The offering of fire-sticks is explained.

AYANAS

As for the performing of the Vaimṛdheṣṭi subsequent to (the Full-moon sacrifice): (The view expressed in) the sūtra (is that) of Baudhāyana. One should not perform (the Vaimṛdheṣṭi) without having performed a Soma-sacrifice for the first time says Śāliki.

XXIII.17

As for the injunction that one having an enemy should perform (this sacrifice only after) the Full-moon sacrifice, not (after) the New-moon sacrifice : One should offer (those) oblations to be offered after the Full-moon sacrifice after both (the Parvan-days), says Baudhāyana. One should not make any offering at the new-moon day, says Śāliki. One should perform the Piṇḍapitṛyajña (on the new-moon day) says Aupamanyava.

As for the injunction that one desiring cattle should perform the Sākamprasthāyīya sacrifice : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should offer the cake by means of the two ladles, and the Sāmnāya by means of the goblet.

As for the injunction that one who is not a *gataśrī* should not offer to Mahendra. These are the *Gataśrīs*—One who has studied the Veda, a village-leader and a Rājanya. For them Mahendra is the divinity : One who, other than these, desires to offer to Mahendra, should offer to Indra for a year and then offer to Mahendra, says Baudhāyana. Having offered to Indra for a year even after this (first year) he may offer to Mahendra, so says Śāliki.

As for the injunction that one should offer to Indra for a period of one year and should not continue the practice beyond one year : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should offer to Mahendra on the new-moon day coming after a year has gone by since the new-moon day on which he had first started offering to Indra. Thereafter he becomes (regular) Mahendra-offerer. Aupamanyava says that (if one does as recommended by Baudhāyana), his (period of one) year is indeed passed over; he should therefore offer to Mahendra

XVII.51 :1144.15 दाक्षायणयज्ञेन सुवर्गकामो यजेत । पूर्णमासे संनयेन्मैत्रावरुण्यामिक्षयामावास्यायां यजेतेति ॥ सूत्रं बौधायनस्य ॥ वैमृधमप्यत्रानुनिर्वपेदिति शालीकिः ॥

XVII.51 :1144.21 सांनाय्यस्य भक्षण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो यजमान एवैतमर्धमासमनुनिधाय सांनाय्यं भक्षयेदिति ॥

XVII.51 :1146.6 आमिक्षायै मन्त्रामन्त्र इति ॥ मन्त्रवती स्यादिति बौधायनः ॥ तूष्णीकेति शालीकिः ॥

XVII.52 :1146.11 XVII.53 :1146.22 इडादधे चतुश्चक्र उपांशुयाजस्य करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥ १७ ॥ नवमः ॥

XVIII.2 :1164.16 बृहस्पतिसवे दाक्षिणानां होम इति ॥ अनुसवनं दाक्षिणानि जुहुयादिति बौधायनः ॥ माध्यंदिन एव सवने दाक्षिणानि जुहुयाद्दामीत्येवेतरयोः सवनयोर्ब्रूयादिति शालीकिः ॥

XVIII.4 :1168.9 हिरण्येन घृतमुत्पुनातीति ॥ मन्त्रनिरुप्तमेतद् घृतं स्यादिति बौधायनः ॥ तूष्णीकमिति शालीकिः ॥

XVIII.7 :1172.13 अनुद्धते वेद्यै दक्षिणत आहवनीयस्य बृहत स्तोत्रं प्रत्यभिषिञ्चतीति ॥ सूत्रं बौधायनस्य ॥ कृष्णाजिनमप्यत्रास्तृत्याभिषिञ्चेदिति शालीकिः ॥

XVIII.8 :1174.2 माषैः पूर्णं कमण्डलुमिति ॥ सौवर्णः सौवर्णैर्माषैः पूर्णः स्यादिति बौधायनः ॥ मार्तिक एव धान्यमाषैरिति शालीकिः ॥

XVIII.11 :1180.12 सप्तदश मारुतीः पृश्नीर्वत्सतरीरालभत इति ॥ पृथगेवासां मनोताः स्युः पृथक् पशुपुरोडाश इति बौधायनः ॥ पृथगेवासां मनोता स्युरेकः पशुपुरोडाश इति शालीकिः ॥ एकैवासां मनोता स्यादेकः पशुपुरोडाश इत्यौपमन्यवः ॥

on the new-moon day preceding (the one which comes after a year has gone by since the new-moon day on which he had first started offering to Indra. Thereafter he becomes a (regular) Mahendra-offerer.

As for the injunction that one desirous of heaven should perform the Dākṣāyaṇa sacrifice; one should offer Sāmnāya in the Full-moon sacrifice, and Āmikṣā to Mitra-Varuṇa in the New-moon sacrifice : (The view expressed in) the sūtra (is that) of Baudhāyana. One should also subsequently perform the Vaimṛdheṣṭi, says Śāliki.

As for the consuming of the Sāmnāya : (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that the sacrificer himself should retain it for a fortnight and consume it.

As for the reciting or not reciting of formulas in respect of the Āmikṣā : It should be prepared with formulas, says Baudhāyana. Silently, says Śāliki.

As for the offering of the Upāṁśuyāja in the Idādadha and Catuścakra sacrifices : One should offer, says Baudhāyana. One should not, says Śāliki.

XXIII.18

EKĀHAS

As for the offerings in relation to the giving away of Dakṣiṇās in the Bṛhaspatisava: (The sacrificer) should make the offerings at each pressing, says Baudhāyana. He should make the offerings only at the Midday pressing; at the other pressings he should simply say, "I give away," says Śāliki.

As for the injunction that one purifies the clarified butter with a piece of gold (in the Sūtasava sacrifice) : This clarified butter should be poured out with the relevant formula, says Baudhāyana. Silently, says Śāliki.

As for the injunction that one gives consecratory bath towards the south of the Āhavanīya on a part of the altar which is not dug out, while the BṛhatStotra is being chanted (in the Gosava sacrifice) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should spread here a skin of black antelope and give the bath to the sacrificer seated on it, says Śāliki.

As for the vessel full of beans : It should be golden and full of beans made of gold, says Baudhāyana. It should be earthen and should be filled with grains of beans, says Śāliki.

As for the injunction that one offers seventeen spotted heifers (in the Pañcaśārādīya sacrifice) : Their Manotā hymns should be separate, and Paśupurodāśas should also be separate, says Baudhāyana. The Manotā hymn should be separate, but the Paśupurodāśa should be a single one, says Śāliki. The Manotā hymn should be a single one, and the Paśupurodāśa also a single one, says Aupamanyava.

XVIII.12 :1182.19 अग्निष्टुतीन्द्रस्तुतीति ॥ सूत्रं बौधायनस्य ॥
यथाप्रकृतिमेवाध्वर्युः कुर्याच्छन्दोगबह्वृचा एव प्रतिविकुर्वीरन्निति
शालीकिः ॥

XVIII.15 :1192.1 अतिरिक्तस्तोत्रेष्विति ॥ पूर्वः कल्पो
बौधायनस्योत्तरः शालीकेः ॥

XVIII.16 :1194.2 धनुषः प्रदान इति ॥ पूर्व कल्पः शालीकेरुत्तरो
बौधायनस्य ॥

XVIII.19 :1200.12 एकाहानामन्त इति ॥ सूत्रं बौधायनस्य ॥
मृत्युसवान्त इति शालीकिः ॥

XVIII.20 :1202.5 निदधत्यस्मा एतद्धविरुच्छिष्टं व्रतभाजनमिति ॥
सूत्रं बौधायनस्य ॥ नात्र हविरुच्छिष्टं व्रतभाजनं निदध्यादिति शाली-
किः ॥

XVIII.20:1200.13 XVIII.23 :1206.8 अथास्याऽसद्यस्क्रियामनु-
क्रियां परिक्रियामतिक्रियां प्रवर्यस्य करण इति ॥ कुर्यादिति बौधा-
यनः ॥ न कुर्यादिति शालीकिः ॥

XVIII.36 :1222.15 शवानसो ऽधिषवणे फलके पुरुषास्थस्य
वृषणाविति ॥ सूत्रं बौधायनस्य ॥ शवानसो ऽप्यत्रारणी कुर्यादिति
शालीकिः ॥

XVIII.36 :1224.3 स यं कं च ग्रहं गृह्णात्येवमेवैनं गृह्णाति । यदु किं
च पात्रं सादयत्येवमेवैनत्सादयतीति ॥ सूत्रं बौधायनस्य ॥ ययं ग्रहं
गृह्णीयात्तं परिमृज्य सादयेदिति शालीकिः ॥

XVIII.23 :1204.19 श्वेतमश्वं ददाति श्वेतां वडबां ददात्यश्वमसितं ददाति

XVIII.23 :1206.1 गर्भिणीं वडबां ललामीं ददात्यनडुच्छतं ददाति त्रयस्त्रिंशतं

XVIII.29 :1214.6 निष्कान्ददाति सोमचमसं ददाति हिरण्मयं चमसं ददाति

XVIII.30 :1214.22 राशिकृतं धान्यं ददाति मरायकृतं धान्यं ददातीति ॥ एतानि

XVIII.38 :1226.8 च नित्यानि च दद्यादिति बौधायनः ॥ एतान्येवेति शाली-

XVIII.48 :1242.15 किः ॥ १८ ॥

As for the Agniṣṭut and Indrastut : (The view expressed in) the sūtra (is that) of Baudhāyana. The Adhvaryu should act according to the norm; the Chandogas and Bahvṛcas should act as variously specified, says Śāliki.

As for the extra Stotras (in the Atirātra sacrifice) : The former alternative is of Baudhāyana; the latter of Śāliki.

As for the handing over of the bow (in the Mrtyusava sacrifice): The former alternative is of Śāliki; the latter of Baudhāyana.

As for the statement "at the end of each of the Ekāhas" : (The view expressed in) the sūtra (is that) of Baudhāyana. At the end of the Mrtyusava, says Śāliki.

As for the injunction that they retain for him (the sacrificer) the remnants of the oblation as a share of the Vrata-food : (The view expressed in) the sūtra (is that) of Baudhāyana. One need not retain here the remnants of the oblation as a share of the Vrata-food, says Śāliki.

As for the performance of the Pravargya rite in the Sadyaskrī, Anukrī, Parikrī, and Atikrī sacrifices : One should perform, says Baudhāyana. One should not, says Śāliki.

As for the two pressing boards made out of the cart carrying a corpse and the testicles (that is to say, two chips of wood of the sacrificial post) made out of human bone (in a Soma-sacrifice performed for an exorcistic purpose) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should prepare also the kindling woods out of the wood used for a cart carrying corpse, says Śāliki.

Whatever draught he takes, he takes in this very manner; whatever cup or vessel he places, he places in this very manner : (The view expressed in) the sūtra (is that) of Baudhāyana. Whatever draught one takes, he should wipe around (the cup or goblet concerned), and place it down, says Śāliki.

(The sacrificer) gives away a white horse; he gives away a white mare; he gives away a black horse; he gives away a pregnant mare having mark on the forehead; he gives away a hundred oxen; he gives away thirtythree gold coins; he gives away a goblet filled with Soma-juice; he gives away a golden goblet; he gives away a woven basket full of corn; he gives away a woven basket¹ full of corn : He should give away these and the normal things as Dakṣiṇās, so says Baudhāyana. He should give away only these, says Śāliki.

1. These are two different connotations *raśi* and *marāya*. cf. ĀpŚS XXII.11.15. Their exact meaning ?

अथातः सर्वतोमुखं व्याख्यास्यामः ॥

चिन्वीत सर्वतोमुखे ऽग्रिमिति बौधायनः ॥ न चिन्वीतेति शाली-
किः ॥ अत्रो ह स्माह मौद्गल्यः पूर्वस्मिन्नेवाग्रिचय इतरेषु सावित्राः
स्युरिति ॥ एतदपि न कुर्यादित्याज्जीगविः ॥

अरण्योः समारोपण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माह गौतमो
गृहपतिरेव प्रथममरण्योः समारोपयेत् । तत इतरे सत्र इति ॥

शालाया इति ॥ प्राकृतेन प्रक्रमेण मीयान्मध्ये गार्हपत्य इति ॥ सूत्रं
बौधायनस्य ॥ अत्रो ह स्माह शालीकिः त्रिपदेन प्रक्रमेण सर्वत इति ॥

त्रिवृत्प्राच्यां दिशि भवति पञ्चदशो दक्षिणतः सप्तदशः पश्चादेकविंश
उत्तरतः । सर्वतो वा ज्योतिष्टोमः सर्वे ज्योतिष्टोमदक्षिणा इति ॥

प्रवर्ग्यस्य करण इति ॥ सूत्रं बौधायनस्य ॥ नोक्थ्ये प्रवृज्यादिति
शालीकिः ॥

याजमान इति ॥ अभीनामं याजमानं कुर्यादिति बौधायनः ॥
कुर्याद्यथावकाशं याजमानमिति शालीकिः ॥ ये ऽग्निसंस्काराः
स्युस्तान्काममितरत्तन्नेपेत्यौपमन्यवः ॥

अग्न्यन्वाधान इति ॥ सूत्रं बौधायनस्य ॥ अत्रो ह स्माह
शालीकिर्गार्हपत्यः सकृदन्वाहितः स्याद्भामयोनिरन्वाहार्यपचन आहवनीयं
तं तं सकृदन्वाधाय ततो यथार्थं गच्छेदिति ॥

भक्षण इति ॥ सूत्रं बौधायनस्य ॥ सर्वसमवधाय सकृदेव
भक्षयेदिति शालीकिः ॥

XXIII.19

SARVATOMUKHA SOMA-SACRIFICE¹

Now we shall explain the Sarvatomukha (Soma-sacrifice).

One² should pile up Agni in the Sarvatomukha, so says Baudhāyana. One should not, says Śāliki. The Agniciti should be only on the eastern side; on the other sides (there should be Uttaravedis) prepared with the Savitṛ-formula, says Maudgālya. One should not do even the (eastern Agniciti) says Āṅgīgavi.

As for the consigning of the fire into kindling woods: (The view expressed in) the sūtra (is that) of the two teachers. Gautama says that in a Sattra, the Gṛhapati should first consign the fire into the kindling woods, subsequently the others.

As for the (Prācīnavamśa) shed: One should measure with the usual Prakrama. The Gārhapatya fireplace should be in the middle: (The view expressed in) the sūtra (is that) of Baudhāyana. One should measure on all sides with the Tripada Prakrama, says Śāliki.

The Soma-sacrifice in the east is characterised by Trivṛt stoma, Pañcadaśa-stoma in the south, Saptadaśastoma in the west, and Ekaviṃśastoma in the north. Or there should be Jyotiṣṭoma on all sides. The Dakṣiṇās prescribed for the Jyotiṣṭoma should be given in all sacrifices.

As for the performing of the Pravargya rite: (The view expressed in) the sūtra (is that) of Baudhāyana. One should not perform the Pravargya rite in the Ukthya sacrifice, says Śāliki.

As for the sacrificer's duties: The sacrificer should do his duties whenever they are due, says Baudhāyana. He should do his duties as suits him, says Śāliki. He may do (only) such duties as pertain to the fire; he should do other duties combinedly, says Aupamanyava.

As for the Agnyanvādhāna: (The view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that the Anvādhāna of the Gārhapatya is done once. The Anvāhāryapacana has the village-fire as its source. The sacrificer should put a firestick on each Āhavanīya and depart according to will.

As for the consuming (of portions): (The view expressed in) the sūtra (is that) of Baudhāyana. Having collected together the entire portion he should consume once.

1. There is no original sūtra-text laying down the Sarvatomukha Soma-sacrifice. The Dvaidhasūtra dealing with it (BaudhŚS XXIII.19) is found only in a few manuscripts. There is no *vivaraṇa* by Bhavaśvāmin on the Sarvatomukha. This Dvaidhasūtra is fully cited in Keśavaśvāmin's *Prayogasāra*. Obviously this Dvaidhasūtra of Sarvatomukha is a later addition.
2. In the absence of the original Sarvatomukha sūtra-text, the context is lacking. Consequently the translation of this section is tentative.

मार्जन इति ॥ सूत्रं बौधायनस्य ॥ सकृदेकस्मिन्निति शालीकिः ॥
लोकाग्नीनां हरण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माह
दीर्घवात्स्यः पूर्वस्मिन्नेव याजमानं स्यादिति ॥

क्रतुपशूनां करण इति ॥ सूत्रं बौधायनस्य ॥ क्रतुपशव ऐकादशिनाश्च
विकल्पन्त इति शालीकिः ॥

समञ्जन इति ॥ सूत्रमौपमन्यवीपुत्रस्य ॥ यावन्त स्तोमास्तावत्कृत्वः
प्रचरण्या समनक्तीति बौधायनः ॥

दधिग्रह इति ॥ सूत्रं मौद्गल्यस्य ॥ पयसा वाज्येन वेति ॥ पूर्वः कल्पो
बौधायनस्योत्तरः शालीकेः ॥

अंश्चदाभ्ययोर्ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ अत्रो ह स्माह
शालीकिर्वाजपेये द्वादशाहे सत्त्रे ताण्डिनामयन उद्भिदि वलभिदीति तस्य
स्यादिति ॥ एवमेव पृश्निग्रहैः प्राणग्रहैरिति ॥

षोडशिग्रहाणां ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ अनुसवनं
गृह्णीयुरिति शालीकिः ॥

अतिग्राह्याणां होम इति ॥ सूत्रं बौधायनस्य ॥ माहेन्द्रस्यानुवषट्कार-
मुपजुहुयुरिति शालीकिः ॥

षोडशिन स्तोत्रमुपाकरोतीति ॥ सूत्रं बौधायनस्य ॥ येन केन चिदिति
शालीकिः ॥

हृदयशूलानामुद्वासन इति ॥ एकैकश उद्वासयेदिति बौधायनः ॥
सर्वान्सहेति शालीकिः ॥

अवभृथ इति ॥ सूत्रं बौधायनस्य ॥ प्राञ्च एवावभृथमवेयुरिति
शालीकिः ॥

अरण्योः समारोपण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माह गौतमो
गृहपतिरेवारण्योः समारोपयेत्तत इतर इति ॥ १९ ॥ दशमः ॥

॥ इति त्रयोविंशः प्रश्नः ॥

॥ द्वैधसूत्रं समाप्तम् ॥

As for the cleaning : (The view expressed in) the sūtra (is that) of Baudhāyana. (The sacrificer should cleanse himself) once and in one direction.

As for the carrying of earth (from the altar) : (The view expressed in) the sūtra (is that) of Baudhāyana. Dīrghavātsya says that the sacrificer should act only in the eastern wing.

As for the offering of the sacrificial animals : (The view expressed in) the sūtra (is that) of Baudhāyana. Either the prescribed sacrificial animals or the animals in the Ekādaśinī are to be offered, says Śāliki.

As for the anointing together (of the Hotṛ's goblet, Vasaīvarī water and the Maitrāvaruṇa's goblet) : (The view expressed in) the sūtra (is that) of Apamanyavīputra. The Adhvaryu anoints with the ladle in use as many times as the number of stomas, says Baudhāyana.

As for the Dadhigraha : (The view expressed in) the sūtra (is that) of Maudgalya. Either of milk or of clarified butter. The former alternative is of Baudhāyana, the latter of Śāliki.

As for the taking of the Arṁsu and Adābhya draughts : (The view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that they are taken in the Vājapeya, Dvādaśāha, Sattrā, Tāṇḍinām ayana, Udbhid and Valabhid. One also measures shoots of Soma-ten bundles each respectively with the Pṛṣṇigraha³ formulas and Prāṇagraha⁴ formulas.

As for the taking of Ṣoḍaśi-draughts : (The view expressed in) the sūtra (is that) of Baudhāyana. They should take them at each pressing, says Śāliki.

As for the offering of the Atigrāhya draughts : (The view expressed in) the sūtra (is that) of Baudhāyana. They should offer them at the second Vāṣaṭ-utterance for the Māhendra draughts, says Śāliki.

As for the injunction that one introduces the Ṣoḍaśistotra : (The view expressed in) the sūtra (is that) of Baudhāyana. With any formula, says Śāliki.

As for the discarding of the heart-spikes : One should discard them one by one, says Baudhāyana. All together, says Śāliki.

As for the Avabhṛtha : (The view expressed in) the sūtra (is that) of Baudhāyana. They should go to the east for the Avabhṛtha, says Śāliki.

As for the consigning of the fires into kindling woods : (The view expressed in) the sūtra (is that) of the two teachers. Gautama says that the Gṛhapati should first consign his fire into kindling woods; then the others.

CHAPTER XXIII ENDS. END OF THE DVAIDHASŪTRA.

3. TS III.3.5.1

4. TS IV.3.2.1

॥ कर्मान्तसूत्रम् ॥

पञ्चतयेन कल्पमवेक्षेत छन्दसा ब्राह्मणेन प्रत्ययेन न्यायेन सःस्थावशेनेति । छन्दसेति यदवोचाम यथाम्नायप्रणिधीदं पूर्वमिदमुत्तरमिति । अथापि मन्त्र एव स्वयं कर्म प्रब्रूते । कर्मानुवादो भवति । यथैतद्भवति प्रेयमगाद्धिषणा बर्हिर्च्छोर्वन्तरिक्षमन्विहि देवस्य त्वासवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामग्रये जुष्टं निर्वपामीति । यच्छन्दसा न शक्नुयात्कल्पयितुं ब्राह्मणेन तच्चिकल्पयिषेत् । ब्राह्मणमु हैवैनामन्त्रानप्रज्ञातान्विदधातीदमनेन करोतीदमनेनेति । यथैतद्भवतीषे त्वोर्जे त्वेति शाखामाच्छिनन्ति वायव स्थोपायव स्थेति वत्सानपाकरोतीति । अथाप्यमन्त्राणि कर्माणि विदधाति । यथैतद्भवत्यष्टासु प्रक्रमेषु ब्राह्मणो ऽग्निमादधीतैकादशसु राजन्यो द्वादशसु वैश्य इत्येवं व्यवस्थावर्णसंयोगात् । यथो एतत्प्रत्ययेनेति छन्दोगबह्वृचाध्वर्युप्रत्ययेनेति । यथो एतन्न्यायेनेति प्राकृते तन्त्रे प्राकृतं न्यायमनधिगच्छन्ग्रामन्यायं प्रतीयादयमिहार्हताः समारम्भ इति । यथो एतत्सःस्थावशेनेति सोमे ऽपहत आदाराःश्च फाल्गुनानि चाभिषुणुयादिति । चतुष्टयेन मन्त्रा वर्तन्ते स्तुत्या निर्देशेनाशिषा नैव स्तुत्या नाशिषा न निर्देशेनेति चतुर्थम् । अथेमे पञ्च हविराकारा औषधं पयः पशुः सोम आज्यमिति ॥ १ ॥

KARMĀNTASŪTRA

(*Explications of Rituals*)

CHAPTER - XXIV

GENERAL OBSERVATIONS

XXIV.1

One should discern the ritual-injunction by means of the group of five—verses and formulas, the Brāhmaṇa, ascertainment, analogy and the way to conclusion. When we say verses and formulas, it means that one should rely on the order of the scripture e.g., “This is anterior, this is posterior.” Moreover the verse or formula itself indicates the reference to the relevant action. e.g. “This praise has reached the sacrificial grass,”¹ “Do thou go along wide midregion,”² “In the impulse of god Savitr, by means of the arms of the Aśvins, by means of the hands of Pūṣan, I pour out (the oblation-material) dear to Agni.”³ That which one does not discern by means of the verse or formula, one should seek to know by means of the Brāhmaṇa. The Brāhmaṇa indeed lays down the injunction in respect of the verses or formulas whose meaning is hidden. “one does this with this, that with that” e.g. With the formula “for food thee, for strength thee” one cuts the twig. One drives away the calves with the formula, “You are the wind, you are approaching.” It even lays down injunctions not related to any verse or formula, e.g. “A brāhmaṇa should set the fire at a distance of eight steps ; a Rājanya at a distance of eleven steps; a Vaiśya at a distance of twelve steps.”⁴ This arrangement is in consideration of the castes. As for the ascertainment, it means through ascertainment from the Sāmavedin, the Ṛgvedin and the Adhvaryu. “By analogy” means : One not finding any scriptural authority in connection with the procedure concerned, should resort to the practice in the village. “This here is the practice observed by the worthy.” The way to conclusion means : e.g. if the Soma plant is stolen away, one should press the Ādāra and Phālguna plants. The mantras are characterised by varieties—by praise, by direction, by benediction, and not by praise nor benediction nor direction being the fourth one. These are the five varieties of oblations : grains, milk, animal, Soma and clarified butter.

1. TS I.1.2.1

2. TS I.1.2.2

3. TS I.1.4.2

4. TBr I.1.4.1 speaks only about twelve steps in respect of a Vaiśya. KS VIII.3 refers to the setting by the three castes.

तेषां पृथक्पृथग्धर्माः पृथग्धिकरणानि । यथाधिकरणं मन्त्रा
दृष्टाः । तान्न मिथः सःसादयेदनादेशात् । येनयेन यद्धविः सःसिध्येतेनतेन
तत्कुर्यात्तत्स्याधिकरणम् । उक्तान्यधिकरणानि । यज्ञ इति । किमुपज्ञो
यज्ञः । श्रद्धोपज्ञो माङ्गल इति । क्व उ खलु यज्ञ इति । पुरुष इति । का
उ खलु देवता । दीक्षेति । वागिति । का उ खलु पथ्या स्वस्तिरिति ।
वागेवेति । का उ खल्वेकाक्षरा गायत्रीति । वागेवेति । क उ खलु
यज्ञस्यारम्भः का प्रतिष्ठेति । विज्ञायते स्वाहा यज्ञं मनसा स्वाहा
द्यावापृथिवीभ्यां स्वाहोरोरन्तरिक्षात्स्वाहा यज्ञं वातादारभ इति । वात
एव यज्ञस्यारम्भो वातः प्रतिष्ठेति ॥ २ ॥ प्रथमः ॥

कथमु खल्वेतज्जानीयादिदं तन्त्रमयमावाप इति । अग्न्यन्वाधानप्रभृति
तन्त्रमाज्यभागाभ्यामन्यत्रौषधात् । तस्मिंस्तन्त्रे सत्यावापस्थानानि भवन्ति
यथैतद्धेनूनां दोहनं कपालानामुपधानं स्तम्बयजुषो हरणमाज्यग्रहा इति
यच्च किंचाभिनिवपति । ऊर्ध्वमाज्यभागाभ्यामेष मध्यत आवापो भवति
यस्मिन्नेतद्धवींष्योप्यन्ते तस्मिन्नेवावापजानि तन्त्रस्थानं भजन्ते
यथैतत्प्राशित्रं यजमानभागब्रह्मभागौ स्विष्टकृच्चेडा चेति । अवदानत
आवापो भवति तन्त्रं तु प्रदानतः । क्व उ खलु तन्त्रमावापभूयं
गच्छत्यावापो वा तन्त्रभूयमिति । मैत्राबार्हस्पत्ये ऽप्यन्यस्मिंस्तन्त्रमु ह
निर्वपणतो भवत्यावाप उ प्रदानतः । अथ वारुणीषु च संज्ञानीष्ट्यां चावापो
ह निर्वपणतो भवति तन्त्रं तु प्रदानतः । अनूयाजप्रभृति तन्त्रमा समिष्टयजुषो
होमात् । किंदेवत्या उ खल्वनूयाजा भवन्तीति । आग्नेया इत्येव ब्रूयात् ।

XXIV.2

They have different accomplishments and different implements. The formulas are in accordance with the implements. One should not mix them up unless there is specific injunction. One should accomplish the oblation with such implement with which it may be accomplished. That is its implement. The implements have been spoken of (at the proper place). As for the sacrifice : how is a sacrifice to be commenced ? It is to be commenced with faith and the preliminary auspicious rites. Where does a sacrifice rest ? With a person. Which is the divinity ? Initiation; speech. Who indeed is Pathyā Svasti ? Speech itself. Which is the one-syllabled Gāyatrī ? Speech itself. What is really the start of a sacrifice ? What is the base ? It is said, (the sacrificer receives within himself the speech of the priests with the formula) "Svāhā, (O speech, with your consent) I mentally hold the sacrifice, Svāhā from heaven and earth, Svāhā from wide midregion, Svāhā from wind (the vital breath)".⁵ Wind is the start of the sacrifice, wind the base.

XXIV.3

How should one know, "this is the norm, this the insertion ?" The norm (of an Iṣṭi) is from the Agnyanvādhāna upto the Ājyabhāgas except the oblation of grains. Within this norm there are insertions, e.g. milking of milch-cows, laying down of potsherds, carrying of Stambayajus, taking up of clarified butter and whatever else one inserts. The insertion takes place in the middle subsequent to the Ājyabhāgas (and prior to the latter part of the norm). In the middle wherein the principal oblations are inserted, certain inserted rites assume the character of norm, e.g. the Prāśitra, the portions (of the oblations) to be consumed by the sacrificer and the Brahman, the Sviṣṭakṛt and Idā. The insertion is so called by reason of cutting of portions of the oblation, and the norm is so called by reason of the offering. Under what circumstances does the norm attain the character of insertion and insertion that of norm ? In the case of the oblation to Mitra-Bṛhaspati¹ and also elsewhere² the rite assumes the character of the norm by reason of the pouring out of oblation and that of insertion by means of offering. In the Iṣṭi for Varuṇa³ and in the Samjñānīṣṭi,⁴ the Iṣṭi assumes the character of insertion by

5. TS VI.1.4.3

1. cf. TBr I.7.3.7; BaudhŚS XII.6

2. cf. BaudhŚS XVII.50

3. e.g. BaudhŚS XIII.33

4. BaudhŚS XIII.20

विज्ञायते तं देवा आहुतीभिरनूयाजेष्वन्वविन्दन्यदनूयाजान्यजत्यग्रिमेव
तत्समिन्द्र इति । ऋतुदेवता उ खलु प्रयाजा भवन्तीति ॥ ३ ॥
द्वितीयः ॥

कियत्यः पाकयज्ञसंस्थाः कियत्यो हविर्यज्ञसंस्थाः कियत्यः
सोमसंस्था इति । हुतः प्रहुत आहुतः शूलगवो बलिहरणं
प्रत्यवरोहणमष्टकाहोम इति सप्त पाकयज्ञसंस्था इति । अपरिमिता उ
हैके ब्रुवते । यच्च किं चान्यत्र विहाराद्ब्रूयते सर्वास्ताः पाकयज्ञसंस्था
इति । अथ हविर्यज्ञसंस्था अग्न्याधेयमग्निहोत्रं दर्शपूर्णमासावाग्रयणं
चातुर्मास्यानि दाक्षायणयज्ञः कौण्डपायिन्य इति । सौत्रामणिमु हैके
ब्रुवते । अथ सोमसंस्थाः । अग्निष्टोमो ऽत्यग्निष्टोम उक्थ्यः षोडशी
वाजपेयो ऽतिरात्रो ऽप्तोर्याम इति सप्त सोमसंस्थाः । यदग्निष्टोमस्य
ऋतुकरणं तदत्यग्निष्टोमस्य । यदुक्थ्यस्य तत् षोडशिवाजपेययोः ।
यदतिरात्रस्य तदप्तोर्यामस्येति । सप्तानां सोमसंस्थानां द्वे सत्राणि न
गच्छतो वाजपेयश्चाप्तोर्यामश्चेति ॥ ४ ॥

कथमु खल्वेतज्जानीयादियं पूर्वा ततिरियमुत्तरेति । या प्रकृतिः सा
पूर्वा ततिः । अथ यद्विदधाति सोत्तरा ततिः । अग्न्याधेयं पूर्वा ततिः
पुनराधेयमुत्तरा ततिः । दर्शपूर्णमासाविष्टीनां पूर्वा ततिः सर्वाः काम्या
इष्टय उत्तरा ततिः । ऐन्द्राग्रो निरूढपशुबन्धानां पूर्वा ततिः सर्वे काम्याः
पशव उत्तरा ततिः । ज्योतिष्टोमः सोमानां पूर्वा ततिः सर्वे सोमा उत्तरा -
ततिः । श्येनचिदग्नीनां पूर्वा ततिः सर्वे काम्या अग्रय उत्तरा ततिः । द्विरात्रो
ऽहीनानां पूर्वा ततिः सर्वे ऽहीना उत्तरा ततिः । द्वादशाहो ऽहर्गणानां पूर्वा
ततिः सर्वे ऽहर्गणा उत्तरा ततिः । गवामयनं सांवत्सरिकाणां सत्राणां
पूर्वा ततिः सर्वाणि सांवत्सरिकाणि सत्राण्युत्तरा ततिः । कियन्ति नु खलु
गवामयनानि भवन्तीति । विज्ञायते यथैतन्मासि पृष्ठमुत्तमे मासि

reason of the pouring out (of oblation) and that of norm by reason of the offering. The rites beginning with the Anūyājas and ending with the Samiṣṭayajus offering are the norm. What is the divinity of the Anūyājas ? Agni, one should say. It is said (in the Brāhmaṇa). "The gods obtained him (i.e. Agni) by offering at the Anūyājas. In that one offers the Anūyājas, one thereby enkindles Agni."⁵ "The Prayāja offerings have the seasons for the divinities."⁵

XXIV.4

How many Pākayajñasaṁsthās are there, how many Haviryajñasaṁsthās, and how many Somasaṁsthās ? Huta, Prahuta, Āhuta, Śūlagava, Baliharaṇa, Pratyavarohaṇa and Aṣṭakāhoma—these seven are the Pākayajñasaṁsthās. Some say, they are more than these. Whatever is offered on the fire other than the sanctuary of fires, all those are Pākayajñasaṁsthās. Now the Haviryajñasaṁsthās : (They are) Agnyādheya, Agnihotra, Darśa-Pūrṇamāsa, Āgrāyaṇa, Cāturmāsya, Dākṣāyaṇayajña and Kauṇḍapāyinas. Some say Sautrāmaṇi : (instead of the last one). Now the Somasaṁsthās: (They are) Agniṣṭoma, Atyagniṣṭoma, Ukthya, Śoḍaśin, Vājapeya, Atirātra and Aptoryāma. These are the seven Somasaṁsthās. The Kratukaraṇa rite for the Agniṣṭoma is also for the Atyagniṣṭoma. That for the Ukthya is also for the Śoḍaśin and the Vājapeya. That for the Atirātra is also for the Aptoryāma. Out of the seven Somasaṁsthās two, namely, Vājapeya and Aptoryāma, are not incorporated into the Sattras.

XXIV.5

How should one know, this (sacrifice) is the first of the series and this is the next. The norm is the first of the series, what is in a modified form is the next. Agnyādheya is the first of the series, Punarādheya the next. Darśa-Pūrṇamāsa is the first of the series of Iṣṭis. All optional Iṣṭis are the next of the series. The animal-sacrifice for Indra-Agni is the first of the series of Nirūḍhapaśubandhasacrifices; all optional animal-sacrifices are the next of the series. Jyotiṣṭoma is the first of the series of Soma-sacrifices; all other Soma-sacrifices are the next. Śyenacit is the first of the series of Agnis; all optional Agnis are the next. Dvirātra sacrifice is the first of the series of Ahīna sacrifices; all other Ahīna sacrifices are the next. Dvādaśāha is the first of the series of Ahargaṇa sacrifices; All Ahargaṇas are the next of the series. Gavām Ayana is the first of the series of Sāmvatsarika Sattras; all Sāmvatsarika Sattras are the next of the series. How many are the Gavām Ayanas ? It is said that in which a specific Prṣṭha is chanted in every month (is one kind); (that in which) all the Prṣṭhas are chanted once in the last month (is the second kind); (and that which) continues for ten months is the third kind.

सकृत्पृष्ठान्युपेयुर्दशमास्यं तृतीयम् । सप्त ग्राम्या ओषधयः सप्तारण्याः
 सप्त ग्राम्याः पशवः सप्तारण्याः सप्त छन्दांसि चतुरुत्तराणीति सप्त
 ग्राम्या औषधयस्तिलमाषव्रीहियवाः प्रियङ्गवो ऽणवो गोधूमाः सप्तमे ।
 कुलत्थानु हैके ब्रुवते । सप्तारण्याः श्यामाकाश्च नीवाराश्च जर्तिलाश्च
 गवीधुकाश्च गार्मुताश्च वास्त्वानि च वेणुयवाश्च सप्तमे । कुरुविन्दानु हैके
 ब्रुवते । सप्त ग्राम्याः पशवो गोअश्वमजाविकं पुरुषश्च गर्दभश्चोष्ट्रश्च
 सप्तमे । अश्वतरमु हैके ब्रुवते । सप्तारण्या द्विखुराश्च श्वापदानि च पक्षिणश्च
 सरीसृपाणि च हस्ती च मर्कटश्च नादेयाः सप्तमे । सप्त छन्दांसि
 चतुरुत्तराणीति गायत्र्युष्णिगनुष्टुब् बृहती पङ्क्तिस्त्रिष्टुब्जगतीति ॥ ५ ॥
 तृतीयः ॥

अथेदं त्रयं भवति कर्माभ्यावर्ति देवताभ्यावर्ति संख्याभ्यावर्तीति ।
 सावित्रं नु खल्विदं कर्माभ्यावर्ति भवति । अथ देवताभ्यावर्ति ध्रुवाज्यं
 द्रोणकलशः सर्वपृष्ठेति । अथ संख्याभ्यावर्ति त्रिः पृच्छति शृतः हवीः
 शमितरिति । अथापि राज्ञो मानम् । क्व उ खलु मन्त्रमन्तरितं कल्पयेत्स्थानाद्वा
 स्थानं प्रजिज्ञासीताभिरूप्येण वा प्रौहेण वेति । स्यानात्स्थानमिति
 यदवोचाम यो ऽनन्तरो मन्त्र आम्नातः स्यात्तेनैतः सह कल्पयेत्पूर्वकालेन
 वोत्तरकालेन वेति । यथो एतदाभिरूप्येणेति यथैतद्भवत्याशासानः
 सुवीर्यः रायस्पोषः स्वश्वियम् । बृहस्पतिना राया स्वगाकृतो मह्यं
 यजमानाय तिष्ठेति । यथो एतत्प्रौहेणेत्यग्निकल्पः खल्वयमिष्टकाभूयान्समा-
 म्नातः । तत्र यो मन्त्रो ऽन्तरितः स्यादिष्टकाभूयमेनमापादयेत् ॥ ६ ॥

There are seven domestic grains and seven wild grains. There are seven domestic animals; seven wild animals. There are seven metres successively increasing by four syllables. Seven domestic grains are : sesamum, beans, paddy, barley, *Panicum Italicum*, *Panicum miliaceum*, and wheat as the seventh. Some take *Dolichos uniflorus* as the seventh. The seven wild grains are : *Panicum frumentaceum*, wild rice (*Hygrohyza aristata*), wild sesame, *Coix barbata*, a variety of beans, *Chenopodium Album* and bamboo-seeds as the seventh. Some take *Kuruvinda*¹ as the seventh. Seven domestic animals are : cow, horse, goat, sheep, man, ass and camel as the seventh. Some take a mule (as the seventh). Seven forest animals are : two-hoofed, beasts of prey, birds, serpents, elephant, monkey and river-animals as the seventh. The seven metres successively increasing by four syllables are : Gāyatrī, Uṣṇih, Anuṣṭubh, Bṛhatī, Pañkti, Triṣṭubh and Jagatī.

XXIV.6

Now these are three varieties of a rite : one coming variously in action, in deity, and in number. The deity Savitr is involved variously in action.¹ Now the one involved variously in deity : clarified butter taken into the Dhruvā ladle (taken for deities in general and also specifically), the wooden trough (from which Soma-juice is taken up for the various divinities) and the Sarvapṛṣṭheṣṭi (in which portions of the cake are taken for all divinities). Now the one involved variously in number : one enquires three times : "O Śamitr, is the oblation cooked ?" Moreover the measuring of (bundles of) Soma-shoots. Where indeed should one employ a mantra whose ritual-application is left out ? One should seek to understand its place from the (adjacent) place, or from import or from pushing forward. When we have said from the (adjacent) place, it means that one should employ it together with the preceding or succeeding that mantra to which it is adjacent. "From the import" is illustrated the verse, "Wishing abundance of wealth, rich in heroes and rich in horses, bidden godspeed by Bṛhaspati, with wealth, do thou abide for me the sacrificer."² "From pushing forward" means : The Agnicayana is prescribed to be profuse with piling up of bricks. The verse which may be in excess should be regarded as meant for an additional brick.³

1. Bhavasvāmin explains : *kuruvindā manthānam iti prasiddhaḥ hastikandurur ity anye*.
1. e.g. doing any act with the formula, *devasya tvā savituh prasave* etc. and making an offering with the formula, *deva savitah prasuva* etc.
2. TS III.5.5.3 This verse occurring side by side with the verses for the Āditya-cup dealing with the cups for Aditi is really a prayer to the sacrificial post.
3. cf. BaudhŚS X.45 The "metre-bricks" to be piled up in the fifth layer are three in number in each direction (TS IV.4.4). The verses in the Akṣarapañkti metre are four. Therefore four bricks, not three, are to be piled up towards the west.

अथायमश्वमेध आहुतिभूयान्समाम्नातस्तत्र यो मन्त्रो ऽन्तरितः
 स्यादाहुतिभूयमेनमापादयेन्नाप्रक्रान्तं प्रक्रमयेन्न प्रक्रान्तं कर्म तूष्णीं कर्मणा-
 भिपूरयिषेदिति । नाप्रक्रान्तमिति यदवोचाम बर्हिर्लवनः खल्वयः ह्रस्वो
 मन्त्र आम्नातो भवति दीर्घमु कर्म । न कर्मणां हेतोर्मन्त्रो ऽभिनिवर्तेत ।
 अथायं पशोर्विशसनो ह्रस्वो मन्त्र आम्नातो भवति दीर्घमु कर्म । न कर्मणो
 हेतोर्मन्त्रो ऽभिनिवर्तेत । अथास्याः स्वयमातृण्णायां दीर्घो ह मन्त्र आम्नातो
 भवति ह्रस्वमु कर्म । न कर्मणो हेतोर्मन्त्रो विरम्येत् । यथो एतत्त्रिर्यजुषा
 सकृत्तूष्णीमिति । लोकाग्रीःश्च तेषामुपश्रुत्य स्तम्बयजुश्चेति । यथो
 एतत्पञ्चकृत्वो यजुषा पञ्चकृत्वस्तूष्णीमिति राजस्तेषां मानमुपश्रुत्येति ।
 यथो एतत्सकृद्यजुषा सकृत्तूष्णीमिति राज एव तेषां मानमुपश्रुत्येति । यथो
 एतच्चतुरो मुष्टीन्त्रीहीणां निर्वपतीति द्वौ देवतायै स्विष्टकृते तृतीय इडायै
 चतुर्थ इति सर्व एवैतेषां ब्राह्मणवन्तः ॥ ७ ॥ चतुर्थः ॥

अथात आदेशकारितानि व्याख्यास्यामः । अनादिष्टोऽग्निः । अपि
 तु यथैतद्भवत्यधिदेवने जुहोति रथमुखे जुहोति रथनाड्यां जुहोति
 चतुष्पथे जुहोति वर्त्मनोर्जुहोत्याब्रश्चने जुहोति पदे जुहोत्यजायां जुहोत्यजस्य
 दक्षिणे कर्णे जुहोत्यजस्य दक्षिणे शृङ्गे जुहोति ब्राह्मणस्य दक्षिणे हस्ते
 जुहोति दर्भस्तम्बे जुहोत्यप्सु जुहोत्यौदुम्बर्यां जुहोति वल्मीकवपायां
 जुहोत्यौपासने जुहोत्युत्तपनीये जुहोति शामित्रे जुहोत्याग्रीधीये
 जुहोत्यन्वाहार्यपचने जुहोति गार्हपत्ये जुहोतीति । अनादिष्ट आहवनीय
 एव होतव्यम् । अनादिष्टो ऽध्वर्युः । अपि तु यथैतद्भवत्युन्नेता जुहोति
 प्रतिप्रस्थाता जुहोतीति । अनादिष्टे ऽध्वर्युणैव होतव्यमनादिष्टं पात्रम् ।
 अपि तु यथैतद्भवत्यञ्जलिना जुहोति शूर्पेण जुहोति कृष्णाजिनपुटेन
 जुहोति मध्यमेन पर्णेन जुहोत्यन्तमेन पर्णेन जुहोत्यर्कपर्णेन जुहोति
 पर्णमयेन स्रुवेण जुहोत्यौदुम्बरेण स्रुवेण जुहोत्यङ्गुष्ठाभ्यां जुहोति

XXIV.7

Now the Aśvamedha is prescribed to be abundant in offerings : One should therefore employ towards offering a mantra which remains without ritual-application. One should not introduce an offering which is not prescribed (because there is a mantra in excess). One should not seek to finish with any silent offering a rite which is commenced. For what we have said "an offering which is not prescribed etc." (the example is) : the formula prescribed for cutting sacrificial grass is short, the action is lengthy. The formula cannot be repeated for the purpose of the action. The formula prescribed for the dissection of the animal is short; the action is lengthy. The formula cannot be repeated for the purpose of the action. A lengthy formula is prescribed for the piling up of the naturally perforated stone; the action is short. The formula cannot be stopped for the purpose of the action. As for the injunction "thrice with the formula and once silently." (the incidence is : following thrice the relevant action) with reference to the formulas (BaudhŚS IV.2 one carries silently) the clods of earth and also the Stambayajus (once). As for the injunction "five times with the formula, five times silently" (the incidence is :) the measuring of bundles of Soma-shoots with reference to the formulas. As for the injunction "once with the formula, once silently" : (one measures the bundles) of Soma having listened to (the formula) relating to them. As for the injunction "he pours out four handfuls of paddy" (it means that) two are for the divinity, the third for the Sviṣṭakṛt and the fourth for Idā. Thus all of them are supported by the Brāhmaṇa-injunctions.

XXIV.8

Now we shall explain the actions done under specific injunctions : When there is no specific injunction, the offering is to be made on the fire. Moreover there are specific injunctions : One makes an offering over the gambling place; over the face of a chariot, over the navel of a chariot, over the cross-roads, over the two wheel-tracks, over the stump of a tree, over the foot-print, over a she-goat, in the right ear of a male goat, over the right horn of a male goat, upon the right palm of a brāhmaṇa, over the stump of darbha-grass, in water, over a post of *Ficus glomerata*, over an anthill, on the Aupāsana fire, on the fire generated on sunheated grass, on the Śāmitra fire, on the Āgnīdhriya fire, on the Anvāhāryapacana, on the Gārhapatya. When there is no specific mention, one should offer on the Āhavanīya. When there is no specific mention, the Adhvaryu himself should offer. It is also said, the Unnetṛ makes the offering; the Pratiprasthātṛ makes the offering. If there is no specific mention, the Adhvaryu makes the offering. When there is no specific mention, a ladle (should be used for offering). It is also prescribed, one makes the offering through joined palms, by means of a winnowing basket, a fold of a skin of black

विस्रंसिकाकाण्डाभ्यां जुहोति गोमृगकण्ठेन जुहोत्यश्वशफेन
जुहोत्ययस्मयेन कमण्डलुना जुहोतीति । अनादिष्टे स्तुचैव होतव्यम् ।
अनादिष्टा समिदादेशादेव समिधं जानीयात् । विज्ञायते नासमित्के
जुहुयाद्यदसमित्के जुहुयाद्यथाजिह्वे ऽन्नं दद्यात्तादृक्तत् । तस्मात्समिद्वत्येव
होतव्यम् । अनादिष्ट उपसमाधायैव होतव्यम् ८ ॥

अथातो ऽवदानकल्पः । चतुरुन्नयति चतुरवत्तं भवतीत्यनादिष्ट
उपहत्यैव होतव्यमनादिष्टः हविरादेशादेवान्यद्वीहियवेभ्यो जानीयात् ।
अपि तु नु खलु क्षिप्रसंस्कारतममाज्यं ब्रुवते ऽनादिष्टः
पशुरादेशादेवान्यमजाज्जानीयादैन्द्राग्रात् । यदभिहारं तन्त्रः स्यात्तदभिहारं
कुर्यादग्न्यभिहारौ दर्शपूर्णमासौ सोम इन्द्राभिहारः सावित्रमौषधस्य
निर्वपणं दृष्टं भवति । किं स्वित्सांनाय्यस्य पशो राज्ञ इति ।
दोहनंसांनाय्यस्योपाकरणं पशोर्यदुपांशुसवनमभि मिमीते तद्राज्ञः ।
प्रज्ञातमन्येषां हविषां पर्याग्निकरणम् । किं स्विव्राज्ञ इति ॥ यदेवादो
वसतीवरीः परिहरति तद्राज्ञ इति ॥ ९ ॥ पञ्चमः ॥

antelope, middle trileaf of Palāśa, by means of a leaf of *Calotropis gigantea*, by means of a spoon made of Palāśa, by means of a spoon of *Ficus glomerata*, by means of two thumbs, by means of two shoots of the plant Visraṃsikā, by means of the milk of a Gayal, by means of a hoof of a horse, by means of a bronze pot. If there is no specific mention, one should offer by means of a ladle. If there is no specific mention, a fire-stick (of any tree should be understood). One should understand a fire-stick (of a specific tree) by a specific mention. It is said, one should not make an offering on the fire on which a fire-stick is not already put. If one makes an offering on the fire without first putting a firestick, it would be as if one put food in a tongueless mouth. Therefore one should make an offering on the fire on which a fire-stick is first put. Even if there is no specific mention, one should make an offering only after first having conflagrated the fire.

XXIV.9

Now the procedure of taking portions of the oblation. (At the Agnihotra-offering) one takes four spoonfuls. That means taking of four portions. When there is no specific mention, one should make an offering by dipping the spoon each time. When there is no specific mention, the oblation concerned is understood. One should understand the oblation to be different from paddy or barley only by specific mention. Clarified butter is said to be the oblation which is accomplished quickly. When there is no specific mention (a goat) is the animal. One should understand an animal different from the goat for Indra-Agni only by specific mention. One should address the ritual to that divinity to which it is principally addressed. The Darśa-Pūrṇamāsa are addressed to Agni. Soma is addressed to Indra. The pouring out of oblation of grains is related to Savitr. To whom is related the accomplishment of Sāmnāyā, animal and Soma? Milking is related to the accomplishment of Sāmnāyā, dedication of the animal. The accomplishment of Soma is in that the Adhvaryu measures Soma-shoots over the Upāṃśusavana pressing stone.¹ The carrying of fire around other oblations is known. What is the carrying of fire around Soma? The carrying of fire around Soma is in that one carries Vasatīvarī waters around.

1. cf. BaudhŚS VII.15

अथातः पुरोडाशान्व्याख्यास्यामः । सर्व एवाग्रेया अष्टाकपाला
 अन्यत्र पौनराधेयिकात् । सर्व एवैन्द्राग्रा एकादशकपाला अन्यत्राग्रयणाच्च
 शुनासीरीयाच्च । सर्व एवैन्द्रा एकादशकपाला अन्यत्र शुनासीरीयात्सर्व
 एवाग्नीषोमीया एकादशकपाला अन्यत्र श्यामाकात्सर्व एव पशुपुरोडाशा
 एकादशकपाला अन्यत्र वायव्यात् । यद्देवत्यः पशुस्तद्देवत्यः पशुपुरोडाशो
 ऽन्यत्र वायव्याद्भवति । सर्व एवाग्रावैष्णवा एकादशकपाला अन्यत्राध्वर-
 कल्पायै । तत्रैवाष्टाकपालश्च द्वादशकपालश्च भवतः । सर्व एव सावित्रा
 द्वादशकपाला अन्यत्राश्वमेधिकेभ्यः । तत्रैवाष्टाकपालश्चैकादशकपालश्च
 भवतः सावित्रो ऽष्टाकपाल इति च । सर्व एव मारुताः सप्तकपाला
 अन्यत्राश्वमेधिकानां चातुर्मास्यपशूनां पशुपुरोडाशेभ्यो मारुताच्चैकविंश-
 तिकपालादन्यत्र राजसूयिकात्पञ्चशारदीयानां च पशूनां पशुपुरोडा-
 शेभ्यः । किमनुख्यानि नु खलु विलेख्यानि कपालानि भवन्तीति ।
 विज्ञायते वैश्वानरं द्वादशकपालं मृगाखरे भूमिकपालं निर्वपेदित्येतदनुख्यानि
 भवन्तीति । अथ पूर्वसंस्थाः । पञ्चप्रयाजस्य नवप्रयाजस्यैका-
 दशप्रयाजस्येति प्रयाजाः पूर्वसंस्थाः । पर्यग्निकरणं पशोरुपांश्चभिषवो
 ऽग्निष्टोमे गवामयने चतुर्विंशमहः । तदपि विज्ञायते तस्य त्रीणि च
 शतानि षष्टिश्च स्तोत्रीयास्तावतीः संवत्सरस्य रात्रय इति ॥ १० ॥

अथ राजयज्ञाः । राजसूयो ऽश्वमेधः पुरुषमेधः सर्वमेधः सोमसवः
 पृथिसवो मृत्युसवः कानान्धयज्ञः शुनस्कर्णयज्ञ इति च । अथादिति-
 देवताः । अग्न्याधेये त्वेव प्रथमश्चरुश्चातुर्मास्येषु द्वितीयः

XXIV.10

Now we shall explain (the character of) cakes. All cakes to be offered to Agni, except those relating to the resetting of fires, are on eight potsherds. All cakes for Indra-Agni, except those in Āgrayāṇa and Śunāsīrīyaparvan of the Cāturmāsya, are on eleven potsherds. All cakes for Indra, except those in the Śunāsīrīyaparvan, are on eleven potsherds. All cakes for Agni-Soma except those in Śyāmākāgrayāṇa are on eleven potsherds. All Paśupuroḍāśas except those for Vāyu are on eleven potsherds. The Paśupuroḍāśa belongs to that divinity to which the animal belongs except Vāyu. All cakes for Agni-Viṣṇu except in the Adhvarakalpā Iṣṭi are on eleven potsherds. There they are on eight potsherds and on twelve potsherds. All cakes for Savitṛ except in the Aśvamedha are on twelve potsherds. There they are on eight potsherds and on eleven potsherds. There is also at another stage a cake for Savitṛ on eight potsherds. All cakes for the Maruts are on seven potsherds. The exceptions are : the Paśupuroḍāśas relating to the Cāturmāsya-animals and the cake on twentyone potsherds for the Maruts in the Aśvamedha and the Paśupuroḍāśas relating to the Pañcaśāradya animals in Rājasūya.

Under what Brāhmaṇa-authority are the potsherds to be drawn on the ground? It is said in the Brāhmaṇa, "One should draw on the ground twelve potsherds for a cake to Vaiśvānara Agni" —this is the Brāhmaṇa authority. Now the rites being concluded prior to (the principal offering) : The Prayājas are concluded prior to (the principal offering) since there are the expressions "(of the sacrifice) having five Prayājas," "having nine Prayājas," "having eleven Prayājas." The carrying of fire around the animal, the pressing of Soma for the Upāṃśu-cup in the Agniṣṭoma and the Caturviṃśa Ukthya sacrifice in the Gavām ayana sacrifice (are also concluded before). It is said, "in that (Caturviṃśa Ukthya) sacrifice there are three hundred and sixty Stotrīyas; as many are the nights of a year."

XXIV.11

Now the royal sacrifices. They are : Rājasūya, Aśvamedha, Puruṣamedha, Sarvamedha, Somasava, Pṛthisava, Mr̥tyusava, Kānāndhayajña, Śunaśkarṇayajña. Now the oblations to be offered to Aditi. Cooked rice first in the setting of fires.¹ Thesecond in Cāturmāsya.² Then in the Prāyanīya,³ Udayanīya⁴ and the Dikṣaṇīyeṣṭi pertaining to Agnicayana.⁵ In the Rājasūya there are three : among the oblations

1. cf. BaudhŚS II.19
2. cf. BaudhŚS V.17
3. cf. BaudhŚS VI.10
4. cf. BaudhŚS VIII.21
5. cf. BaudhŚS X.12

प्रायणीयोदयनीययोरग्निदीक्षणीयायाम् । त्रयो राजसूये रत्निमानेषु च प्रायुजेषु चादित्यां मल्हां गर्भिणीमालभत इति च । एक इष्टिकल्प एको ब्रात्यस्तोमे चत्वारो ऽश्वमेधे ऽदित्यै विष्णुपत्न्यै चरुरदित्यै हः ससाचिरदित्यै त्रयो रोहितैतास्तिस्रो मेष्य आदित्याः । द्वौ सौत्रामण्यामादित्याविर्वशा ग्रहो ऽष्टादश इति च । त्रीणि तन्त्राणि यज्ञमन्वायत्तानि भवन्ति पञ्चप्रयाजं नवप्रयाजमेकादशप्रयाजमिति । पञ्चप्रयाजेन दर्शपूर्णमासौ काम्या इष्टय इति वर्तन्ते । नवप्रयाजेन चातुर्मास्यानि । एकादशप्रयाजेन पशुः सोम इति । षडिमानि सर्वकल्पे सर्वाभिप्रायिकाणि भवन्ति । यथैतदग्न्याधेयमग्निहोत्रं दर्शपूर्णमासौ चातुर्मास्यानि पशुः सोम इति । तदपि विज्ञायते ऽथ यदस्याग्निमुद्धरति सहस्रं तेन कामदुधा अवरुद्धे ऽथ यदग्निहोत्रं जुहोति सहस्रं तेन । एषा वै वैश्वदेवस्य मात्रा । एतद्वा एतेषामवममतोऽतो वा उत्तराणि श्रेयांसि भवन्ति । सर्वान्लोकान्पशु-बन्धयाज्यभिजयत्येकस्मै वै कामायान्ये यज्ञक्रतव आलभ्यन्ते । सर्वेभ्यः कामेभ्यः पशुः सोम इति ॥ ११ ॥ षष्ठः ॥

II.1 :66.1; II.3 :68.1 अग्नीनाधास्यमानः प्रज्यमात्मानं कुर्वीत । येनास्याकुशलः स्यात्तेन कुशलं कुर्वीत । यान्यृणान्युत्थितकालानि स्युस्तानि व्यवहरेदनुज्ञापयीत वा । अथाप्यग्न्याधेय एवत्विजां वरणं प्रथममुदाहरामः । तस्य चेतूर्वपुरुषैर्वृताः स्युस्तानेव नातिवृणीताव्य-

for the Ratnins,⁶ among those for the Prayujas⁷ and the third-one offers a dew-lapped shegoat to Aditi.⁸ One in Iṣṭikalpa.⁹ One in Vrātyastoma.¹⁰ Four in Aśvamedha- cooked rice to Aditi¹¹ wife of Viṣṇu. Haṁsasāci bird to Aditi and three cows marked red and three female sheep offered to Aditi. In Sautrāmaṇī there are two. (In the Gavām Ayana) a barren female sheep is offered to Aditi (and on the next day) the eighteenth cup of Soma.

Three different procedures are related to a sacrifice : Those involving the offerings of five Prayāja offerings, nine Prayāja offerings and eleven Prayāja offerings. The procedure of five Prayājas is applicable to the Full-moon and New-moon sacrifices and the optional Iṣṭis. That of nine Prayājas to the Cāturmāsyas; that of eleven Prayājas to the animal-sacrifice and the Soma-sacrifice. These six (rituals), in each case, serve a ill purposes. They are : Agnyādheya, Agnihotra, Full-moon and New-moon sacrifices, Cāturmāsyas, Animal-sacrifice and a Soma-sacrifice. It is said "In that one carries forth his (Āhavanīya) fire, (the sacrificer) thereby obtains a thousand cows yielding desire. In that one offers the Agnihotra, thereby a thousand. This is the attainment also by the (performance of the) Vaiśvadevaparvan (of the Cāturmāsyas). This is the minimum (achievement) of these (Parvans of the Cāturmāsyas). The successive (Parvans) bring in more and more prosperity. One performing the Animal-sacrifice wins all worlds. Other sacrifices are performed for the fulfilment of a single desire. An Animal-sacrifice or a Soma-sacrifice is performed for (the fulfilment of) all desires.

XXIV.12

SETTING UP OF FIRES

One who is going to set up the fires should get himself ready. He should secure harmony with one with whom he has disharmony. He should compensate such debts as are due for repayment, or should get its time-limit extended. We shall lay down the choosing of priests at the setting of fires itself. If their ancestors were formally chosen (by his ancestors) one should not supersede them in choosing

6. cf. BaudhŚS XII.5

7. cf. BaudhŚS XII.19

8. cf. BaudhŚS XXIV.38

9. cf. BaudhŚS XIII.9; XXVIII.4

10. cf. BaudhŚS XVIII.25

11. cf. BaudhŚS XV.11 I have not been able to trace in the aśvamedha chapter of the BaudhŚS the oblations mentioned here.

वच्छिन्नाश्चेत्कौलेनाध्ययनेन मानुषेण शीलवृत्ताभ्यां स्युरिति । किं गत उ
 खल्वतिवरणं वावरणं वा भवतीति स्तेयमचारीदध्यमंस्थाद-
 याज्यमयाजयत्सादितं कर्म तदु हास्थित इत्येतेषामेकस्मिन्नतिवरणं वावरणं
 वा भवतीति । तांश्चेद्वृणीताव्यापन्नाङ्गानेव वृणीत । कं नु खल्वेषां प्रथमं
 वृणीत । यो ऽस्य सःस्तुततमः स्यात्तं प्रथमं वृणीत । तेन सचिवेनान्या-
 न्निप्सेत । यद्यु वै यथाज्येष्ठं ब्रह्माणं प्रथमं वृणीताथ होतारमथोद्गा-
 तारमथाध्वर्युम् । ब्रह्माणो वानन्तरमध्वर्युम् । पूर्वं वोत्तरं वा यथाकर्म
 चेत्स्यात् । सृष्टेन धनेन त्विजः प्रतिसंवसीत । त्रीण्यधिकरणान्यृत्विजां
 विनापि यक्ष्ये ऽज्याशिषि भार्यामकृषीति । को नु खल्वृत्विक्षु धर्म इति ।
 य आचार्य इति । कथमर्हण इति ॥ १२ ॥

II.3:68.22 आगमआगम इत्येकमृतुमुखऋतुमुख इत्येकं संवत्सरस्य
 पार इत्येकं यज्ञाधिगम इत्येतदपरम् । को नु खल्वृत्विजां धर्म इति न
 न्यस्तमात्विज्यं कुर्यान्नानुध्यातं नावक्रीतो याजयेन्नावृतो याजयेन्नातिवृतो
 याजयेन्नानूद्देश्यं याजयेन्न नीतदक्षिणं याजयेन्नापरपक्षे याजयेन्नार्तं याजयेन्न

provided their tradition is not broken in family, learning, humanity, character and conduct. Under what circumstances does superseding in choosing, or non-choosing become imminent? One practised robbery, perpetrated injury, acted as a priest in the sacrifice of an unfit person, did a censurable deed. In any one of these cases supersession or non-choosing takes place. In case one has to choose priests by superseding ancestral priest, one should choose such priests as are without any physical defect. Whom indeed among the priests should one choose first? He should first choose him who is best known to him. In consultation with him he should choose the other priests. If he proposes to choose by seniority, he should first choose the Brahman, then the Hotṛ, then the Udgātṛ and lastly the Adhvaryu. Alternatively the Adhvaryu after the Brahman. If he wants to choose following the ritual procedure, he may choose (the Adhvaryu) preceding or succeeding (the Brahman). One should meet the priests together (by mentioning) the wealth collected for the sacrifice. For the priests there are three sources (of acquiring wealth): "I desire to officiate as a priest."¹ "I have been robbed off," "I have (just) married." What should be the treatment towards the priests? That which is given to a teacher. How should one honour him?

XXIV.13

At each arrival-this is one view. At every season-this is another. At the expiry of a year-this is still another. When he arrives at the sacrifice-this is one more. What should be the attitude of the priests? One should not accept that priesthood which is abandoned. Not that which is sought by another. One should not officiate by purchasing (priesthood from another priest). One should not officiate without being chosen. One should not officiate being overchosen. One should not officiate in the sacrifice of one who is performing a sacrifice not originally intended.¹ One should not officiate in the sacrifice of one whose Dakṣiṇās have been carried away (by the formally chosen priest). One should not officiate in a sacrifice started in the dark half of the month. One should not officiate in a sacrifice of one who is ill. One should not officiate in a sacrifice during which the sacrificer is dead. One should not officiate in the sacrifice of one having three scars. One should not officiate in a sacrifice of one who has crossed the trench. One should not officiate for him who has crossed the border-land. One should not officiate for one who is born in the border-land.² One should not officiate for one who has not studied the Veda.

1. Caland in his foot-note to the text has recorded the variant readings, and has suggested an emendation. In any case, *vinā* is not clear.
1. Caland has written a note on the word *anūddeśya*, and has also drawn attention to a sentence in TBr III.11.8.8: *apy anūdeśyām dakṣiṇām pratighṇanti* where the *anūdeśya* *dakṣiṇā* is the *dakṣiṇā* presented to divinities.
2. Caland reads *antyajam*.

मृतं याजयेन्न त्रिकिणिनं याजयेन्न परिखातिक्रान्तं याजयेन्नान्तगं याजयेन्नान्तजं
याजयेन्नाननूचानं याजयेदपि वैतेषां तं याजयेद्यः कपालान्युपहन्याद्वृत्तिप्रेक्षे
वर्तमाने । तदपि दाशतये विज्ञायते ऽवर्त्या शुन आन्त्राणि पेचे न देवेषु
विविदे मर्दितारम् । अपश्यं जायाममहीयमानामधा मे श्येनो मध्वाजभा-
रेति । नैतेषामयाज्यः सहस्रदक्षिण इति ॥ १३ ॥ सप्तमः ॥

II.12:92.11, II.12:92.12, II.12:92.14, II.12:92.16, II.12:94.16
ऊषाश्च सिकताश्चेति । ये भस्मरा इवोषाः स्युस्तानाहारयेत् । आरण्यस्य
वराहस्य विहतादाहारयेदारण्यस्याखोरुत्करादाहारयेद्योऽनुपदासी सूदः
स्यात्तत आहारयेत्सूदे ऽविद्यमाने कुलीरसुषिरादाहारयेदशनिहते ऽविद्यमाने
शीतहतमाहारयेद्वातहतं वा । चित्रियस्याश्चत्थस्येति । येन ग्रामो वा नगरं
वा नदी वा तीर्थं वा ज्ञायते तत आहारयेत् । अश्वं पूर्ववाहमिति
युवानमित्येवेदमुक्तं भवति । त्रीन्हिरण्यशल्कानिति । षडिमान्कारयेत् ।
सौवर्णां उपासनार्था राजता अतिप्रदानार्थाः । उभौ मानुषेणालङ्कारेणालङ्कृतौ
भवतो ऽहतवाससाविति । सर्व एवान्यो मानुषो ऽलङ्कारो ऽन्यत्र नलदा-
दातार्यैवैतदुदाहरन्ति । स्रजमु हैके प्रतिषेधयन्ति ॥ १४ ॥

II.14:98.8, II.16:102.8, II.17:106.19, II.17:110.3, ताः संवत्सरे
पुरस्तादादध्यादिति । त्र्यहे षडहे द्वादशाहे वा संवत्सरे ऽपर्यवेत उद्वायति
कथं तत्र कुर्यादिति । पुनरेव ब्रह्मौदनं समुत्थापयेदा समिधामभ्याधानात्र
तु केशश्मश्रु वापयीत । पुरस्तात्वेवैतत्संवत्सरं संचक्षीत । प्रायश्चित्तार्थं
एष उक्तो भवति । स यावत्कृत्व उद्वायेदेवमेव कुर्यात् । पर्यवेते
नोपनमेदेवमेव कुर्यादुपनमत्युपवसथगविप्रभृति कर्म तायेते । द्विब्रह्मौदनमु
हैके ब्रुवत उच्छेषणीयो हेतरः सान्त्वकरण उत्तरः । अथ संभारेषूषान्निव-

However in the risk of loss of means of livelihood, one may officiate for one among those who provide food and wealth. It is said in the *R̥gveda*³ : "In distress I cooked the entrails of a dog; among the gods I did not find any sympathiser. I saw my wife dishonoured; it was then that the eagle brought forth the mead for me." One among those who is capable of giving away a thousand cows as *Dakṣiṇās* is not ineligible for sacrifice.

XXIV.14

As for the saline soil and sand : One should cause to be brought the saline soil which is rough.

One should cause to be brought the earth out of that which is dug out by a wild hog. One should cause to be brought the earth out of the burrow of a wild rat. One should cause to be brought the earth out of a pond which never dries up. If there is no pond, one should bring mud from the hole of a crab.

If there is no tree burnt by lightning, one should procure a piece of wood from a tree withered by extreme cold, or felled by strong wind.

As for an indicative *Ficus religiosa* : One should cause to be brought a piece of wood out of that tree by which a village or a town or river or bathing place is recognised.

As for a horse yoked to a chariot for the first time; it means it should be young. As for three golden pieces : One should get six pieces prepared—the golden ones for putting into the fire-places, and the silver ones for giving away.

Both (the sacrificer and his wife) wear new pieces of cloth, and become decorated with garlands of flowers : All garlands of flowers are to be worn by human beings except the *nalada* flowers. These are prescribed for the afflicted. Some forbid even (the use of) a garland.

XXIV.15

One should put the firesticks on the fire one year before (the setting up of fires). Or three or six or twelve days before. If the fire becomes extinguished before the expiry of a year, what should be the remedy ? One should again perform the *Brahmaudana* rite upto the putting of the fire-sticks. One should however not get his beard and head shaved. One should compute the period of one year from the day on which the *Brahmaudana* was first cooked. For this (second *Brahmaudana*) is meant as an expiation. One should act similarly as many times as the fire becomes extinguished. If (the setting up of fires) does not become possible at the expiry of

पन्यददश्चन्द्रमसि कृष्णं तन्मनसा ध्यायेत्तदपीहेति । सामानि चेन्न प्रत्यधीयीत । योनीर्निगदेदपि वा व्याहृतीभिरपि वा हिंकारेण । प्रणीतालोकेन रथचक्रं प्रवर्तयेत्तस्य चेदादधानस्य पुरस्ताच्चन्द्रमा दृश्येत कथं तत्र कुर्यादिति । यः कर्मान्त आरब्धः स्यात्तं परिनिष्ठाप्य कर्मान्तेनोपरमेच्छ्वो भूते परिनिस्तिष्ठेदिति । अथ चेदिध्मे ऽभ्याहिते दृश्येत कथं तत्र कुर्यादिति । पूर्णाहुत्यन्तं कर्म कृत्वा कर्मान्तेनोपरमेच्छ्वो भूते परिनिस्तिष्ठेदिति ॥ १५ ॥ अष्टमः ॥

II.12 :94.2, II.12 :94.5 अथात ऋतुनक्षत्राणामेव मीमांसा । ऋतूनेवाग्रे व्याख्यास्यामो ऽथ छन्दाःसीति । वसन्ते ब्राह्मणो ऽग्निमादधीत ग्रीष्मे राजन्यः शरदि वैश्यो वर्षासु रथकार इति । सर्वेषां त्वेव वसन्त आधानः सर्वेषां रोहिण्यां यथावर्णं त्वेव छन्दाःसि । अपि तु नु खलु कामनियुक्तान्यग्न्याधेयानि भवन्ति । यथैतद्भवति कृत्तिकास्वग्निमादधीत रोहिण्यामग्निमादधीत पुनर्वसोरग्निमादधीत पूर्वयोः फल्गुन्योरुत्तरयोः फल्गुन्योश्चित्रायामिति । सद्यस्कालान्येतानि भवन्ति । ग्रीष्मे राजन्यः शरदि वैश्य इति नैते सद्यस्काले भवतः । अथात आर्तिजान्यग्न्याधेयानि व्याख्यास्यामः । विपक्ष आपूर्यमाणपक्षे विपक्षे ऽपक्षीयमाणपक्ष इति ।

one year, one should repeat the procedure. If it becomes possible, the rite beginning with the Gopitr-sacrifice should be commenced. Some teachers mention (the setting up of fires) involving two Brahmaudana-rites-the first for besmearing (the firesticks with the ghee remaining at the bottom of the Brahmaudana-plate) and the latter for feeding the priests.

One pours down the saline soil out of the substances with the formula, "that which is the black spot on the moon," and mentally thinks "let it be here."

If one is not capable of chanting Sāmans, he should recite the basic verses; or should utter Vyāhṛtis, or *him* sound.

One should rotate a chariot-wheel along the region of the Praṇītā-goblet.

If, while the fires are being set up, the moon appears in the east, what should one do? Whatever rite is going on, one should conclude it and stop. Next day he should finish it. If it appears after the faggot has been put on the fire, what should one do? One should go through the rite ending with the Pūrṇāhuti and stop. Next day he should finish it.

XXIV.16

Now the discussion about the seasons and constellations. First we shall explain the seasons and then the metres. It is said, a brāhmaṇa should set up the fires in the spring, a Rājanya in the summer, a Vaiśya in the autumn and a Rathakāra in the rainy season. The setting in the spring is prescribed for all; under the Rohiṇī constellation for all. The metre should however be employed in accordance with the caste. Alternatively the settings take place (under the constellations) in accordance with one's desire. As it is said, one should set up the fire under the Kṛttikā constellation; one should set up the fire under the Rohiṇī; one should set up under the Punarvasu; under the Pūrvā Phalgunī; under the Uttarā Phalgunī; under the Citrā. These are to be finished the same day.¹

A Rājanya should set up in the summer, a Vaiśya in the autumn-these settings are not to be finished on the same day. Now we shall explain the settings up to be done under adversary conditions. (They may be done) in the bright half except the full-moon day, and in the dark half except the new-moon day. One setting in the bright half except the full-moon day, should perform (the Full-moon sacrifice) leaving the span-period (after performing the ancillary sacrifices). If one is setting up on the full-moon day (the Full-moon sacrifice should be performed) on the same day (after the ancillary sacrifices). For one who is setting in the dark half except the

1. The Pūrṇāhuti, the Agnihotra to be offered silently and the ancillary Iṣtis take place immediately after the rite of setting up.

विपक्ष आपूर्यमाणपक्ष आदधानो यावानत्रावकाशः स्यात्तमभिविदधीत ।
 पौर्णमास्यां तु सद्यस्कालं विपक्षे ऽपक्षीयमाणपक्ष आदधानो नात्रावकाशः
 काङ्क्षणाय विद्यते । सर्वमेवैतदहः सद्यस्कालं कुर्याच्चतुर्होतारः सारस्वतौ
 होमावन्वारम्भेष्टिमिति ॥ १६ ॥

II.21 :118.10, II.18 :112.7, II.18 :112.8, II.19 :114.11, II.18 :112.8 अथ पौर्णमासवैमृधाभ्यामिष्टामावास्यामेव ततः काङ्क्षेत् । अथ
 चेदमावास्यायाः सद्यस्कालममावास्यान्तमथ सारस्वतौ होमौ जुह्वदृचैव-
 र्चमुपसंदध्यादेवं पूर्णदर्व एवं वास्तोष्पतीये । कथमु खलु पूर्णाहुतिं
 जुहुयादग्रये पृथिव्यै वायवे ऽन्तरिक्षाय सूर्याय दिवे वरुणायादभ्यः
 स्वाहेति जुहुयात् । अथेदं तूष्णीमग्निहोत्रमग्निसंस्कारार्थं दृष्टं भवति ।
 तदाज्येनैव जुहुयादवाचीनमवमृज्योर्ध्वमुन्माष्ट्युभे एवैते सायंप्रातरग्निहोत्रे
 प्रतिजुह्वन्मन्यत औपवसथिकायै रात्रेः । सामिधेनीरनुवक्ष्यन्दशहोतारं
 व्याख्याय व्याहतीरुक्त्वाथ हिंकुर्यादधानुब्रूयादेतदत्रानुपूर्व्यं भवति ।
 कथमु खल्वग्न्याधेये सोम इति । पूर्णाहुत्यन्तं कर्म कृत्वा शालामध्यव-
 स्येद्दीक्षणीयामाग्नेयो ऽष्टाकपालो ऽनुवर्तेत प्रायणीयामैन्द्राग्रश्चादित्यश्च
 चरुरातिथ्यामग्रये पवमानाय पुरोडाशो ऽष्टाकपालो ऽग्नीषोमीयस्य
 पशुपुरोडाशमग्रये पावकायाग्रये शुचये प्रातःसवनीयानन्वारम्भेष्टिः ।
 अपि वा सर्वाण्येवाग्न्याधेयिकानि हवींषि परिनिष्ठाप्य शालामध्यव-
 स्येत् । उदवसानीयामन्वारम्भेष्टिरिति ॥ १७ ॥ नवमः ॥

new-moon day, there is no span-period for waiting. One should perform all rites on the same day—the Caturhotṛ-offerings, two Sārasvata offerings² and the Anvārambhaṇīyeṣṭi.²

XXIV.17

Then he should perform the Full-moon sacrifice and the Iṣṭi for Vaimṛdha Indra, and then await the New-moon sacrifice. If he is setting up on the new-moon day, all rites ending with the new-moon sacrifice should be performed on the same day.

While offering the two Sārasvata oblations, one should join the second verse to the first verse. Similarly he should join in the Pūrṇadarva offering:¹ similarly in the Vāstospatīya offerings.²

How should one offer the Pūrṇāhuti ? One should offer with the formula, “Svāhā to Agni, Pṛthivī, Vāyu, Antarikṣa, Sūrya, Dyaus, Varuṇa and Āp.”

The silent Agnihotra-offering is intended for the accomplishment of the fire. One should use clarified butter for it. Having wiped (the Agnihotra-ladle) downwards he wipes upwards. He thus deems to have offered both the evening and morning Agnihotras upto the night of the Upavasatha day.

(The Hotṛ) who is going to recite the Sāmīdhenī verses should first pronounce the Daśahotṛ-formulas, utter the Vyāhṛtis, then the *him* sound and then recite (the verses)—this is the order .

How is (the performance of) the Soma-sacrifice (to be joined to) the setting up of fires ? Having gone through the rite upto the Pūrṇāhuti, one should enter into the (Prāgvaṁśa) shed. The offering of the cake on eight potsherds should be joined to the Dikṣaṇīyeṣṭi. The cake to Indra-Agni and cooked rice to Aditi to the Prāyaṇīyā. The cake to Pavamāna Agni on eight potsherds to the Ātithyeṣṭi. The cakes to Pāvaka Agni and Śuci Agni to the Paśupuroḍāśa to Agni-Soma. The Anvārambhaṇīyeṣṭi to the Paśupuroḍāśa at the morning pressing. Alternatively, the sacrificer should enter the Prāgvaṁśa shed after having performed all the Iṣṭis ancillary to the setting up. (In that case) the Anvārambheṣṭi (should be joined) to the Udavasānīyā.

2. cf. BaudhŚS II.21

1. cf. BaudhŚS V.10

2. cf. BaudhŚS XIV.19

III.1 :122.1, III.1 :122.5, III.3 :126.4 अथेदं पुनराधेयम् । कियन्नु
 खलु पुनराधेयं भवतीति । अग्नीनाधाय पापीयानभूवमज्याशिषि पुत्रो मे
 मृत इत्येतस्मिन्स्वेवैतत्संवत्सरे दृष्टं भवति । कस्मिन्नु खल्वेनत्काले
 समुत्थापयेदिति । सा याषाढ्याः पौर्णमास्याः पुरस्तादमावास्या भवति सा
 सकृत्संवत्सरस्य पुनर्वसुभ्याः संपद्यते तस्यामादधीतेति । तस्या उपवसथे
 ऽरण्योरग्नीन्समारोप्योदवसाय मथित्वाग्नीन्विहत्योद्वासान्येष्ट्येष्ट्वाग्नीन्समा-
 रोप्य गच्छेत्पुनरेतदग्न्यगारः सःस्कारयेदन्यद्वा नवं कारयेत्पुनरेतानि
 यज्ञपात्राणि संलेखयेदन्यानि वा नवानि कारयेत् । पुनर्निष्कृतो रथो
 दक्षिणेति पुनः सःस्कृत एवैष उक्तो भवति । पुनरुत्स्यूतं वास इति पुनः
 सःस्कृतमेवैतदुक्तं भवति । पुनरुत्सृष्टो ऽनङ्वानित्यवशीर्णगव एवैष
 उक्तो भवति । अथेमान्युपाः शुधर्माणि भवन्ति यथैतदग्न्याधेयं पुनराधेयं
 पितृयज्ञो दीक्षणीया प्रायणीयातिथ्योपसदः प्रातरनुवाकः पत्नीसंयाजा
 अवभृथ उदयनीयोदवसानीया चितिप्रणयनीयं त्वाष्ट्रो यूपविरोहणीयो
 ऽष्टापदी गर्भवती च । सहकारिप्रत्यया भवन्ति । यथो एतद्वैधायनस्य
 कल्पं वेदयन्ते ॥ १८ ॥

III.2 :122.15, III.2 :124.9, III.3 :126.16 सर्पराज्ञिया
 ऋग्भिर्गार्हपत्यमादधातीति । अपोद्धृत्य घर्मशिर एतस्य स्थाने सर्पराज्ञी-
 रावपेत् । नित्येनोपस्थाय पौनराधेयिकेनोपतिष्ठेत् । सिद्धमत ऊर्ध्वम् ।
 ईजानस्य पुनरादधानस्य संनयेऽन्न संनयेऽदिति । संनयेदित्येक आहुरथ

XXIV.18

RESETTING OF FIRES

Now the resetting of the fires. When does the resetting become imminent ? "After having set up the fires I have perpetrated a sin, I suffered from loss of wealth, my son died" —by these reasons the resetting becomes imminent in the very year. When should one undertake this ?

The new-moon day which precedes the full-moon day of Āṣāḍha is conjuncted with the Punarvasu constellation once in a year. On that day one should reset. On its Upavasatha day one should consign the fires into kindling woods, move away, churn out fire, spread out fires, perform the Udavasānīyeṣṭi, consign the fires into kindling woods and go to the fire-hall. He should refurnish it or prepare a new one. He should get the implements recarved, or get new ones prepared.

A refurnished chariot should be given away as Dakṣiṇā. This means a repaired one. A resewn garment. This means a repaired one. A re-released ox means an ox which is dispersed. The following rites should be characterised with the mantras recited in a low tone : Agnyādheya, Punarādheya, Pitṛyajña, Dīkṣaṇīyā, Prāyaṇīyā, Ātithyā, Upasads, Prātaranuvāka, Patnīsaṃyājas, Avabhṛtha, Udayanīyā, Udavasānīyā, the carrying of fire towards the Citi,¹ (the mantras to be recited) in respect of the offering of an animal to Tvaṣṭr in the event of the sprouting of a sacrificial post, a barren cow found to be pregnant. These rites are to be gone through with concurrence of the collaborating priests. As for Baudhāyana's precept.

XXIV.19

That one deposits the Gārhapatya fire with Sarparājñi verses—he should remove the Gharmaśiras formulas and insert in their place the Sarparājñi verses. The sacrificer should pray with the normal mantras and also pray with those prescribed in the resetting. The remaining procedure is as prescribed. Should one who has performed a Soma-sacrifice and is resetting the fires (because his wife expired and he married a second time) offer or not offer Sāmnāya ? Some say that he should offer Sāmnāya; others say he should not. The performance of a sacrifice involves physical contact. One should offer Sāmnāya when one starts performing the sacrifices.

They¹ have a hundred syllables. These four are Akṣarapañktis; each one consists of twentyfive syllables. They make a hundred.

1. cf. BaudhŚS X.51

1. The puronuvākya and yājñya verses for the principal offering at the resetting.

हैक आहुर्न संनयेदिति । शरीरसंस्पर्शी ह यज्ञो भवति यदैव पुनर्यजेताथ संनयेत् । शताक्षरा भवन्तीत्यक्षरपङ्क्तय एताश्चतस्र एकैका पञ्चविंशत्यक्षरा तच्छतम् । अथेदं तृतीयाधेयम् । कतरन्नु खल्विदमुपनिश्रयतीत्यग्न्याधेयं वा पुनराधेयं वेति । अग्न्याधेयमित्येव ब्रूयात् । अथापहताग्नेर्नष्टारणीकस्य च ब्रह्मौदनेनैव प्रतिपद्यते । सिद्धमग्न्याधेयम् ॥ १९ ॥ दशमः ॥

I.1 :1.1 अथेमौ दर्शपूर्णमासौ पौर्णमास्युपक्रमावमावास्यासंस्थावा-
चार्या ब्रुवते । तत्रोदाहरन्त्यूर्ध्वं मध्यरात्रात्पौर्णमास्यां चन्द्रमाः पूर्यते स
एतं चापररात्रं पूर्णो भवति सर्वं चाहरुत्तरस्याश्च रात्रेरा मध्यरात्रात् ।
अथामावास्याया उपवसथीयेऽहन्यूर्ध्वं मध्यंदिनाच्चन्द्रमसमादित्यो
लभते । स एतं चापराह्णं लब्धो भवति सर्वं च रात्रिमुत्तरस्य चाह आ
मध्यंदिनादेतं सन्धिमभियजेतेति । रात्रिर्ह पौर्णमास्यां संधेया
भवत्यहरमावास्यायाम् । द्वे पौर्णमास्यौ द्वे अमावास्ये । पूर्वापूर्वा
पौर्णमासीमुत्तरामुत्तराममावास्याम् । या पूर्वा पौर्णमासी सानुमतिर्योत्तरा
सा राका या पूर्वामावास्या सा सिनीवाली योत्तरा सा कुहूः । गायत्री वा
अनुमतिस्त्रिष्टुप् प्राकेति पौर्णमास्यै नामधेये । जगती सिनीवाल्यानुष्टुप्
कुहूरित्यमावास्यायै नामधेये ॥ २० ॥

I.1 :1.6 अथायं चन्द्रमाः षोडशकलस्तस्य पञ्चदशभिः पक्षो
ऽभिविहितो भवति । षोडशी त्वियं कला बहुधा विप्रविष्टा
ब्राह्मणेष्वप्स्वोषधीषु वनस्पतिषु पशुष्विति । स यदेतानि यज्ञे क्रियन्ते
तेनैषा संश्रियते । अथोपवसथस्थानानि चतुर्दशी पञ्चदशी षोडशी । न तु
त्रयोदशी सप्तदशी भवतः । सो ऽयमाहिताग्निरुपवसथीये ऽहन्युरा
प्रातरग्निहोत्रात्पिङ्गुयानुपसादयेदन्वाधानार्थान् । व्रतोपायनीयं पाचयीत ।

Now this third setting : On what does it rely —the setting up or resetting ? It relies on setting up, one should say.

In regard to one whose fires have been stolen or whose kindling woods are lost: (his resetting) should commence with Brahmaudana.

The Agnyādheya is thus prescribed.

XXIV.20

FULL-MOON AND NEW-MOON SACRIFICES

Now these Full-moon and New-moon sacrifices, the teachers say, begin with a Full-moon sacrifice and conclude with a New-moon sacrifice. In that connection they say : On the full-moon day after midnight the moon becomes full. It remains full during this latter part of night, the next day upto the next midnight. On the day preceding the new-moon day the sun overtakes the moon after midday. The moon remains overtaken during the afternoon, the whole night and the next day upto midday. One should perform the Iṣṭi at the conjunction. Night is the time of conjunction on the full-moon day, the day on the new-moon day. There are two full-moon days and two new-moon days. (One should regard) each prior full-moon day and each posterior new-moon day (to be unsuitable for the sacrifice). The prior full-moon day is known as Anumati, the posterior as Rākā. The prior new-moon day is known as Sinīvālī ; the posterior as Kuhū. Anumati indeed is Gāyatrī, Rākā is Triṣṭubh-these are the names of the full-moon . Sinīvālī indeed is Jagatī, Kuhū is Anuṣṭubh-these are the names of the new-moon.

XXIV.21

Now this moon has sixteen particles. A fortnight is composed of fifteen particles. The sixteenth particle has variously entered into the brāhmaṇas, plants, trees and animals. In that these are involved in a sacrifice, this (sixteenth particle) is maintained. The fourteenth, fifteenth and sixteenth particles belong to the Upavasatha day. Not the thirteenth nor the seventeenth.

One who has set up the fires should place logs of wood near the fire for putting on the fire on the Upavasatha-day before the morning Agnihotra. He should cause the Vrata-food to be cooked. (The sacrificer and his wife) partake of it (at the proper time). (The food is) full of ghee and curds, without salt and saline and without meat. On this day one should avoid all leguminous grains except sesame. He should present it to a brāhmaṇa and then consume. This day one should not give the leavings to a Śūdra. He should on this day give the leavings only to his wife. He should not sleep on a wooden bed, should not cohabit with a woman. He may sleep on a wooden bed; but should not cohabit with a woman. He should abide by

तस्याशितौ भवतः । सर्पिर्मिश्रं दधिमिश्रमक्षारलवणमपिशितम् ।
 सर्वमेवैतदहः कौशीधान्यं वर्जयेदन्यत्र तिलेभ्यः । तस्य ब्राह्मणं
 प्रतिपाद्याश्रीयान्नैतदहः शूद्रायोच्छिष्टं दद्यात्पत्न्या एवैतदहरुच्छिष्टं
 दद्यान्नासन्द्याः शयीत न स्त्रियमुपेयात् । कामं त्वेवोपरि शयीत स्त्रियं त्वेव
 नोपेयाद्ब्रतचारी त्वेव स्यात् । स यदि केशश्मश्रु वापयिष्यमाणः
 स्यात्केशश्मश्रु वापयित्वा लोमानि संहृत्य नखानि निकृन्तयीत ।
 स्नायादभ्यञ्जीताञ्जीत दीक्षायै रूपं कुर्वीत । अग्नीनन्वादध्यादुपस्थं कृत्वा
 गार्हपत्यमूर्ध्वञ्जुरन्वाहार्यपचनं प्रह्व आहवनीयं तिष्ठन्दशमीं निगदेदि-
 ति ॥ २१ ॥ एकादशः ॥

1.1:1.6 अन्वाहिताश्चेदग्रय उद्वायेयुः सवनीयं गार्हपत्यस्य । आहवनीय
 उद्वाते भस्मोद्वाप्य शकृत्पिण्डेन परिलिप्य ज्वलन्तमाहवनीयमृद्धृत्य
 न्युप्योपसमाधाय पुनरन्वाधाय व्याहृतीभिरुपतिष्ठेत । अथ यदन्वाहार्यपचन
 उद्वायेदेवमेवैनं हरेत् । अनार्ता ह्येषा देवता यदन्वाहार्यपचन इति ।
 पुनरन्वाधाय व्याहृतीभिरुपतिष्ठेत । अथ यस्याग्रिमनुद्धृतः सूर्यो
 ऽभ्यस्तमियाद्वाभ्युदियाद्वा यथासूत्रं वा कुर्यादपि वा संतनीं जुहुयान्मनो
 ज्योतिर्जुषतां त्रयस्त्रिंशत्तन्तव इत्येते सुवाहुती हुत्वा व्याहृतीभिरुप-
 तिष्ठेत । अथाभ्यस्तमिते वारुणीः सुवाहुतिः हुत्वा व्याहृतीभिरुप-
 तिष्ठेत । अथाभ्युदिते मैत्रीः सुवाहुतिः हुत्वा व्याहृतीभिरुपतिष्ठेत ।
 व्याहृतीभिरेवान्वाहार्यपचनम् । अथारण्योरग्निषु समारूढेष्व्वात्मनि वाध्वगते

the vow. If he is used to get his beard and head shaved, he should get his beared and head shaved, remove the hair on the body and get the nails pared. He should take bath, apply ointment and put collyrium in eyes. He should maintain the appearance of consecration. He should put logs of wood on the fires; on the Gārhapatya while being seated with his right leg over the left one; on the Anvāhāryapacana with raised knees, and on the Āhavanīya being bent. Standing he should recite the tenth verse (of the Vihavya hymn).¹

XXIV.22

If the fires, to which fuel has been added, become extinguished (the following procedure should be adopted) : if it is Gārhapatya, it should be churned out. If the Āhavanīya is extinguished, one should take out the ashes, besmear (the fire-place with cow-dung), lift up the burning Āhavanīya (out of the Gārhapatya), put it (into the Āhavanīya fire-place), enkindle it, again formally add fuel and pray with the Vyāhṛtis. If the Anvāhāryapacana becomes extinguished, one should procure it from the same source from which it was procured. The Anvāhāryapacana is indeed a non-afflicted divinity. One should add fuel again and pray with the Vyāhṛtis.

If the sun sets or rises while the (Āhavanīya) fire is not yet taken up, one should do as prescribed in the sūtra;¹ or he should offer two spoonfuls, namely, the Saṁtānī with the two verses, *mano jyotirjustatām...*² and *trayastrīmśat tantavaḥ...*² and pray with the Vyāhṛtis. If the sun sets, one should offer a spoonful with a verse addressed to Varuṇa and pray with the Vyāhṛtis. If the sun rises, one should offer a spoonful with a verse addressed to Mitra and pray with the Vyāhṛtis. Also to the Anvāhāryapacana with Vyāhṛtis only. Teachers have not prescribed any expiation for the contingency-if the fires become extinguished while they are consigned into kindling woods or into oneself while one is on a journey. Here they say, while the fires are consigned within oneself, one should cause them to descend into the kindling woods and churn out. Or one should spread out the secular fire, cause the fire to descend into it, and make the offering. If (it is extinguished) while the fires are consigned into the kindling woods, one should churn out fire, spread out fires and make the offering. Or one should spread out secular fire, keep down the kindling woods within and make the offering.

1. cf. BaudhŚS XX.1

1. cf. BaudhŚS XIV.24

2. TS I.5.10.2, 4

न प्रायश्चित्तमाचार्या ब्रुवते । तत्रोदाहरन्ति काममात्मनि समा-
रूढेष्वरण्योरुपावरोह्य मन्थेत् । अपि वामात्यं विहृत्य तस्मिन्नुपावरोह्य
जुहुयात् । अथारण्योः समारूढेषु मथित्वाग्रीन्विहृत्य जुहुयात् । अपि
वामात्यं विहृत्याग्रीन्तरारणी निधाय जुहुयात् ॥ २२ ॥

I.1 :1.6 यथा राजा विशामेवं निर्मन्थ्यो वृथाग्रेः । तत्सिद्धमेके
ब्रुवते । यावति कृष्णमृग उपविशेत्तावदवराध्योर्ध्वगतो विहारः ।
अग्रीन्न्वादध्याद्वतमुपेयाद्व्रतोपेतस्य पर्णाशाखामाच्छेयादेतदत्रानुपूर्व्यं
भवति । अथेमानि त्रीणि पलाशजातानि भवन्ति श्लक्ष्णको लोमशको
व्रततिरिति । लोमशकस्यैवैषा छेत्तव्या भवति । यावन्मात्रे गौर्निकर्षेत न
तत ऊर्ध्वं छिन्द्यादपशव्यात ऊर्ध्वं स्यात् । स यद्यु हाग्रिहोत्रोच्छेष-
णात्प्रमाद्येत्तत्पुनरेवाग्रिहोत्रं जुहुयात् । अथेमाः सांन्याय्यदुहः षडवमाः
समाम्नाता भवन्ति । ताश्चेत्तिस्त्र एव स्युः प्रथमां वोत्तमां वा चतुर्विगृही-
यात् । अथ चेद्वे एव स्यातामितरेतरां त्रिस्त्रिर्विगृहीयादथ चेदेकैव
स्यातामेव षट्कृत्वो विगृहीयात् । विसृष्टवागनन्वारभ्योत्तरा दोहयेदित्य-
परिमितानामेवैतदुक्तं भवतीति ॥ २३ ॥ द्वादशः ॥

I.4 :12.2, I.2 :4.12 द्वादश द्वन्द्वानि दर्शपूर्णमासयोः । तानि संपाद्या-
नीति । स्म्यश्च कपालानि चेति पञ्च । वत्सं चोपावसृजत्युखां चाधिश्रयतीति
सप्त । तानि द्वादश । अमावास्यायामेवैतत्संनयत उपपद्यते नासंनयतः ।
अथेयं दार्शपूर्णमासिकी वेदिर्यजमानमात्री भवत्यपरिमिता वा यथासत्रानि
हवींषि संभवेदेवं तिरश्ची । प्राञ्चौ वेद्यंसावुन्नयत्याहवनीयस्य परि-
गृहीत्यै । प्रतीची श्रोणी निरूहति गार्हपत्यस्य परिगृहीत्यै । पुरस्तादंहीयसी
पश्चात्प्रथीयसी मध्ये संनततरा भवतीत्येवमिव हि योषेति । तस्यै
वदतीयतीं खनति प्रजापतिना यजमानमुखेन संमितामा प्रतिष्ठायै खनती-
ति । द्व्यङ्गुलं खेयेत्येकेषां त्र्यङ्गुलं खेयेत्येकेषां चतुरङ्गुलं खेयेत्येकेषां
सीतामात्रीत्येकेषां रथवर्त्ममात्रीत्येकेषां यावत्पाष्णिंयै श्वेतमित्येकेषामेत-
देव सदन्येषामनुनिक्रान्ततरं भवति । नैता मात्रा अतिखनेत् । दक्षिणतो

XXIV.23

Just as a king is (superior) to the subjects, similarly the churned out fire to the secular fire. The sanctuary of the fires of a sacrificer on a journey is in minimum of that much space within which a black antelope would sit down.

One should add fuel to the fires, adopt the vow, the Adhvaryu goes to fetch a twig of *Butea frondosa* —this is the order of rites. There are three varieties of the Palāśa tree (*Butea frondosa*): Ślaksṇaka, Lomaśaka and Vratati. One should cut the twig of the Lomaśaka variety. One should not cut the twig at the height more than that upto which a cow would drag it. A twig above that, if cut, would render the sacrificer void of cattle.

If one fails to retain the remnants of Agnihotra, he should again offer Agnihotra.

The cows for the Sāmnāyya are prescribed to be six in minimum. If there are only three, one should milk the first or the last one four times. If there are only two, one should milk each one three times. If there is only one, one should milk six times.

In that it is prescribed “releasing speech, leaving contact (with the strainer) he should cause the other cows to be milked,” it is presumed that there are more cows.

XXIV.24

There are twelve pairs (of implements) in the Full-moon and New-moon sacrifices. These should be provided. A wooden sword, potsherds etc. —these are five. One releases the calf, keeps the vessel over the fire etc. —these are seven. These make twelve. This applies to one offering Sāmnāyya at the New-moon sacrifice, not to one not offering it.

The altar for the Full-moon or New-moon sacrifice is equal to the height of the sacrificer or even more. It should be so broad as would accomodate the oblations placed therein. One extends the shoulders of the altar towards the east in order to clasp around the Āhavanīya. He extends the buttocks of the altar towards the west in order to clasp around the Gārhapatya. It is narrower in the east, broader in the west and contracted in the middle; a woman is like this. In regard to it (the altar), one says, one digs so deep, as much as the face of the sacrificer who is Prajāpati himself. One digs so deep as one reaches firmness. One should dig two finger-breadths deep —this is one view. One should dig three finger-breadths deep —this is one view. One should dig four finger-breadths deep —this is one view. As deep as a furrow —this is one view. As deep as the track of a chariot (wheel) —this is one view. As deep as the white part of the heel —this is one view. This is deeper than all other (measurements). One should not dig deeper than these proportions. He

वर्षीयसीं करोति पुरीषवतीं करोति प्राचीमुदीचीं प्रवणां निस्तिष्ठन्तीति ।
इयन्तं गृह्णातीति प्रस्तरस्य वदति ॥ २४ ॥

I.4 :12.10, I.4 :12.4, I.6 :16.4, I.6 :18.7, I.6 :18.9 संनखमात्रो
ग्रहीतव्य इत्येकेषां विशारुको ग्रहीतव्य इत्येकेषां स्तुग्दण्डमात्रो ग्रहीतव्य
इत्येकेषां सुवदण्डमात्रो ग्रहीतव्य इत्येकेषामुर्वस्थिमात्रो ग्रहीतव्य
इत्येकेषामङ्गुष्ठपरुषा संमितो ग्रहीतव्य इत्येकेषामपरिमितो ग्रहीतव्य
इत्येकेषाम् । इयतीर्भवन्तीति समिधां वदति प्रादेशमात्रीरेवैता उक्ता
भवन्त्यनेन संमिताः कार्या इत्याहुः । अनेन ह्यग्रे प्रजापतिः प्रजा
असृजतेति । किंदेवत्ये उ खलु पवित्रे किंपूते भवत इति । वैष्णवी वायुपूते
इत्येव ब्रूयात् । अनखच्छिन्ने स्याताम् । प्रणीताः प्रणयन्नयापः प्रणयामीति
पृथिवीं मनसा ध्यायेत्समान्येतानि कुर्यात्प्रणीता आहवनीयं ब्रह्माण-
मिध्माबर्हिरिति । यज्ञस्य शिर इत्येतदाचक्षते । किंप्रोक्षिता उ खलु
प्रोक्षिण्यो भवन्तीति । विज्ञायते ब्रह्मवादिनो वदन्त्यद्भिर्हवींषि प्रौक्षीः
केनाप इति । ब्रह्मणेति । ब्रह्मप्रोक्षिता एव भवन्ति । हविष्कृदेहीति
ब्राह्मणस्य वदति हविष्कृदागहीति राजन्यस्य हविष्कृदाद्रवेति वैश्यस्य ।
हविष्कृदेहीति पर्जन्य एवैष उक्तो भवति । अथाप्युदाहरन्ति हविः-
संस्कारीमेवैतदाहेति । दृषदुपले वृषारवेणौचैः समाहन्तीति । विज्ञायते
ब्राह्मणमुचैः समाहन्तवा आह विजित्यै । यावन्तो ऽस्य भ्रातृव्या
यज्ञायुधानामुद्वदतामुपशृण्वन्ति ते पराभवन्तीति । द्विर्द्विर्दृषदि
सकृत्सकृदुपलायां नवकृत्वः संपादयतीति विज्ञायते ॥ २५ ॥
त्रयोदशः ॥

makes (the altar) raised towards the south. It should be full of earth. He makes it sloping towards the north-east.

One takes it so big —this is said about the Prastara.

XXIV.25

One should take it of such circumference that while holding it the thumb and finger would meet —this is the view of some teachers. One should take it as consisting of as many darbha-blades as would be cut in one effort —this is the view of some teachers. One should take as big as the handle of a ladle —this is the view of some teachers. One should take as big as the handle of a spoon —this is the view of some teachers. One should take as big as the thigh-bone —this is the view of some teachers. One should take as big as the phalanx of the thumb —this is the view of some teachers. One should take a bigger one than these —this is the view of some teachers. "They should be of this much length" —one says this about the fire-stricks. They are said to be a span long. It is said, they should be equal to this (span). Prajāpati created progeny at the beginning with this (measurement).

Which is the deity of the two strainers and how are they purified? They belong to Viṣṇu and are purified by Vāyu. They should be cut by something other than the nails.

While carrying forth the Praṇītā waters (the Adhvaryu) should meditate upon the earth saying "I carry forth water with this (earth)." He should put these in a (north-south) straight line —the Praṇītā goblet, Āhavanīya, Brahman and sacrificial grass and faggot. This is called "head of the sacrifice."

With what indeed are the sprinkling waters sprinkled? It is said, "The experts in ritual ask; Thou hast sprinkled oblations with water, with what hast thou sprinkled the water? With the formula." The water is sprinkled with the formula.

"O preparer of the oblation-material, do thou come (*ehi*)" —this he says in the case of a brāhmaṇa. "O preparer of the oblation-material, do thou come (*āgahi*)" —this he says to a Rājanya. "O preparer of the oblation-material, do thou come (*ādrava*)" —this he says to a Vaiśya. "O preparer of the oblation material, do thou come" —hereby Parjanya is invoked. They however say, he addresses this call to the female preparer of the oblation.

One heavily strikes at the lower and upper crushing stones with the *vyṣārava* stone. It is said in the Brāhmaṇa, "He says 'in order to strike heavily' for the sake of victory."¹ All his enemies who listen to the sound of the sacrificial utensils become defeated. (He strikes) twice each on the lower crushing stone and once each on the upper crushing stone. He strikes nine times in all. So is it said.

I.8:22.8, I.10:26.15, I.10:26.17 अपाग्रे ऽग्निमामादं जहीति । को नु खल्वामाद्भवतीति । अपराग्निरैवैष उक्तो भवति । निष्क्रव्यादः सेधेत्यादहनाग्निरैवैष उक्तो भवति । अ देवयजं वहेत्याहवनीय एवैष उक्तो भवति । को नु खलु कव्यवाहन इत्यन्वाहार्यपचन इत्येव ब्रूयात् । विज्ञायते यदग्रे कव्यवाहन पितृन्यक्ष्यतावृध इति । कुतो नु खलु पिष्टानि संवपेत्कृष्णाजिनादित्येव ब्रूयात् । संवपन्पिष्टानि वाचं यच्छति तामविदहन्तः श्रपयतेत्येव वाचं विसृजते । यो विदग्धः स नैर्ऋतो यो ऽशृतः स रौद्रो यः शृतः स सदेव इति । साधुशृतः श्रपयीत्येवेदमुक्तं भवति । सं ब्रह्मणा पृच्यस्वेति । विज्ञायते वाग्वै ब्रह्म वाचैवैनमेतत्संपृणक्ति । क्व उ खलु हविः पृक्तः श्रप्यत इति । यदेवैतदाप्येभ्यो निनयत्येकताय स्वाहा द्विताय स्वाहा त्रिताय स्वाहेति । को नु खल्वेकतः को द्वितः कस्त्रित इति । पिता पितामहः प्रपितामह इत्येके पृथिव्यन्तरिक्षं द्यौरित्येके ऽग्निरादित्यो वैद्युत इत्येके ॥ २६ ॥

I.13:38.10, II.16:154.8, III.16:154.9 अग्रेस्त्रयो ज्यायांसो भ्रातर आसन्नित्येके । ऋषय एतन्नामधेया बभूवुरित्येके । ते देवा आप्येष्व-मृजतेत्याप्यनामधेया देवा भवन्ति । क्व उ खलु पौर्णमास्यां पितृभ्यो दीयत इति । यदेवैतच्छ्रोण्योर्निनयतीति किमभिघारितं नु खल्वज्यं भवतीति । सत्याभिघारितमित्येव ब्रूयात् । विज्ञायते सत्येन त्वाभिघारयामि तस्य ते भक्षीयेति । पञ्चानां त्वा वातानां यन्त्राय धर्त्राय गृह्णामीत्यनुदिशं वाता विष्वग्वात एवैषां पञ्चमो भवति । पञ्चानां त्वर्तूनां यन्त्राय धर्त्राय गृह्णामीति हेमन्तशिशिरावत्र समासं गच्छतः । पञ्चानां त्वा दिशां यन्त्राय धर्त्राय गृह्णामीतीयमेवासामूर्ध्वा दिक् पञ्चमी भवति । पञ्चानां त्वा पञ्चजनानां यन्त्राय धर्त्राय गृह्णामीति । देवा मनुष्या असुरा राक्षसा गन्धर्वा

XXIV.26

"O Agni, do thou kill raw-flesh eating Agni." Which is the raw-flesh eating Agni? The rear Agni is so said. "Drive away the eater of corpse." This is said to be the funeral fire. "Do thou bring in the fire offering to gods." Here Āhavanīya is said to be the fire. Which is the Kavyavāhana fire? The Anvāhāryapacana, one should say. It is said, "Since, O Kavyavāhana Agni, thou, promoting the cosmic order, offerest to the Pitṛs."

From what should one pour out the flour? From the skin of black antelope, one should say. While pouring out the flour (the Adhvaryu) restrains speech with the call, "Do you bake (the cakes) without burning." The cake which is burnt belongs to Nirṛti, that which is not baked belongs to Rudra, that which is properly baked belongs to gods. He bakes well, so is it said. As for the formula, "Do thou be unified by means of the formula." It is said, speech indeed is the formula; through speech he unifies it. When is the unified oblation cooked? (It is cooked) when one pours down water for the Āpyas with the formulas, "Svāhā to Ekata, Svāhā to Dvita, Svāhā to Trita." Who is Ekata, who Dvita and who Trita? Father, Grandfather and great grandfather, some say. Earth, midregion and heaven, other say. Fire, sun and lightning, some others say.

XXIV.27

(The Āpyas were) Agni's three elder brothers, some say. There were Ṛṣis with these names, some say. The gods wiped (their sin due to pounding of grains etc.) at the Āpyas; therefore they have Āpya for their name.

When is any offering made to the Pitṛs on the full-moon day? (It is) when (the remnants of the Prokṣaṇī waters) are poured over the buttocks of the altar.

Wherewith is the clarified butter poured over? Truth is poured over it,¹ one should say. It is said there, "I pour truth over thee; may I consume it."

(The sacrificer follows the taking up of clarified butter in the ladle; the first among these is) "O clarified butter, I take thee up for the control of the five winds and for the maintenance of the world." The winds (blow) in the five directions. The wind moving in all directions is here the fifth. "I take thee for the control of the five seasons and for maintenance." Here the cold and winter (Hemanta and Śiśira) are conjoined. "I take thee for the control of the five directions and for maintenance." Here the upward direction is the fifth. "I take thee for the control of the five people and for maintenance." (The four are) gods, men, Asuras and Rākṣasas. The

1. The sacrificer gazes at the clarified butter brought over with this formula.

एवैषां पञ्चमा भवन्ति । चरोस्त्वा पञ्चबिलस्य यन्त्राय धर्त्राय
गृहामीत्ययमेवैष आकाशश्चरुः पञ्चबिलो भवति । दिशो ऽस्य पञ्च
बिलानि भवन्ति वायुर्मेक्षणमिति । अत्राप्युदाहरन्ति संवत्सर एवापि चरुः
पञ्चबिलो भवति । ऋतवो ऽस्य बिलानि भवन्ति वायुर्मेक्षण-
मिति ॥ २७ ॥ चतुर्दशः ॥

I.15:46.9, I.17:50.9, I.17:52.4, I.19:54.14, अथाध्वर्योश्च होतुश्च
प्रपदनम् । अन्तरेण वेद्युत्करौ प्रागावृत्तो ऽध्वर्युः प्रपद्यते प्रत्यगावृत्तो
होताध्वर्युरनन्तरो ऽग्रेः स्यात् । आर्षेयमसंप्रजानानस्य प्रवरं ब्रूहीति
मनुष्वद्धरतवन्मनुवदित्येव ब्रूयात् । विज्ञायते मानव्यो हि प्रजा इति
ब्राह्मणम् । पुरोहितप्रवरो वा राज्ञः । अथाप्रज्ञातबन्धुराचार्यामुष्या-
यणमनुब्रवीताचार्यप्रवरमु हैव प्रवृणीताथ होतारं प्रवरयेत् । पयसा
देवतमभिवर्धयेद्वा स्विष्टकृतं व्यतिषज्यैवाङ्गुली अवद्येत् । अङ्गुष्ठपर्व-
मात्राणि दैवतान्यवदानानि भवन्ति ज्यायांसि सौविष्टकृतान्यैडानि च
चतुर्धाकरणानि ब्रह्म प्रतिष्ठेति हुत्वा स्विष्टकृतं स्तुचमद्भिः
पूरयित्वान्तः-परिधिनिनयेद्वैश्वानरे हविरिदं जुहोमीति । किमु खल्वसमुदितं
भवतीति । प्रागानूयाजिकात्संप्रैषादित्येव ब्रूयात् ॥ २८ ॥

III.6:134.4, XIII.6:790.14, XX.14:1350.4 किंदक्षिणमग्निहोत्रं
दर्शपूर्णमासौ काम्या इष्टयः पशुबन्ध इति । उपदोहदक्षिणमग्निहोत्र-
मित्येके । शरावदक्षिणमग्निहोत्रमित्येके । यत्सायं जुहोति रात्रिमेव तेन
दक्षिण्यां कुरुते यत्प्रातरहरेव तेन दक्षिण्यं कुरुते यत्ततो ददाति सा
दक्षिणेति । यदहोरात्रयोर्ददातीत्येवेदमुक्तं भवति । अथ

Gandharvas are the fifth among these. "I take thee for the control of the cooked rice in five pots and for maintenance." Here the sky is the cooked rice in five pots. The quarters are its five receptacles; wind is the corn-stirring stick. Here they say a year also is compared to cooked rice in five pots. The seasons are its pots; wind is the corn-stirring stick.

XXIV.28

Now the entering of the Adhvaryu and the Hotṛ (into the fire-hall): The Adhvaryu enters inbetween the altar and the rubbish-heap turning around by the east; the Hotṛ turning around by the west. The Adhvaryu should remain adjacent to the (Āhavanīya) fire.

(When it is instructed), "Do you pronounce the Pravara of the sacrificer not knowing his Pravara" (the Adhvaryu should simply say) "In the manner of Manu, Bharata and Manu." It is said in the Brāhmaṇa, "Progeny is born of Manu." Or for a king the Pravara of his priest should be chosen. A king who does not know his immediate ancestors should pronounce himself as the son of his teacher (on suitable occasions). He should choose the Pravara of his teacher. Then he should make the Hotṛ pronounce that Pravara.

One should increase¹ the oblation for the deity with milk; the Sviṣṭakṛt with curds. One should take up the portions by joining together the fingers.² The portions for the deity are as big as the phalanx of the thumb. Those for the Sviṣṭakṛt and Idā should be bigger ones. Four portions (of the southern cake are taken up) and (an offering) with the verse *brahma pratiṣṭhā ...*³ (is to be made).

One should make the Sviṣṭakṛt offering, fill in the ladle with water and pour it down inside the enclosing sticks with the verse *vaiśvānare havir idam juhomi ...*

What is that rite which takes place while the conversation has not been gone into? That which is performed prior to the call pertaining to the Anūyāja offering, one should say.

XXIV.29

What is the Dakṣiṇā for the Agnihotra, Full-moon and New-moon sacrifices, optional sacrifices, and the Animal-sacrifice? A milk-pail is the Dakṣiṇā for the Agnihotra —this is the view of some teachers. A Śārāvaful (paddy) is the Dakṣiṇā for Agnihotra —this is the view of some teachers. In that one offers the evening

1. If one feels that the oblation should be a big one.
2. That is to say, the thumb on one side and the middle finger on the other.
3. TBr III.7.11.1

दर्शपूर्णमासयोरन्वाहार्यश्च पुरोडाशस्य च चतुर्धाकरणम् । विज्ञायते
 दक्षिणैवास्यैषाथो यज्ञस्यैव छिद्रमपिदधातीति यथैवादः सौम्ये ऽध्वर
 आदेशमृत्विग्भ्यो दक्षिणा नीयन्त एवमेवापि दक्षिणं पुरोडाशं चतुर्धा
 कृत्वा बर्हिषदं करोति । वासोदक्षिणाः काम्या इष्टयो या अनादिष्ट-
 दक्षिणः । गोदक्षिणः पशुबन्धो नित्यो ऽन्वाहार्यः । यथो एतच्छालीकेः
 कल्पं वेदयन्ते पत्नीसंयाजेषु सर्व एवोत्तरेण गार्हपत्यं परिक्रामेयुरित्यनभ्या-
 वृत्यैवात्र फलीकरणहोमो होतव्यो भवति । अथ हैके राकां च सिनीवालीं
 च कुहूं चानुमतिं च पत्नीहोमं च नारिष्ठौ च होमौ पुरस्ताद्दृहपतेरुपजुह्वति
 सं पत्नी पत्या सुकृतेन गच्छतां यज्ञस्य युक्तौ धुर्यावभूताम् । संजानानौ
 विजहतामरातीर्दिवि ज्योतिरजरमारभेताः स्वाहा ॥ दश ते तनुवो यज्ञ
 यज्ञियास्ताः प्रीणातु यजमानो घृतेन । नारिष्ठयोः प्रशिषमीडमानो देवानां
 दैव्ये ऽपि यजमानो ऽमृतो ऽभूत्स्वाहा ॥ यं वां देवा अकल्पयन्तूर्जो भागः
 शतक्रतू । एतद्वां तेन प्रीणानि तेन तृप्यतमः सहै स्वाहेति ॥ २९ ॥
 पञ्चदशः ॥

III.4 :128.4, III.4 :128.5, III.4 :128.11, III.4 :130.3, III.8 :136.5
 अथेदमग्निहोत्रं सायमुपक्रमं प्रातरपवर्गमाचार्या ब्रुवते । तत्रोदाहरन्ति
 ज्योतिषी इमे संनिपतिते भवत आदित्यस्य चाग्रेष्व । ते न व्यवेयात् ।
 सायमाहवनीयमुद्धरन्पुरस्तात्प्रत्यङ्मुखो निवपेत्प्रातराहवनीयमुद्धरन्पश्चा-
 त्प्राङ्मुखो निवपेत्सा यमग्निहोत्रं होष्यन्नग्रेण परीत्य जुहुयात्प्रातरग्निहोत्रं
 होष्यन्नपरेण परीत्य जुहुयात् । एवमस्यैते ज्योतिषी अव्यवेते भवतः ।
 अथायमुद्धरणमन्त्रो वाचा त्वा होत्रा प्राणेनोद्गात्रा चक्षुषाध्वर्युणा मनसा

Agnihotra, thereby he renders the night fit for receiving Dakṣiṇā. In that one offers the morning Agnihotra, he thereby renders the day fit for receiving Dakṣiṇā. Whatever the sacrificer gives on that occasion is the Dakṣiṇā. What one gives by day and night —this is what is said.

The Dakṣiṇā for the Full-moon and New-moon sacrifices is the Anvāhārya cooked rice and four parts of the cake. It is said, "This is his Dakṣiṇā; hereby he covers the vacuum of the sacrifice." Just as there in a Soma-sacrifice Dakṣiṇā (cows) are led in the prescribed number, similarly here (the Adhvaryu) divides the southern cake into four parts and keeps them on the sacrificial grass.

The optional sacrifices for which specific Dakṣiṇā is not prescribed have a piece of cloth for Dakṣiṇā.

A cow is the Dakṣiṇā for an Animal-sacrifice. The Anvāhārya cooked rice is the standing Dakṣiṇā.

As laid down in Śālīki's view, for the Patnīsamāja offerings all should go around along the north of the Gārhapatyā; in that case the chaff of grains is to be offered without turning towards (the Anvāhāryapacana fire-place). Some ritualists make offerings to Rākā, Sinīvālī, Kuhū, Anumati, wives of gods and Nāriṣṭha offerings prior to the offering to Gṛhapati Agni with the verses, "May the sacrificer's wife, together with the sacrificer meet with good deed. May the two, yoked to the sacrifice, be united. May the two being in harmony, smite the evil spirits. May the two attain divine light svāhā.¹ O sacrifice, thy ten bodies are worthy of a sacrificer. Let the sacrificer gratify them with ghee. May the sacrificer, praising the command of two Nāriṣṭhas be immortal in the divine order of the gods svāhā.—O Nāriṣṭhas having a hundred forces, let me gratify you with that part of strength which the gods furnished for you. Do you, smiters of distress, be gratified thereby."¹

XXIV.30

AGNIHOTRA

Now the teachers say that the Agnihotra begins in the evening and is concluded in the morning. In this connection they say these are the two luminaries—of the sun and the fire joined together. One should not intervene them. Drawing the Āhavanīya in the evening, one should pour down the fire standing to the east and facing the west. Drawing the Āhavanīya in the morning, one should pour down the fire standing to the west and facing the east. While going to offer the evening Agnihotra, one should offer going round along the front. While going to offer the morning Agnihotra, one should offer going round along the rear. In this way the luminaries do not become intervened by him.

ब्रह्मणा श्रोत्रेणाग्रीधैतैस्त्वा पञ्चभिर्देवैर्ऋत्विग्भिरुद्धरामि भूर्भुवः
 सुवरुद्ध्रियमाण उद्धर पाप्मनो मा यदविद्वान्यच्च विद्वान्श्चकार । अह्ना
 यदेनः कृतमस्ति पापः सर्वस्मान्मोद्धृतो मुञ्च तस्मादिति सायम् । रात्रिया
 यदेनः कृतमस्ति पापः सर्वस्मान्मोद्धृतो मुञ्च तस्मादिति प्रातः । अग्निं
 निदधात्यमृताहुतिममृतायां जुहोम्यग्निं पृथिव्याममृतस्य जित्यै । तयानन्तं
 काममितो जयेम प्रजापतिर्यं प्रथमो जिगायाग्निमग्नौ वैश्वानरेऽमृतं जुहोमि
 स्वाहेति सायम् । सूर्यमग्नौ वैश्वानरेऽमृतं जुहोमि स्वाहेति प्रातः । एतद्ध
 वा अग्नेरग्निहोत्रं पयोहोत्रमितरद्धोष्यन्यथाहितमग्नीन्परिषिञ्चेद्धुत्वा-
 हवनीयमेवैकं परिषिञ्चेद्धोष्यन्श्चैव हुत्वा चाहवनीयमेवैकं परिषिञ्चेन्नैव
 परिषिञ्चेदित्येतदपरम् । अथेदं परोक्षोपस्थानं भवतीहैव सन्तत्र सतो वो
 अग्रयः प्राणेन वाचा मनसा बिभर्मि । तिरो मा सन्तमायुर्मा प्रहासीज्योतिषा
 वो वैश्वानरेणोपतिष्ठ इति । अथेमाः समिधं प्रवसतस्तूष्णीमभ्यादध्यात् ।
 प्रवसत्याजमानं कुरुते ॥ ३० ॥

III.14 :150.1, III.4 :128.17 अथेमः समस्तहोमं यायावरधर्मेण
 विद्यमानमाचार्या ब्रुवते । तत्रोदाहरन्ति यायावरा ह वै नामर्षय आसःस्ते
 ऽध्वन्यश्राम्यःस्ते समस्तमजुहवुस्तस्माद्यायावरधर्मेणाध्वनि समस्तः
 होतव्यम् । तस्य निमित्तो होमः संवेशने वा निमीलनेन वोपसमाधानेन
 वान्तर्दध्यान्न शूद्रगव्या अग्निहोत्रं जुहुयान्नाहितायै न मृतवत्सायै न

This is the formula for drawing the fire : "I draw thee with speech as the Hotṛ, Prāṇa as the Udgātṛ, the eye as the Adhvaryu, the mind as the Brahman, the ear as the Āgnīdhra— with these five divine priests, (the sacrificer prays with the formula) *bhūr bhuvaḥ suvaḥ*. (O Agni) being drawn, do thou draw me out of the sin which I might have perpetrated knowingly or unknowingly. Whatever sin I have committed by day, do thou, drawn out, relieve me of all that"—thus in the evening. "Whatever sin I have committed by night, do thou, drawn out, relieve me of all that"— thus in the morning. (The Adhvaryu) deposits the fire with the verse, "I offer the oblation of ambrosia into the ambrosia, the fire into the earth for the winning of immortality. May I win the unending desire through it which Prajāpati won first. I offer Agni into Agni, ambrosia into Vaiśvānara svāhā"—thus in the evening ... I offer Sūrya into Agni, ambrosia into Vaiśvānara svāhā —thus in the morning. This is the (real) Agnihotra for Agni; the rest is in fact offering of milk.

When one is going to make an offering, one should sprinkle water around all fires; after having made the offering, he should sprinkle around the Āhavanīya only. Before and after offering one should sprinkle around the Āhavanīya only. This is one view. One should not sprinkle at all; this is still another view.

This is the prayer to be offered (to the fires) beyond sight : "O Agni, remaining here, I maintain you remaining there, with Prāṇa, speech, and mind. May life not abandon me remaining beyond. I pray to you with the light beneficial to all."¹

If the sacrificer has gone on a journey, the Adhvaryu should offer a fire-stick (on the Āhavanīya) silently.

While on a journey (without the fires) the sacrificer should offer prayer.

XXIV.31

The teachers prescribe this combined Agnihotra-offering to be offered by one habitually going on a journey. In this connection they say, "There were Ṛṣis who were always on a journey. They became tired on the way. They made a combined offering. Therefore following the practice of the habitual wanderers, one should make a combined Agnihotra-offering." In his case the offering should be adjusted.¹ He should (symbolically) intervene between the two offerings by reposing or winking or enkindling.

1. TBr I.2.1.27

1. That is to say, joined to each other. One offering combining all the evening offerings, and another combining all the morning offerings. The text reads : *tasyā'nimitto homaḥ*. Caland has remarked the reading to be uncertain. The variants have been recorded. I suggest the emendation *tasya nimito homaḥ* in consideration of the next sūtra. In *Śrautakośa* Vol. I, Part 1 (English) Pune 1958 p. 99 the translation is : (in the case) of such (a sacrificer) the two oblations (may be offered) without specification (either in the morning or in the evening)".

वहलायै न वाहिन्यै न वान्यायै न वान्यवत्सायै नानुदेश्यप्रतिगृहीतायै
 नानुस्तरणीप्रतिगृहीतायै । नैकस्यै दुग्धेन बहवो जुहुयुर्न बह्वी-
 नामेवैकः । दुग्धं लभमानस्योपसादनप्रभृति स्कत्रानुमन्त्रणं भवति ।
 दीप्यमानेष्वहूयमानेषु यावन्त्यग्निहोत्राण्यभ्यतिक्रान्तानि स्युस्तानि
 प्रतिसंख्याय प्रतिजुहुयात् । स यद्यनस्तमिते जुहुयात्पुनरेवास्तमिते
 जुहुयात् । अथ यदि महारात्रे जुहुयात्पुनरेवौषसं जुहुयादिति ॥ ३१ ॥
 षोडशः ॥

III.10 :142.1, III.11 :144.9, कथमु खलु जीवपितुः पिण्डदानं
 भवतीति । येभ्य एव पिता ददाति तेभ्यः पुत्रो ददाति । द्वाभ्यां जीवपिता
 ददात्येकस्मै जीवपितामहो ददाति । न जीवन्तमतिदद्यादित्येके ।
 पितृव्यस्य चेत्सगोत्रस्य दायमुपयच्छेत कथं तत्र पिण्डदानं भवतीति ।
 यस्मिन्काले पित्रे पिण्डं ददाति तस्मिन्काले ऽस्य पिण्डं निष्पृणुयात् । अथ
 चेदसगोत्रस्य दायमुपयच्छेत कथं तत्र पिण्डदानं भवतीति । स्वेभ्यो दत्त्वा
 प्रतिवेशं बर्हिं स्तीर्त्वा बर्हिःप्रभृति पिण्डं दद्यात् । अपि वागार एव
 स्थालीपाकः श्रपयित्वा बर्हिःप्रभृत्येव पिण्डं दद्यात् । कथमु खलु
 पुत्रिकापुत्रस्य पिण्डदानं भवतीति । एतत्ते ऽमुष्यै तत मम पितामह ये च
 त्वामन्वेतत्ते ऽमुष्यै पितामह मम प्रपितामह ये च त्वामन्वेतत्ते ऽमुष्यै
 प्रपितामह मम पप्रपितामह ये च त्वामन्विति । प्रविदानकल्पेन वा

One should not offer the Agnihotra (with the milk) of a cow belonging to a Śūdra, nor of a pregnant one, nor of one whose calf is dead, nor of one yoked to a plough, nor of one carrying load, nor of one who is sucked by the calf of another cow, nor of one whose calf sucks another cow, nor of a cow received in a sacrifice not originally intended, nor of a cow received as a sacrificial fee which was released at the funeral rite. Many sacrificers should not offer the milk of one and the same cow. One sacrificer should not offer the milk of many cows. If one has procured milk directly, the rites begin with the placing of the oblation (to the rear of the Gārhapatya). The following with the relevant formula the spilt out oblation also takes place (when necessary). If Agnihotra-offerings are not made on the fires which are living,² one should enumerate the transgressed offerings, and offer them. If he has offered them before sunset, he should again offer after sunset. If one makes the offerings at midnight, he should again offer in the morning.

XXIV.32

PIṆḌAPITṚYAJÑĀ

How should one, whose father is living, offer the balls of cooked rice ? The son offers rice-balls to those whom his father offers. One whose father is alive offers to two (grand-father and great grand-father). One whose grandfather is (also) alive offers to one (i.e. great grandfather). One should not offer to those beyond the living one. If one inherits the property of a Sagotra uncle (by adoption), how does the offering of balls take place ? When one offers a ball to his father, at the same time he should offer to him (the uncle). If one inherits the property of an Asagotra person, how does the offering of a ball take place ? After having offered balls to one's own fathers, one should spread darbha-grass by the side and offer balls having first spread darbha-grass. Or one should cook Sthālīpāka in the fire-hall itself and offer the balls having first spread darbha-grass. How does the son of a daughter offer the balls ? (He should offer with the formulas). "This is thine O father of N.N., my grandfather and of those who depend upon thee;" "This is thine O grandfather of N.N.; my great grandfather and of those who depend upon thee;" "this is thine O great grandfather of N.N., my great great grandfather and of those who depend upon thee." Or one should offer in anticipation (that is) with the formulas, "Svadhā to the Pitṛs residing on the earth; svadhā to Pitṛs residing in the midregion; and svadhā to Pitṛs residing in the heaven." If one does not know the names of the father, grandfather and great grandfather, how should one offer the balls ? He should offer with anticipatory formulas or with the formulas, "This is to thee O

1. That is to say, when they are not consigned into kindling woods.

दद्यात्स्वधा पितृभ्यः पृथिवीषद्भ्यः स्वधा पितृभ्यो ऽन्तरिक्षसद्भ्यः
 स्वधा पितृभ्यो दिविषद्भ्य इति । पितुश्चेत्पितामहस्य प्रपितामहस्येति
 नामानि न जानीयात्कथं तत्र पिण्डदानं भवतीति । प्रविदानकल्पेन वा
 दद्यात् । अपि वैतत्ते तत ये च त्वामन्वेतत्ते पितामह ये च त्वामन्वेतत्ते
 प्रपितामह ये च त्वामन्विति । उत्तर आयुषि लोम छिन्दीतेति । कस्मिन्नु
 खल्वेतत्काले छेत्तव्यं भवतीति । ऊर्ध्वः षट्षष्टिभ्यश्च वर्षेभ्यो ऽष्टाभ्यश्च
 मासेभ्य इत्येतस्मिन्नेवैतत्काले छेत्तव्यं भवतीति । कथमु खल्वनाहिताग्रेः
 पिण्डपितृयज्ञो भवतीति । अनिरुप्तः स्थालीपाकः श्रपयित्वाग्निमुप-
 समाधाय संपरिस्तीर्याहुतीर्हुत्वा दक्षिणेनाग्निं दक्षिणाग्रं बर्हिं स्तीर्त्वा
 बर्हिःप्रभृति पिण्डं दद्यात् । अपि वागार एव स्थालीपाकः श्रपयित्वा
 बर्हिःप्रभृत्येव पिण्डं दद्यात् । यज्ञोपवीत्येव प्राजापत्ययज्ञैतमग्निमुप-
 तिष्ठेतेति ॥ ३२ ॥

III.12 :144.13, XX.22 :1366.18, III.12 :148.5, III.14 :150.9,
 III.13 :148.10, III.15 :152.13, I.19 :56.13, XX.25 :1374.4 यथो
 एतद्विधायनस्य कल्पं वेदयन्ते हविष्कृता वाचं विसृज्याज्यानीर्जुह्यात्क-
 स्मिन्नु खल्वेनाः काले जुहुयादिति । प्रस्कन्दनान्तं कर्म कृत्वैतस्मिन्नेनाः
 काले जुहुयात् । कथमु खल्वनाहिताग्रेराग्रयणं भवतीति । अनिरुप्तः
 स्थालीपाकः श्रपयित्वाग्निमुपसमाधाय संपरिस्तीर्याघारावाचार्याज्य-
 भागाविष्टाग्रयणदेवताभ्यः स्विष्टकृच्चतुर्थीभ्यो जुहुयात् । कामं
 पुरस्तात्स्विष्टकृतोऽज्यानीरुपजुहुयात् । तस्यैतेनैव मन्त्रेण प्राश्रीयाद्भद्रान्नः

father and those who depend upon thee; this is to thee O grandfather and those who depend upon thee; this is to thee O great grandfather and those who depend upon thee."

If one is in the latter part of his life, he should pluck out the hair on his body (and offer). At what age is it to be plucked out? It is to be plucked out after the age of sixtysix years and eight months.

How is the Piṇḍapitṛyajña performed by one who has not set up the fires? He should cook the Sthālīpaka without formally pouring out paddy, enkindle the fire, strew it around, offer on the fire the oblations, strew to the south of the fire darbha-blades. Or one should cook the Sthālīpāka in the fire-hall, spread the darbha-grass and offer the balls. Suspending his sacred cord on the left shoulder, he should pray to the fire with the verse addressed to Prajāpati.

XXIV.33

ĀGRAYANEṢṬI

As for (the fact that the teachers) convey the view of Baudhāyana, namely, that after having released speech with the call to the preparer of the oblation-material (the Adhvaryu) should offer the Ajyānis,¹ at what time should he offer them? Having gone through the dropping (of rice-grains into the cooking vessel) he should offer them.

How does one who has not set up the fires offer the Āgrayaṇa? One should cook the Sthālīpāka without formally pouring out paddy, enkindle the fire, strew it around, offer the Āghāras and the Ājyabhāgas and then make offerings to the deities for the Āgrayaṇa the Sviṣṭakṛt being the fourth offering. If he desires, he may offer the Ajyānis before Sviṣṭakṛt offering. The sacrificer should consume his portion with the verse *bhadrān naḥ śreyah samanaṣṭa devāḥ*.² Or he should seek the remnants of the offering made by a learned brāhmaṇa. The mantra for consuming is the same.

1. Five offerings with the verses beginning with *śatūyudhāya śatavīryāya* (TS V.7.2.3-4).

2. TS V.7.2.4

श्रेयः समनैष्ट देवा इति । अपि वा श्रुतवतो ब्राह्मणस्य हुतोच्छेषणा-
 ल्लिप्सेत । समानः प्राशनमन्त्रः । कथमु खल्वन्तर्विराजं बहिर्विराजमन्त-
 र्बहिर्विराजमिति जानीयात् । नित्येनोपस्थाय विराजक्रमैरुपतिष्ठेत प्रोष्य
 पुनरागम्य विराजक्रमैरुपस्थाय नित्येनैवोपतिष्ठेतैतेनैव बहिर्विराजमुक्त-
 मन्तर्बहिर्विराजं चेति । सो ऽधःसंवेश्यमांससाश्यस्त्र्युपायी प्रवसति ।
 विपरीतनामधेय एष भवति । स स्विद्यथेदं प्रायश्चित्तं मध्ये पतितमाश्विनो
 द्विकपालस्तमन्तमेव परिणयेत् । दीक्षणीयायां चेन्नश्येत्प्रायणीयामनुवर्तेत
 प्रायणीयायां चेन्नश्येदातिथ्यामनुवर्तेतातिथ्यायां चेन्नश्येदग्रीषोमीयस्य
 पशुपुरोडाशमुत्तरमुत्तरं तन्त्रमनुवर्ती स्यात् । अथ चेदग्निदीक्षणीयायां
 नश्येत्कस्मिन्नु खल्वेन काले निर्वपेदिति । दीक्षाहुतीर्हुत्वैतस्मिन्नेन काले
 निर्वपेत् । अपि वा प्रागौद्धहणात् । यथो एतद्वैधायनस्य कल्पं वेदयन्ते
 प्रवसतः प्रस्तरेणैवास्य सह यजमानभागमनुप्रहरेद्ध्रुवायै वाज्येन पर्युपस्तीर्य
 जुह्वामवधाय जुहुयात्प्रस्तरभूयं यजमानभागो गच्छतीति । प्रवसतः
 प्रस्तरेणैवास्य सह यजमानभागमनुप्रहरेदिति ॥ ३३ ॥ सप्तदशः ॥

XX.25 :1374.19 अथायं पशुः सोपवसथः । तस्य कः कर्मण
 उपक्रमो भवतीति । अजस्रैरग्निभिरुदवसाय षड्भोतारं हुत्वा यूपाहुतिं
 हुत्वा यूपं सयजुषं कृत्वा वेदिं विमाय व्रतोपायनीयमशित्वाग्रीनन्वाद-
 ध्याद्व्रतमुपेयादिध्माबर्हिः संनह्योपवसेदथ प्रातराग्नेयेनाष्टाकपालेन यजेतेति
 नु वैधायनस्य कल्पः । नाग्रीनन्वादध्यात्र व्रतमुपेयात्पाणी संमृशीत
 परिस्तृणीयात्पात्राणि निर्णिज्य संसादयेद्ब्रह्माणं दक्षिणत उपवेशये-

AGNYUPASTHĀNA

How should one understand the praying to the fires known as Antarvirāja, Bahirvirāja and Antarbahirvirāja ? Having prayed with the normal mantras, he should pray with the Virājakrama formulas. He goes on a journey, returns and having prayed with the Virājakrama formulas, he should pray with the normal mantras. hereby is spoken about the Bahirvirāja and Antarbahirvirāja.³

(The sacrificer while on a journey) sleeps on the ground, does not eat flesh and does not cohabit. Indeed he has changed the names.⁴

The expiation-rite, namely, the offering of a cake on two potsherds to Āśvins etc. (to be performed in the event of a potsherd being lost) indeed comes inbetween (the performances of the Full-moon and the New-moon sacrifices). One should therefore carry it forward to the end. If a potsherd is lost in the Dīkṣaṇīyeṣṭi, one should join the expiatory offering to the Prāyaṇīyā. If it is lost in the Prāyaṇīyā, one should join it to the Ātithyā. If it is lost in the Ātithyā, one should join it to the Paśupuroḍāśa related to the Agniṣomiya animal-sacrifice. In this way one should join it to the succeeding rite. If a potsherd is lost in the Agnidīkṣaṇīyā, when should one perform this (expiatory Iṣṭi) ? One should perform it after having offered the Dīkṣāhuti.⁵ Or before the Audgrahaṇa offering.⁶

As for (the fact that the teachers) convey the view of Baudhāyana namely that the Adhvaryu should put on the fire the portion of the cake to be consumed by the sacrificer who is on a journey together with the Prastara. He should pour into the Juhū ladle clarified butter from the Dhruvā, and put the sacrificer's portion into it. The sacrificer's portion goes along with the Prastara. In this way (the Adhvaryu) should put on fire the sacrificer's portions together with the Prastara.

XXIV.34

ANIMAL-SACRIFICE

Now this animal (sacrifice) together with the Upavasatha-rite. How does its procedure start ? The sacrificer should move out together with the lasting fires (establish those fires) make an offering with the Śaḍdhotṛ-formulas, offer the Yūpāhuti, fashion out the sacrificial post employing the relevant formulas, measure

3. The Bahirvirāja prayer would be : Virājakrama and normal prayer before going on a journey and normal prayer and Virājakrama after returning. The Antarbahirvirāja prayer would be : normal prayer and Virājakrama before going on a journey and again normal prayer and Virājakrama after returning.

4. cf. BaudhŚS III.13

5. cf. BaudhŚSX.12

6. BaudhŚS X.13

तूष्णीम् । प्रणीते त्वौत्तरवेदिके मन्त्रेणोपविशेत्प्रोक्षणीः सःस्कृत्य पात्राणि प्रोक्षेदाज्यं निरुप्याधिश्रित्य पर्यग्नौ कृत्वा स्प्यहस्तः प्राडेत्य स्तम्ब-यजुर्हरेत् । सिद्धमत ऊर्ध्वम् । अथ शालीकेः । अरण्योरग्रीन्समारोह्योदवसाय मथित्वाग्रीन्विहत्यैवमेव षड्भित्तारं हुत्वा यूपहुतिं हुत्वा यूपः सयजुषं कृत्वा वेदिं विमायाग्रीन्वाद्ध्यद्ब्रतमुपेयादिध्माबर्हिः संनह्येत्पाणी संमृशीत परिस्तृणीयात्पात्राणि निर्णिज्य सःसादयेद्ब्रह्माणं दक्षिणत उपवेशयेत्तूष्णीं प्रणीते त्वौत्तरवेदिके मन्त्रेणोपविशेत्प्रोक्षणीः सःस्कृत्य पात्राणि प्रोक्षेदाज्यं निरुप्याधिश्रित्य पर्यग्नौ कृत्वा गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा समिद्वत्याहवनीये पूर्णाहुतिं हुत्वा स्प्यहस्तः प्राडेत्य स्तम्बयजुर्हरेत्सिद्धमत ऊर्ध्वम् ॥ ३४ ॥

XX.25:1374.24 स्प्यो यूपो भवतीति । कथमु खल्वस्य स्वरुरधिमन्थनयूपशकले इति भवन्तीति । एतस्यैवावतक्षुयादपि वान्यस्य तज्जातीयस्य वृक्षस्य कुर्यादचषाल एष भवति । प्रोक्षणप्रभृति मन्त्रान्साधयेदा परिव्ययणात्तृतीयवेलायां परिव्ययेदे वमुपरसंमितायाम् । पञ्चारत्निप्रभृतयः पाशुबन्धिका यूपा भवन्त्या नवारत्नेः । नवारत्निप्रभृतय आग्निष्टोमिका यूपा भवन्त्यैकविंशत्यरत्नेः । त्र्यरत्निश्चतुररत्निर्वा निरूढपशुबन्धस्य पालाशो यूपः । किमु खलु प्रवसतः पशुबन्धः सिध्यती३ न सिध्यती३

the altar, consume the Vrata-food, and add fuel to the fires. He should adopt the vow, fasten the sacrificial grass and faggot and wait for the next day. Next morning the Adhvaryu should offer a cake on eight pots/herds to Agni. This is the procedure prescribed by Baudhāyana. The sacrificer should not add fuel to the fires; he should not adopt the vow (because he has done this on the preceding day. (The Adhvaryu) should rub his palms together and strew round the fires. He should cleanse the utensils and arrange them. He should seat the Brahman towards the south silently. After the fire has been carried forward to the Uttaravedi, the Brahman should sit down with the relevant formulas. The Adhvaryu should sanctify the Prokṣaṇī waters and sprinkle the utensils. He should pour out clarified butter, keep it on the fire, carry fire around (the animal, the sacrificial post etc.), take the wooden sword, move ahead and carry the Stambayajus. The subsequent procedure is as prescribed.

Now Śāliki's view.¹ The Adhvaryu should consign the fires into the kindling woods, move out, churn out fires (at the new place), spread out fires, make an offering with the Saḍḍhotṛ-formulas, offer the Yūpāhuti, fashion out the sacrificial post with the relevant formulas, measure out the altar and add fuel to the fires. The sacrificer should adopt the vow. The Adhvaryu should fasten the sacrificial grass and faggot, rub his palms together, strew round the fires, cleanse the utensils and arrange them. He should seat the Brahman to the south silently. After the fire has been carried to the Uttaravedi, the Brahman should sit down with the relevant formulas. The Adhvaryu should sanctify the Prokṣaṇī water and sprinkle the utensils, pour out clarified butter, put it on fire, carry fire around it, melt clarified butter over the Gārhapatya, purify it, take four spoonfuls into the ladle, put a fire-stick on the Āhavanīya, offer the Pūrṇāhuti, take the wooden sword, move ahead and carry Stambayajus. The subsequent procedure is as prescribed.

XXIV.35

The wooden sword is regarded as the sacrificial post. How in that case are the Svaru, and the two chips respectively for the churning and the sacrificial post to be procured? One should chisel these out of this (wooden sword) itself. Or one may cut these out of another tree of the same kind. This (wooden sword used as the sacrificial post) is without Caṣāla. The Adhvaryu should employ the formulas (in respect of the sacrificial post) beginning with sprinkling upto the winding around.

1. BaudhŚS XX.25 (Dvaidha) has mentioned two views regarding the procedure of an Animal-sacrifice. While according to Baudhāyana's view the Animal-sacrifice is to be performed on two days, namely, the Upavasatha day and the principal day, according to Śāliki it may be performed either on two days, or may be finished within a single day. Next is laid down the one-day procedure.

XX.29 :1386.8, IV.2 :192.4, IV.8 :216.10, IV.9 :218.13, IV.6 :204.14 निरवदायैवास्य स्विष्टकृतमिडामवद्येत्कथमत्र चतुरवत्तं भवतीति। उपस्तीर्य पुरोडाशं द्वेधा कृत्वाभिघारयेदेवमस्य चतुरवत्तं भवति । अथ हैक आचार्या एकादश धर्मान्यशुबन्ध उत्सादयन्त्यग्न्यन्वाधानं व्रतोपायनं पृष्ट्यां प्रणीतां याजमानमाज्यभागौ प्राशित्रं यजमानभागब्रह्मभागौ चतुर्धाकरणं विष्णुक्रमानिति । कियन्तु खलु पशुबन्धे दर्विहोमा दृष्टा भवन्तीति । षड्भोता यूपाहुति स्तोत्र्या दिशांप्रतीज्यौपयज इति । किंदेवत्या उ खलु मनोता भवतीति । आग्नेयीत्येव ब्रूयात् । किंदेवत्य उ खलु वनस्पतिर्भवतीति । वैष्णव इत्येव ब्रूयात् । विज्ञायते वैष्णवा वै वनस्पतय इति । अथाप्युदाहरन्ति यज्ञो वै विष्णुरिति । अथायं पशुः सार्वत्रैष्टुभो भवत्येकादश प्रयाजा एकादशानूयाजा एकादशकपालः पशुपुरोडाश एकादशवदानान्येकादशोपयाजा इति । एवं पशुः सार्वत्रैष्टुभो भवति । यथो एतच्छालीकेः कल्पं वेदयन्ते ऽरण्योरग्रीन्समारोह्योदवस्येत्तं चेत्तत्र चेष्टन्तमादित्यो ऽभ्यस्तमियात्कथं तत्र प्रायश्चित्तं सिध्यती३ न सिध्यती३ इति । सिध्यतीत्येक आहुरथ हैक आहुर्न सिध्यतीति । यज्ञाभिपरीत एष आकाशो भवति । नैव सिध्यतीति । इतीन्वा अयं पशुः सार्वत्रैष्टुभो व्याख्यातः ॥ ३७ ॥ एकोनविंशः ॥

XII.19 :984.2 अथातः काम्यान्पशून्व्याख्यास्यामः । को नु खल्वेषामुपांशु भवतीति । य एवाश्वमेधिकाः प्राजापत्याः सावित्राः सारस्वताः पौष्णा याम्याः पितृदेवत्या द्यावापृथिव्या वायव्याः सौर्या वैश्वकर्मणा इति । गर्भिण्यो भवन्तीति कथमत्र प्रायश्चित्तं सिध्यती३ न

XXIV.37

Whereas after having cut the portions for the *Sviṣṭakṛt*, one should take portions for *Idā*, how does the rule of four portions become applicable ? One should spread clarified butter, cut the cake into two and pour clarified butter over it. In this way the rule of four portions is observed.

Certain teachers remove the following eleven practices from the Animal-sacrifice : adding of fuel, adoption of the vow, the strewing of the *Prṣṭhyā* line, the carrying forth of *Praṇītā* waters, the mantras to be pronounced by the sacrificer, the *Ājyabhāgas*, carrying *Prāśitra* to the Brahman, handing over his portion to the sacrificer, also to the Brahman, fourfold division of the cake, and the *Viṣṇu*-strides. How many *Darvī*-offerings are there in an Animal-sacrifice ? (There are five) : *Ṣaddhotṛ*, *Yūpāhuti*, the pouring of clarified butter over the omentum, the offerings towards the quarters and *Upayaj* offerings.

Which is the divinity of *Manotā* ? *Agni*, one should say.

Which is the divinity of *Vanaspati* ? *Viṣṇu*, one should say. It is said, trees belong to *Viṣṇu*. It is also said, *Viṣṇu* indeed is the sacrifice.

The Animal-sacrifice is said to be having the character of *Triṣṭubh* in all aspects. There are eleven *Prayāja*-offerings, eleven *Anūyāja*-offerings, the *Paśupuroḍāśa* on eleven potsherds, eleven cuttings, and eleven *Upayaj* offerings. In this way the Animal-sacrifice bears the *Triṣṭubh*-character in all aspects. As for (the fact that the teachers) convey the view of *Śāliki* that one should move out after having consigned the fires into the kindling woods - if the sun sets during this procedure, is the expiation-rite involved herein or not involved ? Some say, it is involved; others say it is not. The sky is surrounded by the sacrifice. The expiation rite is therefore not involved. In this way the animal-sacrifice bearing the total *Triṣṭubh* character is explained.

XXIV.38

KĀMYA PAŚUS

Now we shall explain the optional Animal-sacrifices. Which of the Animal-sacrifices is to be performed with the *Upāṁśu* procedure ? Those in the *Aśvamedha*, the animals to be offered to *Prajāpati*, *Savitṛ*, *Sarasvatī*, *Pūṣan*, *Yama*, *Pitṛs*, *Dyāvapṛthivī*, *Vāyu*, *Sūrya*, and *Viśvakarman*. (If the female animals) are found to be pregnant, is the expiation-rite¹ to be performed or not to be performed ? Some say it should be performed, some say it should not be. They have (the foetus as) their fortune. (Therefore the expiation) is not involved.

1. cf. *BaudhŚS* XIV.14

सिध्यती३ इति । सिध्यतीत्यैक आहुरथ हैक आहुर्न सिध्यतीति ।
 एतत्समृद्धय एता भवन्ति । नैव सिध्यतीति । आदित्यां मल्हां गर्भिणीमालभत
 इत्यृष्यीनामधेयमेवैतद्भवति । अपन्नदती भवतीत्यहीनदतीत्येवेदमुक्तं
 भवति । अथेयं दशर्षभा संवत्सरमभि विहिता । प्राजापत्य एवैषां
 कद्रुर्दशमो भवतीति॥ कथमत्र ब्रह्मचर्यं सिध्यती३ न सिध्यती३ इति ।
 सिध्यतीत्येक आहुरथ हैक आहुर्न सिध्यतीति । संतिष्ठते नैव सिध्य-
 तीति । पर्यारिणी भवतीति परिहारसूरित्येक आहुः । अथ हैक
 आहुरनुजैवैषोक्ता भवति । वेहदित्येतामाचक्षते ॥ ३८ ॥

सौमापौष्णं त्रैतमालभेतेति । त्रयाणामेवैष उक्तो भवति ।
 अथाप्युदाहरन्ति यस्तिस्त्रो धयतीति । त्वाष्ट्रं वडबमालभेतेति । यमेवैतं
 पुमांसं सन्तमधिरोहति स वडबः । विषम आलभेतेति । देवयजनं वा

As for the injunction that one offers a pregnant (animal) having a dew-lap to Aditi (BaudhŚS XII.19). This stands for a female black antelope with white feet.²

(The female sheep dedicated to Sarasvatī) "is one whose teeth are not fallen."³ This means that she is not without teeth.

Now this sacrifice of ten bulls⁴ is spread over a year. Among these the tawny bull, dedicated to Prajāpati is the tenth. Is the vow of continence prescribed to be observed or not to be observed? Some say, it is prescribed; others say it is not. (As soon as each sacrifice) is concluded, the vow is not to be observed.

(The cow dedicated to Dyāvāprthivī for a sacrificer who is expelled from his kingdom for a long time)⁵ "is paryāriṇī." Some understand by this a cow who prolongs conception. Others understand a heifer born after a steer. Still others understand a cow whose calf is not living.

XXIV.39

(One who is desirous of cattle) "should offer a *traita* animal to Soma-Pūṣan."¹ It is said to be one among the three. It is also said to be one which sucks three (mothers).

(One desirous of cattle) "should offer a *vaḍaba* (horse) to Tvaṣṭṛ."² A *vaḍaba* is a horse upon whom, even though he is a male, another horse mounts.

2. Caland reads *ṛṣināmadheya*. Caland has noted this reading as "uncertain." He has recorded the variants, and has suggested *ṛṣī*. This is the feminine form of *ṛṣa* which is once found in AV.4.7. The word *ṛṣya* or *ṛṣya* is met with in the ṚV and AV many times. I am inclined to emend as *ṛṣyī*.

3. TS II.1.2.6

4. TS II.1.4.2

5. TS II.1.4.7

1. TS II.1.1.6

2. TS II.1.8.3

विषमः स्याद्यस्मिन्वा पशुमालभेतापां चौषधीनां च सन्धावालभत
 इत्युदकान्त इत्येक आहुः । अथ हैक आहुः प्रावृषि वा शरदि वेति ।
 यस्याश्विने शस्यमाने सूर्यो नाविर्भवति सौर्यं बहुरूपमालभेतेति ।
 प्रायणीये चेदतिरात्रे न दृश्येतारम्भणीयस्याहुः सवनीयस्योपालम्भ्यं
 कुर्यादथ चेदुदयनीये ऽतिरात्रे न दृश्येतैकाहिके वानूबन्ध्यस्योपालम्भ्यं
 कुर्युरपि वोदवसायैवैतेन पशुना यजेरन् । इतीज्वा इमे काम्याः पशवो
 व्याख्याताः ॥ ३९ ॥ विंशः ॥

॥ इति चतुर्विंशः प्रश्नः ॥

(One who is vying with another should offer a dwarfish goat to Viṣṇu).³ “One should perform the sacrifice in an uneven place.” Either the entire sacrificial place should be uneven, or the spot on which the offering takes place should be uneven. One should make the offering on the conjunction of water and plants. On the border of water, some say. Some others say the one should perform the sacrifice in the rainy season or in autumn.

One should offer a multi-coloured (goat) to Sūrya if the sun does not become visible while the Āśvina Śāstra is being recited.

If the sun does not become visible while the Āśvina Śāstra is being recited in the Prāyaṇīya Atirātra (of the Gavām Ayana), one should offer a multi-colored animal as the Savaniya animal on the Ārambhaṇīya day. If it does not become visible while the Āśvina Śāstra is being recited at the Udayaniya Atirātra, one should offer it as the Anūbandhya animal in connection with a one-day Soma-sacrifice. Or one should, after having moved out at the close of the Gavām Ayana, perform this Animal-sacrifice.

In this way the optional Animal-sacrifices have been explained.

CHAPTER XXIV ENDS.

XV.15 :228.1 कथमु खलु यावज्जीवप्रयुक्तानां चातुर्मास्यानामनुप्रयोगो

XXI.1 :1392.1 भवतीति । फाल्गुन्यां वा चैत्र्यां वा पौर्णमास्याः
शुनासीरीयपुरुषा यजेत । अथ वैश्वदेवायोपवसेत् । वैश्वदेवेनेष्ट
पौर्णमासवैमृधाभ्यां यजेताथ चेदिष्ट्या पशुना सोमेन वा
यजेत कथं तत्र कुर्यादिति । प्रतिकृष्यैतस्य पक्षस्य
शुनासीरीयपुरुषा यजेत । अथैतेषामेकेन यजेत । अथ
वैश्वदेवायोपवसेत् । वैश्वदेवेनेष्ट पौर्णमासवैमृधाभ्यां यजेतेति ।
यथो एतद्विधायनस्य कल्पं वेदयन्ते यावज्जीवप्रयुक्तान्येव
चातुर्मास्यानि स्युरन्तर्मिथुनानि प्रथमे त्वेव संवत्सरे व्रतं
चरेदिति कथमत्रेष्टिपशुबन्धा इति । काममिष्ट्या कामं
पशुबन्धेनेति । क उ खलु चातुर्मास्यानि समासं गच्छन्तीति ।
राजसूये च चातुर्मास्येषु च सोमेष्वित्येव ब्रूयात् ।
अथाप्युदाहरन्ति द्वादशाहे ऽपि चातुर्मास्यैर्यजेत । वैश्वदेवेनेष्ट
चतुर्थ्या वरुणप्रघासैरष्टम्यां च नवम्यां च साकमेधैर्द्वादश्याः
शुनासीरीयपुरुषा यजेतेति । विज्ञायते संवत्सरप्रतिमा वै
द्वादशरात्रयो भवन्तीति । त्रिवृद्धिर्भवतीति । तूष्णीकानि
हान्तराणि भवन्तीति मन्त्रवदु ह बाह्यम् । एतदेव
सदन्यत्रेष्टिसंनिपाते विपरीतं भवतीति । क उ खलु करम्भ-
पात्राणि प्रथमं मन्त्रं लभन्त इति । प्रोक्षण इत्येव ब्रूयात् । सह
हविर्भिः करम्भपात्राण्यभि पर्यग्नौ कुर्यात् । किंदेवत्यानि नु

V.2 :230.19

V.5 :238.5

CHAPTER - XXV
CĀTURMĀSYAS

XXV.1

How are the Cāturmāsyas, being performed throughout one's life, performed serially ? One should perform the Śunāsīrīyaparvan on the full-moon day of Phālguna or Caitra. Then he should observe the Upavasatha day for the Vaiśvadevaparvan. He should perform the Vaiśvadevaparvan and subsequently perform the Full-moon sacrifice and the Vaimṛdheṣṭi. If one proposes to perform the Iṣṭi or an Animal-sacrifice or a Soma-sacrifice, what procedure should one follow ? One should anticipate the fortnight and perform the Śunāsīrīyaparvan,¹ and then perform any of these. then he should observe the Upavasatha of the Vaiśvadevaparvan.

As for (the fact that the teachers) convey the view of Baudhāyana, namely, that the Cāturmāsyas to be performed throughout one's life, that sexual intercourse is permissible within the intervening period, that one should observe vow only in the first year : how are the Iṣṭis and Animal-sacrifices² to be performed ? One may perform the Iṣṭi or the Animal-sacrifice (on the appointed day). With which sacrifices are the Cāturmāsyas associated ? With Rājasūya and Saumika Cāturmāsyas. It is also said that one should associate the Cāturmāsyas even with the Dvādaśāha. Having performed the Vaiśvadevaparvan (on the first day), one should perform the Varuṇapraghāṣas on the fourth day, the Śākamedhaparvan on the eighth and the ninth and the Śunāsīrīyaparvan on the twelfth. It is said, twelve nights are equal to a year.

(In the Vaiśvadevaparvan) the sacrificial grass is tied in three bunches. These initially tied bunches are tied silently. The external binding³ is to be done with the relevant formula.⁴ If any Iṣṭi is being performed combinedly, the procedure should be reverse.⁵

When indeed do the Karambha-pots have mantras employed for the first time ? At the sprinkling, one should say. One should carry fire around the Karambha-pots along with the oblations. Which is the divinity for offering the Karambha-pots ? Varuṇa, one should say. (By offering them) one gets rid of another Varuṇa through offering. When it is said, *astam preta sudānavaḥ*,⁶ it is suggested that one should gaze at his house.

1. On the tenth day, get initiated on the eleventh and offer Soma on the fifteenth.
2. Whether obligatory, or optional or incidental.
3. Binding the three bunches into one.
4. Namely, *indrānyai samnahanam*.
5. That is to say, the initial tyings should be done with the formula.
6. TS I.8.3

खलु करम्भपात्राणि भवन्तीति । वारुणानीत्येव ब्रूयात् ।
 XXI.2 :1594.2 विज्ञायते ऽन्यमेव वरुणमवयजत इति । अस्तं प्रेत सुदानव
 V.5 :240.9 इति गृहान्प्रेक्षेत्येवेदमुक्तं भवति । तौ व्यतिचारः स्तम्बयजुषी
 हरेयातामितश्चामुतश्च यन्तं प्रतिप्रस्थाताध्वर्युं परिगृह्णीयात् ।
 सह निरुप्तस्य प्रतिप्रस्थातापो निःषिच्याध्वर्योराज्यस्य
 वाचयेदध्वयोरतिप्रणयनादादायाध्वर्युः स्वमिधमपक्रम्यैव
 तिष्ठति ॥ १ ॥

अथायं प्रतिप्रस्थातान्तरेणेध्वं चाहवनीयं चोपातीत्य
 स्वमिधमाददीत । तावपसलैः पर्यावृत्येध्वौ हरेयाताम् ।
 अथामुतः प्रदक्षिणमावृत्येध्वौ प्रतिष्ठाप्यैतेनैव यथेतमेत्य
 प्रतिनिर्वेष्टयते प्रतिप्रस्थातान्तरेण वेदी प्राचीनमुपयमनी-
 हारः । अथेमा अध्वर्योः प्रोक्षण्यो दक्षिणेन प्रतिप्रस्थातारं
 V.8 :246.6 परिगृह्णासादयेदेवमेताभिरनभिपरिहतो भवति । अथेयं
 मारुती दक्षिणां वेदिं गच्छति सप्तमी हविषामधिश्रीयते ।
 कथमेतयाव्यवेतानि भवन्तीति । प्रतिकृष्यैनामग्रेण दक्षिणेन
 हवींश्च्यनभिघारितामुद्घासयेत् । अथैनां पुनरधिश्रित्या-
 भिघारितामुद्घास्यान्तर्वेद्यासादयेत् । एवमेतान्यव्यवेतानि
 भवन्ति । अथायं प्रतिप्रस्थाता मारुत्यै दैवतस्य
 सकृदेवानुवाचयेत्सकृदाश्रावयेदथान्यत्राध्वर्योः कृतानुकारो
 भवतीति । तद्यदिहाश्रावयतीह यजतीति तत्प्रतिप्रस्थाता
 कृतानुकार एव भवति । अथेदं मारुत्यै मेक्षणमग्रेणौत्तर-
 V.8 :248.5 वेदिकमग्निं परिगृह्णानुप्रहरेत् । यथो एतदौपमन्यवस्य कल्पं
 V.9 :250.5 वेदयन्ते तुषैश्च निष्कासेन चावभृथमवेयादिति दैवतं प्रदाय
 V.10 :252.9 स्विष्टकृतं प्रयच्छेत्तुषान्संप्रकीर्योदकान्तं प्रत्यस्येत् । सिद्धमत
 XXI.3 :1396.22 ऊर्ध्वम् । अथायं गृहमेधीय आज्यभागप्रतिपत्क इडान्तः
 संतिष्ठते । तत्र नास्ति प्राशित्रम् । तूष्णीं समक्ताज्ज्ञा-

They (the Adhvaryu and the Pratiprasthātṛ) carry the Stambayajus moving in opposite directions. The Pratiprasthātṛ should meet the Adhvaryu moving to and fro.

The Pratiprasthātṛ who, after having poured down the water (for the Āpyas) has taken out half of the clarified butter out of the total quantity poured out by the Adhvaryu, should cause the sacrificer's wife to recite the relevant formula (namely, *mahinām payo'si* ...) over his portion of the clarified butter.

Out of the two faggots put on the fire, the Adhvaryu takes out his burning fire and stands up.

XXV.2

The Pratiprasthātṛ comes up between the Āhavanīya fire and the faggot (in the Adhvaryu's hand) and takes up his own faggot. The two, turning up by the left, carry forth their respective faggots. From there they turn by the right, and put the two burning faggots (as the Āhavanīya fires in their respective fire-places). They return by the same way by which they had gone. (The Āgnīdhra) should carry forth the Prokṣaṇī-water to be used by the Adhvaryu from towards the south of the Pratiprasthātṛ and place them (within the Adhvaryu's altar). Thus the Pratiprasthātṛ does not have the Prokṣaṇī-water taken up in front of him.

Now the Āmikṣā intended for the Maruts goes to the southern altar, while it is the seventh among the oblations which are put over the fire. In what way do they become unseparated by this (Āmikṣā) ? The Pratiprasthātṛ should take out this (Āmikṣā) along the front and place it to the south of the oblations without having poured Vājina over it. (Thereafter the Adhvaryu should take down from over the fire the six oblations). Then (the Pratiprasthātṛ) should again place the Āmikṣā for the Maruts (over the Gārhapatya fire), take it down from over the fire, pour Vājina over it, and place it within the (southern) altar. In this way these (oblations) remain unseparated.

The Pratiprasthātṛ should cause the Hotṛ only once to recite the puronuvākya for the divinity and give out a call only once in connection with the offering of Āmikṣā to the Maruts. On other occasions he is understood to have (himself) done what the Adhvaryu has actually done. When in these rites (the Adhvaryu) gives out a call or asks the Hotṛ to recite the yāgyā, the Pratiprasthātṛ is to be understood to do (these things himself).

(The Pratiprasthātṛ) should bring the stirring stick pertaining to the Āmikṣā for the Maruts along the front of the fire on the northern altar, and throw it (on the southern fire).

As for Aupamanyava's view made known, namely, that one should proceed for the Avabhṛtha with the husks of paddy and scrapings (of the Āmikṣā for Varuṇa, it

V.15 :256.2 कलान्परिधीनग्रावनुप्रहरेत् । अभिवान्यायामविद्यमानायाः
संधिनीक्षीरं दोहयेदिति ॥ २ ॥ प्रथमः ॥

अथायं महापितृयज्ञः । तस्य कः कर्मण उपक्रमो
भवतीति । बर्हिर्यजुषा कुर्याद्देवानां पितॄणां परिषूतमसि
देवपितृबर्हिर्मा त्वान्वड्मा तिर्यक्पर्व ते राध्यासमित्यपहतो
ऽररुः पृथिव्यै देवपितृयजन्या इत्यपहतो ऽररुः पृथिव्या
अदेवपितृयजन इत्येवमेतेष्वधिकरणेषु कुर्याद्यत्र देवाश्च
पितरश्च संनिगच्छेयुः । पाणी संमृशीत परिस्तृणीयात्पात्राणि
निर्णिज्य सःसादयेत् । ब्रह्माणं दक्षिणत उपवेश्यात्रैवोत्तरत
उदपात्रं निधाय जघनेन गार्हपत्यं स्पृशं निदध्यात्स्पृशोपरि
पात्रीं पात्र्यां ब्रीहीनावपेच्छूर्पादानप्रभृति कर्मान्तस्तायत
आप्यान्तः । जघनेन गार्हपत्यमाप्येभ्यो निनयेद्वि परिक्रामन्त्येत
ऋत्विजः । अध्वर्युरनन्तरो ऽग्नेः स्यादथ यजमानो ऽथ
ब्रह्माथाग्नीध्रः । अपि वाग्नीध्र एवानन्तरो ऽग्नेः स्यादथ
यजमानो ऽथ ब्रह्माथाध्वर्युः । विपरिहरन्ति हवींश्प्यग्नेण
पुरोडाशं धाना जघनेन धानाः करम्भमिति । एवं
विपरिहतानामेवैतेषां हविषामेकैकमुद्वासयेत् । क उ खलु

is implied that) after having made the principal offering, one should offer the *Sviṣṭakṛt*. He should scatter the husks (over the water) and push back the margin of water. The subsequent procedure is as prescribed.

Now this sacrifice to the *Gṛhamedhin* Maruts begins with the *Ājyabhāgas* and is concluded with *Idā*. There is no *Prāśitra*. One should besmear the chips used as enclosing sticks, and put them over the fire silently.

If (in the *Mahāpitṛyajña*) a cow feeding an adopted calf is not available, one should procure the milk of a cow in heat.

XXV.3

Now this *Mahāpitṛyajña*. What is its procedure ? One should procure the sacrificial grass with the relevant formulas. He should employ on the relevant occasions when gods and *Pitṛs* meet together the following formulas : "Thou art grasped for the gods and *Pitṛs*;" "O *Barhis* for the gods and *Pitṛs*, let me not hit thee along nor across; may I get at the joint."¹ "Araru is smitten away from the earth, the place of sacrifice for gods and *Pitṛs*" "Araru who does not offer to gods and *Pitṛs* is smitten away."² (The *Adhvaryu*) should touch his palms together; strew around (the fire-places and the altar); should cleanse the implements and put them down; should seat the Brahman to the south; put down the water-pot to the north; keep the wooden sword to the rear of the *Gārhapatya*; a pan upon the wooden sword; should pour paddy into the pan. The procedure beginning with the taking of the winnowing basket and ending with the pouring down of wash-water for the *Āpyas* is gone through. He should pour down (the wash-water) for the *Āpyas* to the rear of the *Gārhapatya*.

The priests walk around. The *Adhvaryu* should be close to the fire (while walking towards the south along the front). Then the sacrificer, then the Brahman; then the *Āgnīdhra*. Or the *Āgnīdhra* should remain close to the fire; then the sacrificer; then the Brahman; and then the *Adhvaryu*. The oblations are carried around (towards the south); the roasted barley-grains along the front of the cake and the *Karambha* along the rear of the roasted barley-grains. (The *Adhvaryu*) should take down the oblations one by one after they have been carried round.

When is (the paddy for) the *Tryambaka* cakes poured out ? After having taken down the oblations (of the *Mahāpitṛyajña*) from over the fire, (the *Adhvaryu*) should pour out with the formula, "I pour out (paddy) dear to Rudra and *Ambikā*" provided they are to be prepared while reciting the relevant formulas.

1. BaudhŚS I.2
2. BaudhŚS I.11.

- V.170 :270.17 त्रैयम्बका निरुप्यन्त इति । उद्वास्य हवींषि रुद्रायाम्बिकायै
 V.10 :254.19 जुष्टं निर्वपामीति यस्य मन्त्रवन्तः । कायेति कायं
 V.11 :256.1 निर्वपेत्कायानुब्रूहीत्यनुब्रूयात्कं यजेति यजेत् । क उ खलु
 X.1 :244.1 त्रैयम्बकाणां सौविष्टकृतं भवतीति । यदेवातो मूत
 आसजतीत्यसमुदित ऋषभं ददातीति । महाहविषामेवैषो
 ऽसमुदिते दातव्यो भवति । सर्वमेव याजमानं पितृयज्ञ
 II.1 :66.1 उत्सीदेत्पशुबन्धे सौम्ये ऽध्वरे ऽन्यत्र तत्रोत्पत्तिवचनात् ।
 सर्व एवाग्निर्याजमानो ऽग्निचये सर्वमेवाग्न्याधेयच्छन्दो
 याजमानमग्न्याधेये ॥ ३ ॥ द्वितीयः ॥
- VI.1 :276.1 अग्निष्टोमेन यक्ष्यमाणः प्रज्यमात्मानं कुर्वीत ।
 येनास्याकुशलं स्यात्तेन कुशलं कुर्वीत यान्यृणान्युत्थित-
 VI.1 :276.6 कालानि स्युस्तानि व्यवहरेदनुज्ञापयीत वा । स पुरस्तादेवोप-
 कल्पयते प्रभूतं तृणवःशं पश्चाज्यं स्थाल्यमत्रं कुम्बं च
 कुरीरं चेति । विदलमु ह कुम्बं भवति जालमु कुरीरम् ।
 द्वादशशतं दक्षिणानाम् । विज्ञायते छन्दोगब्राह्मणं वीरहा वा
 एष देवानां यः सोममभिषुणोतीति शतेन वीरं निरवदयते
 दशभिर्दशप्राणान्यैकादशी तयात्मानं यैव द्वादशी सा
 दक्षिणेत्यथ हैक एकविंशतिदक्षिणेन यजन्त एकविंशं
 यज्ञायज्ञियमिति वदन्तो ऽथ हैके सप्तगुना यजन्ते
 सोमक्रयण्यतिथिगव्यनूबन्ध्याश्चतस्रो मध्यतः । तदपि
 दाशतये विज्ञायते प्र सप्तगुमृतधीतिं सुमेधामिति ॥ ४ ॥

He should pour out (paddy) for a cake to Ka with the formula, "I pour out to dear Ka." (The Hotṛ) should recite the puronuvākya (when the Adhvaryu gives out the call), "Do you recite the puronuvākya for Ka." He should recite the yājya (when the Adhvaryu gives out the call) "Do you recite the yājya for Ka."

When does the Sviṣṭakṛt offering of the Tryambaka cakes take place ? When one puts them into a wicker basket.

As for the injunction that (the sacrificer) gives away a bull (as Dakṣiṇā) before the conversation (between the Adhvaryu and the Āgnīdhra) : it is to be given away before the conversation at the Mahāhavis sacrifice.

Excepting those directly prescribed in the respective ritual, no other duties of the sacrificer are intended in the Mahāpitṛyajña, the Animal-sacrifice and the Soma-sacrifice.

Whatever duties a sacrificer is required to perform in respect of the piling up of the altar, are laid down in the Agnicayana itself.

Whatever duties a sacrificer is required to perform in respect of the setting up of fires, are laid down in the Agnyādheya itself.

XXV.4

AGNIṢṬOMA

One who is going to perform the Agniṣṭoma should prepare himself. He should establish good relations with one with whom he is in disharmony. He should either settle such debts as have become due for payment or have the time for repayment extended.

He procures beforehand ample grass and bamboo, animals, clarified butter, earthen vessels and ots, a Kumba and a Kurīra. Kumba is split (bamboo) and Kurīra is a woven web. A hundred and twelve cows as Dakṣiṇā. The Chandoga Brāhmaṇa¹ says, "One who presses Soma is the killer of the hero among the gods. By a hundred (cows) he gives the hero his share. With ten he gives to the Prāṇas their share. With the eleventh (cow) he gives the share of himself. The twelfth (cow) is indeed the Dakṣiṇā. Some perform the sacrifice in which twentyone cows are given as Dakṣiṇā, because the Yajñāyajñīya Stotra (the last one in the Agniṣṭoma) comprises twentyone Stomas. Some perform the Soma-sacrifice with seven cows as Dakṣiṇā-the first cow for purchase of Soma, the second offered to the guest Soma, the third as Anūbandhya and four (as Dakṣiṇā) in the middle. It is said in the Ṛgveda,² "(Saptagu Āṅgīrasa says) the will to praise (gods) comes to me-Saptagu doing pious deeds and intelligent ... "

1. TāṇḍBr VI.1.12

2. RV X.47.6

VI.1 :276.9

अथातो देवयजनकल्पः । स एतद्देवयजनकल्पं जोषयते
पुरस्तादुदकमनूषरमनुपहितमविसृग्दार्यनिरिणमसुषिरम-
भङ्गुरमवल्मीकं बहुलौषधि यत्रान्याअन्या ओषधयो
व्यतिषक्ताः स्युः प्रागुदक्प्रवणं यथा चात्वालसारिणीरापः
स्युर्नातिप्रवणं यस्मादन्यत्पुरस्तात्समन्तिकं देवयजनं न

VI.1 :276.11

विन्देयुः । तदेतां प्राचीनवःशाः शालां मापयन्ति । कृत्तिकाः
खल्विमाः प्राचीं दिशं न परिजहति तासां संदर्शनेन
मापयेदित्येतदेकं श्रोणासंदर्शनेन मापयेदित्येतदेकं
चित्रास्वात्योरन्तरेणेत्येतदपरम् । दिक्ष्वतीकाशा भवतीति ।
द्वाभिरेवैषा दिक्ष्वतीकाशा भवति । अथाप्युदाहरन्ति
वःशानामेवातीकाशान्कुर्यादिति । द्वौ स्तोमौ प्रातःसवनं
वहत इति त्रिवृत्पञ्चदशौ प्रातःसवनं वहतः पञ्चदशसप्तदशौ
माध्यन्दिनं सवनं सप्तदशैकविंशौ तृतीयसवनम् । एष
एव सःश्चतुष्टोमो भवति चत्वारो हि स्तोमा भवन्त्येष एव
सन्द्वादशस्तोमो भवति द्वादश हि स्तोत्राणि भवन्ति । यथो
एतदौपमन्यवस्य कल्पं वेदयन्ते पुरस्तादेवैतत्त्रैविध्यगतेषु
देवयजनमध्यवस्येद्विज्ञायते सा वा इयं सर्वैव वेदि-
रिति ॥ ५ ॥ तृतीयः ॥

VI.1 :276.15

XXI.1:1414.12

एव सःश्चतुष्टोमो भवति चत्वारो हि स्तोमा भवन्त्येष एव
सन्द्वादशस्तोमो भवति द्वादश हि स्तोत्राणि भवन्ति । यथो
एतदौपमन्यवस्य कल्पं वेदयन्ते पुरस्तादेवैतत्त्रैविध्यगतेषु
देवयजनमध्यवस्येद्विज्ञायते सा वा इयं सर्वैव वेदि-
रिति ॥ ५ ॥ तृतीयः ॥

VI.3 :282.2

अथेममाग्रावैष्णवमेके प्रागप्सुदीक्षायै ब्रुवत उप-
रिष्टाद्वा । क्व उ खलु दीक्षणीयायै बर्हिर्यजुषा कुर्यादिति

VI.3 :282.3

व्युपनिधाय संभारान्प्राक् पाणिसंमर्शनात् । न यजमानं
व्रतमुपनयति न पत्नी संनह्यतीत्यध्वरदीक्षायै व्रतं प्रणुदते ।

VI.3 :282.3

सर्वैवैषा व्रतोपायनीया भवतीष्टिरग्रमु पत्नीसंनहनं न
यजमानभागं करोति न ब्रह्मभागमित्याशीः संयोजनावेवैता-
वुक्तौ भवतः । किमुपक्रममाणो यज्ञमाशिषं वेदेदित्यथापि
सुभिक्षो व्रतोपायनीयस्य भवतीति । कस्मै किं

XXV. 5

Now the procedure (of the selection) of the sacrificial place. He chooses such a sacrificial place which has water to the east, which does not have saline soil, is not of a mixed nature, not fissured, not barren, without holes, without cracks, without anthills, with ample vegetation, where various plants are intermixed, is sloping towards the north-east so that the water should be flowing towards the Cātvāla, not too much sloping, in whose front another sacrificial place bordering to the selected one would not be sought. Here an eastward-pointing shed is measured. The constellation Kṛttikā (Pleiades) does not swerve from the east. One should measure at their sight— this is one view. One should measure at the sight of the constellation Śravaṇa— this is one view. There is another view that one should measure at the sight of the interval of the constellations Citrā and Svāti.

As for the injunction that (the shed) has openings towards the quarters¹: It is said that one should make the openings of bamboo.

As for the injunction that "two varieties of Stomas accomplish the morning pressing."² The Trivṛt and Pañcadaśa Stomas accomplish the morning pressing. The Pañcadaśa and Saptadaśa Stomas accomplish the Midday pressing. The Saptadaśa and Ekaviṃśa Stomas accomplish the third pressing. Thus the Jyotiṣoma is characterised by four varieties of Stomas; because there are four varieties of Stomas. This again comprises twelve Stomas; because there are twelve Stotras.

As for the view of Aupamanyava which they convey, namely, that (the sacrificer) should enter into the sacrificial place before the fires have been spread into three fireplaces : it is said that this entire (earth) is the altar.

XXV.6

The offering to Agni-Viṣṇu is prescribed to be made before or after the initiation in water (*apsudīkṣā*). When is the sacrificial grass to be formally procured for the Dikṣāṇīyeṣṭi ? One should procure it after having variously placed the substances and before the touching up of the palms. The Adhvaryu does not administer the vow to the sacrificer, does not gird the sacrificer's wife; he leaves out the vow in favour of the initiation for a Soma-sacrifice. The entire Iṣṭi takes the place of the administration of the vow, and the subsequent girding of the sacrificer's wife. The Adhvaryu does not provide for the sacrificer's portion nor for the Brahman's portion because these two are said to be effecting the blessing. And how can one introducing the sacrifice utter the blessing ? The sacrificer who is worthy of being

1. TS VI.1.1.1

2. TS VII.1.1.1

- सुभिक्षायावद्येद्यजमानभागस्य खलूत्सादनाद्ब्रह्मभाग
 VI.3 :282.4 उत्सीदति संयुक्तौ ह्येतौ यजमानभागब्रह्मभागाविति न
 बर्हिषदं पुरोडाशं करोति नान्वाहार्यं याचतीति ।
 दक्षिणोक्तावेवैतावुक्तौ भवतः । अन्या उ खल्विह दक्षिणाः
 VI.3 :282.5 प्रतिख्याता भवन्ति । न फलीकरणहोमेन चरति न
 समिष्टयजुर्जुहोतीत्यन्तपरिक्रमिणावेवैतावुक्तौ भवतः ।
 किमुपक्रममाणो यज्ञमन्तं परिणयेदिति । न पूर्णपात्रे
 VI.3 :282.5 यजमानं वाचयति न विष्णुक्रमान्क्रमत इत्यवभृथोक्तः खलु
 पूर्णपात्रो भवत्यन्यः खल्विहावभृथः प्रतिख्यातो
 भवत्यन्तपरिक्रमिणो विष्णुक्रमाः । किमुपक्रममाणो यज्ञमन्तं
 परिणयेदिति ॥ ६ ॥
 VI.4 :282.11 द्वादश वात्सबन्धान्युदयच्छन्निति । कतमानि
 खल्विमानि वात्सबन्धानि भवन्तीत्येता एव सुवाहुतीरन्यत्र
 VI.4 :282.16 स्वाहाकारादिति । अथाप्युदाहरन्ति समानसंख्यानो ऽग्निर्ऋचि
 तिस्रो देवतास्तानि द्वादश । अथेदं कृष्णाजिनं नौरुक्तं
 भवत्याच्य जान्वेतत्पार्श्वत एवाभिसर्पेदक्षिणं प्रति रन्ध्रं यथा
 VI.4 :288.2 नावम् नक्तं चेदमेध्यं पश्येदाहवनीयमेवैतेन यजुषोप-
 तिष्ठेत । अथेमानि दैक्षाणि व्रतानि सायमुपक्रमाणि
 प्रातरपवर्गाण्यथौपसदानि प्रातरुपक्रमाणि सायमपवर्गाण्यथेदं

administered the vow has already consumed heavy food. What is the point in giving a portion to one who has consumed heavy food ? Because the sacrificer's portion is suspended, the Brahman's portion also becomes suspended. The sacrificer's portion and the Brahman's portion are indeed joined together.

As for the injunction that the Adhvaryu does not keep the cake on the Barhis; the sacrificer does not ask for the Anvāhārya cooked rice:¹ Those two are said to be the Dakṣiṇā. Here separate Dakṣiṇās are spoken of. As for the injunction that the Adhvaryu does not offer the chaff of rice, nor the Samiṣṭayajus:¹ These two rites indicate the termination of a sacrifice. How is it that while one is commencing a sacrifice, he should conclude it ? As for the injunction that the Adhvaryu does not make the sacrificer recite the formula at the pouring down of the Praṇītā goblet : the sacrificer does not stride the Viṣṇu-steps.¹ The pouring down of the Praṇītā-goblet is said to be the Avabhṛtha-rite. Here an independent Avabhṛtha is prescribed. The Viṣṇu-steps indicate the conclusion. How is it that while one is commencing a sacrifice, he should at the same time conclude it ?

XXV.7

The Brāhmaṇa says, "The twelve Vātsabandha (words) lifted up (the sacrifice)."¹ Which are these Vātsabandhas ? (The words) except *svāhā* (in the four formulas employed) for the offerings of spoonfuls. It is further said, Agnī is common (to all the four formulas *ākūtyai prayuje* etc. There are eight divinities in these four formulas. This makes nine). In the verse (*āpo devīr bṛhatīr* ...) there are three divinities. That makes twelve.²

The skin of black antelope is said to be a boat. Having bent his knee (the sacrificer) should crawl over it by the side towards the southern hole (i.e. fold of the foreleg) as one gets into a boat.

If (the sacrificer) gazes at an impure substance at night, he should pray to the Āhavanīya with this formula.³ Now these vows pertaining to the initiation are to be commenced in the evening and to be terminated in the morning. Those pertaining to the Upasads are to be commenced in the morning and to be terminated in the evening.

1. BaudhŚS VI.3

1. TS VI.1.2.1

2. Sāyaṇa in his commentary on TS I.2.2.1 understands by the word *dvādaśa* the twelve words constituting the Anuṣṭubh verse *viśve devasya netur* When the Brāhmaṇa speaks about the Anuṣṭubh Ṛc consisting of twelve words, why should the Karmānta speak about the twelve divinities mentioned in the Yajus-formulas ? Bhaṭṭa Bhāskara calls this verse as *catuspadā*.

3. Namely, *abaddham mano daridram cakṣuḥ* ... TS III.1.1.1

VI.7 :288.16

दैक्षं व्रतं परिश्रित्यैव व्रतयेदाहवनीय एवैतत्पुराग्निहोत्रं
ह्वयते स मानुध्यास्यतीति ॥ ७ ॥ चतुर्थः ॥

VI.10 :290.19

अथायं प्रायणीयः । तस्य कः कर्मण उपक्रमो
भवतीति । बर्हिर्यजुषा कुर्याद्यदि पुरस्तादयजुष्कृतं
स्यात्पाणी संमृशीत परिस्तृणीयात्पात्राणि निर्णिज्य
संसादयेत् । ब्रह्माणं दक्षिणत उपवेश्यात्रैवोत्तरत उदपात्रं
निधाय जघनेन गार्हपत्यं स्पर्शं निदध्यात्स्पर्शोपरि पात्रीं
पात्र्यां व्रीहीनावपेत् । शूर्पादानप्रभृति कर्मान्तस्तायत आ
प्रस्कन्दनात् । प्रस्कन्दनान्तं कर्म कृत्वाहवनीये स्तुवाहुतिः
हुत्वोपनिष्क्रम्य संप्रैषमुक्त्वाभिप्रपद्य तिरः पवित्रमप
आनीयाधिश्रित्य तिरः पवित्रं तण्डुलानावपेदथाज्यं निर्वपेद-
थाज्यमधिश्रयेदुभयं पर्यग्नि कृत्वा स्पर्शहस्तः प्राङ्मृत्य
स्तम्बयजुर्हरेत्सिद्धमत ऊर्ध्वं शंखन्तः प्रायणीयः संतिष्ठते ।
को नु खल्वस्य कर्मणो ऽवशेषो भवतीति । आ स्तुचां
विमोकात्र चरुहविषामाप्यनिनयनं विद्यत इति स्थालीभिश्चैव
चरुं निर्वपेदिति नु बौधायनस्य कल्पः । किंदेवत्या उ खलु
पदाहुतिर्भवतीति । आग्नेयीत्येके वैष्णवीत्येके प्राजापत्येत्येके
वाग्देवत्येत्येव ब्रूयात् । कृष्णयोर्णास्तुकया सोम-
विक्रयिणमन्तरेण भूमके विध्यति । राजानं प्रत्यपोर्णुते
यजमानः ॥ ८ ॥

VI.13 :298.5

VI.15 :302.22

VI.15 :304.7

वयः सुपर्णा उपसेदुरिन्द्रमित्येतया । अथ यदि न
सोमविक्रयी स्यादग्नेण यूपावटकालं पलाशशाखां निहत्य
समुपनह्य राजानं पलाशशाखायाः समासज्योपासीताथ
यदि कश्चित्प्रसवसंयुक्तं व्याहरेत्क्षिप्रमिति वा त्वरध्वमिति

(The sacrificer) should consume the milk pertaining to the initiation under an enclosure. The Agnihotra is first to be offered into the Āhavanīya "lest he would bear a grudge with me."

XXV.8

Now this Prāyañīyeṣṭi. How is its procedure commenced ? (The sacrificer) should formally fetch the sacrificial grass if it is formerly fetched in an informal manner. He should rub his palms against each other. He should strew around the fire-places. He should cleanse the implements and put them down. He should seat the Brahman towards the south, keep a pot full of water towards the north, and place the wooden sword to the rear of the Gārhapatya fire. A pan upon the wooden sword; he should pour paddy into the pan. The procedure from taking up of the winnowing basket upto the dropping of the husks is gone through as usual. Having done the rite ending with the dropping of the husks, he should offer a spoonful on the Āhavanīya, go out, give out the call, come back, pour water (into the cooking vessel) across the strainers, keep the vessel over the fire, and pour the paddy into it across the strainers. He should pour out clarified butter (into the vessel); keep (the vessel of) clarified butter over the fire. He should carry fire round both (the clarified butter and rice), take the wooden sword, move towards the east and carry the Stambayajus. The subsequent ritual is as prescribed. The Prāyañīyeṣṭi is concluded with the Saṃyuvāka. Which part of this rite is held back ? The pouring down of wash-water in respect of the cooked rice and oblations does not take place until the 'release' of the ladles. The Adhvaryu should pour out paddy with vessels this is Baudhāyana's view.

Which is the divinity for the offering over the foot-print (of the Soma-purchasing cow) ? Agni, some say; Viṣṇu, others; Prajāpati, still others. Vāg is its divinity, one should say.

One strikes the Soma-seller inbetween his eye-brows with the black tuft of wool.

The sacrificer covers the Soma.

XXV.9

With the verse, "(The sages) bearing the form of strong-winged bird (approached Indra...) ¹ If there is no Soma-seller, one should fix a twig of *Butea frondosa* in front of the spot for raising the sacrificial post, tie up the Soma, hang it upon the twig of *Butea frondosa* and sit by its side. When some one calls out "quick," "hurry up," "start," one should take up the Soma. The conversation should not take place. That person should be taken to be the Soma-seller.

VI.15 :302.22

वा कुरुतेति वा तद्राजानमाददीत । न संवादा आवर्तेरन्स
सोमविक्रयी स्यादथेयं प्रथमा सुब्रह्मण्योकारान्तैवैषोक्ता
भवति । अथायमातिथ्यस्तस्य कः कर्मण उपक्रमो भवतीति ।

VI.16 :306.9

बर्हिर्यजुषा कुर्याद्यदि पुरस्तादयजुष्कृतः स्यात्पाणी संमृशीत
परिस्तृणीयात्पात्राणि निर्णिज्य सःसादयेत् । ब्रह्माणं दक्षिणत
उपवेश्य दक्षिणमनङ्वाहं विमुच्यात्रैवोत्तरत उदपात्रं निधाय
जघनेन गार्हपत्यः स्पर्शं निदध्यात्स्पर्शोपरि पात्रीं पात्र्यां
व्रीहीनावपेत् । शूर्पादानप्रभृति कर्मान्तस्तायत आ प्रस्कन्द-
नात् । प्रस्कन्दनान्तं कर्म कृत्वोत्तरमनङ्वाहं विमुच्य राजानं
प्रपादयेत्सिद्धमत्राग्निष्टोमिकं कर्म जानीयादा संप्रैषात्कृष्णा-
जिनावधवनेनैवातिथ्यं प्रतिपद्यते । सिद्धमत ऊर्ध्वम्
॥ ९ ॥ पञ्चमः ॥

VI.16 :308.15

स दर्भपुञ्जीलमुद्वृह्येति । कतरन्नु खल्विदं दर्भपुञ्जीलं
भवतीति । यदेवैतद्गोदानयोर्निदधातीति । सप्त गिरीन्
भित्त्वेति । कतमे नु खल्विमे गिरयो भवन्तीति । प्रयाजानूयाजा
एवैता उक्ता भवन्तीति दीक्षणीयायाः प्रायणीयाया आतिथ्याया
अग्नीषोमीयस्येति । अथाप्युदाहरन्ति दीक्षणीया प्रायणीया-
तिथ्योपसदो ऽग्नीषोमीयः सप्तम इति । यज्ञो देवेभ्यो
निलायतेति । कतमो नु खल्वयं यज्ञो भवतीति । य एवैष
इडान्त आतिथ्यः संतिष्ठते । तं देवा हस्तान्संश्रभ्यैच्छन्ति-
ति । यदेवैतत्तानूनप्त्रः समवमृशन्तीति । तमिन्द्र
उपर्युपर्यत्यक्रामदिति । यदेवैतदुपसद्भिश्चरन्तीति । तमेभ्यो
यज्ञ एव यज्ञमाहरदिति । कतमो नु खल्वयं यज्ञो यज्ञमाहरदि-
ति । दीक्षणीया प्रायणीयातिथ्यैष एव यज्ञो यज्ञमाहरदिति ।
वराहो ऽयं वाममोष इति सुत्यमह्नां वर्षिष्ठं तद्यजमानं वामं

VI.20 :314.15

Now this first Subrahmaṇyā. It is pronounced so as to end with the utterance

om.

Now this Ātithyeṣṭi. How does its procedure commence ? (The Adhvaryu) should formally procure the sacrificial grass if it is formerly procured informally; should rub his palms; should strew (the fire-places); should cleanse the implements and put them down; should seat the Brahman to the south; should release the south-side ox (of the Soma-cart); keep a pot full of water towards the north; should keep down the wooden sword to the rear of the Gārhapatya; keep a pan upon the wooden sword and should pour paddy into the pan. The procedure is gone through from the taking up of the winnowing basket until the dropping (of the husks). He should go through the procedure ending with the dropping of the husks, release the north-side ox, and bring in king Soma (into the Prāgvaṁśa shed). Further rite of the Agniṣṭoma should be understood as prescribed until the call.² The rite pertaining to (the preparation of the oblation for) the Ātithyeṣṭi commences with the shaking of the skin of black antelope.³ The subsequent rite is as prescribed.

XXV.10

(As for the Brāhmaṇa)¹ "Having rooted out a bunch of Darbha-blades" : how big indeed should this bunch be ? It should be so big as the Adhvaryu holds over the hair near the ears of the sacrificer. (As for the Brāhmaṇa)¹ "having rent the seven mountains" : which indeed are these mountains ? The Prayājas and the Anūyājas themselves of the Dikṣaṇīyeṣṭi, the Prāyaṇīyeṣṭi, the Ātithyeṣṭi and the Agniṣomīya animal-sacrifice are intended here. It is also said that (the Prayājas and Anūyājas of) the Dikṣaṇīyeṣṭi, the Prāyaṇīyeṣṭi, the Ātithyeṣṭi, (three) Upasads (constitute the six mountains, and those of) the Agniṣomīya animal-sacrifice the seventh. (As for the Brāhmaṇa)¹ : "the sacrifice concealed itself from the gods" : which sacrifice indeed is this ? It is this Ātithyeṣṭi which is concluded with the Idā. (As for the Brāhmaṇa)² "the gods desired him, holding together their hands"—(this is symbolised in) that they together touch the Tānūnapra clarified butter. (As for the Brāhmaṇa)² "Indra stepped beyond high above" : (this is symbolised in) that they perform the Upasads. (As for the Brāhmaṇa)¹ "The sacrifice itself brought forth sacrifice unto them" : Which sacrifice indeed is this which brought forth sacrifice ? (It is) the Dikṣaṇīyeṣṭi, the Prāyaṇīyeṣṭi and the Ātithyeṣṭi. This sacrifice itself brought forth the sacrifice. (As for the Brāhmaṇa)¹ "This boar is the plunderer of the desirable (wealth)" : The Soma-pressing day is the most pre-

2. cf. BaudhŚS VI.17 : *mā rājānam cā'havanīyam cā'ntareṇa* etc.

3. BaudhŚS VI.18

1. TS VI.2.4

वसु मुष्णातीति । के नु खल्वातिथ्यस्यानूयाजा भवन्ती-
ति । उपसद इत्येव ब्रूयात् । किंदेवत्या उ खलूपसदो
भवन्तीति । आग्नेय्य इत्येव ब्रूयात् । कथमु खलूपसदामुपक्रमो
भवतीति । बर्हिर्यजुषा कुर्याद्यदि पुरस्तादयजुष्कृतः
स्यात्पाणी संमृशीत परिस्तृणीयात्पात्राणि निर्णिज्य
संसादयेन्मदन्तीः संस्कृत्य पात्राणि प्रोक्षेदाज्यं निरुप्या-
धिश्रित्य पर्यग्नौ कृत्वा स्फ्यहस्तः प्राडेत्य स्तम्बय-
जुर्हरेत्सिद्धमत ऊर्ध्वम् । यथा प्रकृत्यामेवं प्रथमायामुपसदि
सुचः सादयेदभ्यूढा द्वितीयस्यामभ्यूढतरास्तृतीयस्याः
संत्वरमाणा इवोपसद्भिः प्रचरेयुर्नाकृतमाद्रियेरन्समग्राङ्गु-
लीभिः सुवमादायास्यन्निवोपसदं जुहुयादिति ॥ १० ॥
षष्ठः ॥

VI.24 :324.9

VI.24 :324.6

VI.26 :330.22

VI.30 :342.1

क्र उ खल्वग्रीषोमीयस्य बर्हिर्यजुषा कुर्यादित्युद्वास्य
प्रवर्ग्य प्रागाहवनीयस्य प्रणयनात् । सवनीयेभ्यश्च
वत्सानुपाकुर्याद्वयवच्छिन्न आहवनीये गार्हपत्ये पद-
तृतीयमुपवपेदेवमुपयमनीषु । अथेयमौदुम्बरी स्थूणा
यजमानेन संमिता कार्या भवत्यथायं यूपो यजमानस्या-
रत्निभिर्विमितो भवति । सोपर इत्येके ऽत्रो हैवैतानि
कुर्याद्यूपावटं तु परिलिख्य पाणी संमृशीत परिस्तृणी-
यात्पात्राणि निर्णिज्य संसादयेत्प्रोक्षणीः संस्कृत्य पात्राणि
प्रोक्षेदाज्यं निरुप्याधिश्रित्य पर्यग्नौ कृत्वा सुचः संमार्ष्टि । ता
उत्तरवेदिः हरन्ति प्रोक्षणीश्च । अथ प्रतिप्रस्थाता पत्नी-
मभिसंनह्येत्यौरोडाशिकेनाथैनां गार्हपत्यमीक्षयेदथैना-
माज्यमवेक्षयित्वाज्येनोद्द्रवेत्पत्न्या तदवेक्षितमुपयच्छीत
तेजो ऽसीति । अथैनच्छकलेनोपयत्य हरेत्तेजो ऽनु प्रेहीति ।

eminent of the days (of a Soma-sacrifice). It robs the sacrificer of the most desirable wealth. Which indeed are the Anūyājas of the Ātithyeṣṭi? One should reply, they are verily the Upasads.

Which is the divinity of the Upasads? Agni, one should say. How does the procedure of the Upasads commence? One should formally procure the sacrificial grass, if one has formerly procured it informally; should rub the palms; should strew around (the fire-places, cleanse the implements and put them down; should heat water and sprinkle the implements; pour out clarified butter (into the vessel); put (the vessel) over the fire, carry fire around it; take up the wooden sword, move eastwards, and carry the Stambayajus. The subsequent procedure is as prescribed. He should place the ladles in the first Upasad in the manner in which he placed in the norm. Farther in the second Upasad and still farther in the third. They should proceed with the Upasad rite hurriedly. They should not care if something is left out. The Adhvaryu should hold up the spoon with finger-tips, and offer the Upasad-oblation as if throwing.

XXV.11

When should one formally procure the sacrificial grass? After having disposed of the Pravargya-utensils and before the carrying forth of the Āhavanīya. He should moreover drive away the calves from their mothers for the milk for the Savanīyapuroḍāśas. After the Āhavanīya fire has been divided, the Adhvaryu should put into the Gārhapatya fire-place one-third of the earth of the foot-print of the Soma-purchasing cow, and another one-third into the supporting earth (for the Āhavanīya to be carried forth).

The post of *Ficus glomerata* is to be made as high as the sacrificer. The sacrificial post is to be measured by means of the elbow of the sacrificer. According to some teachers it is to be measured including the underground portion. He should do these things at this stage.

After having traced the hole for the sacrificial post, the Adhvaryu should rub his palms; he should strew around (the fire-places); he should cleanse the implements and put them down; he should sanctify the Prokṣaṇī-water and sprinkle the implements. He should pour out clarified butter (into the vessel), place (the vessel) over the fire, carry fire around it, and cleanse the ladles. These and the Prokṣaṇī-ladle are carried towards the Uttaravedi. The Pratiprasthātṛ should put the girdle round the waist of the sacrificer's wife with the formula from the Puroḍāśikakāṇḍa.¹ He should make her gaze at the Gārhapatya and at the clarified butter, and carry forth the clarified butter. He should take hold with "thou art lustre"² of the clarified

1. Namely, *āśāsānā sauṃmanasam* ... TS I.1.10.1.

2. TS I.1.10.3

अथैनदाहवनीये ऽधिश्रयेदग्रिस्ते तेजो मा विनैदिति ।
 अथैनद्धत्वोत्तरेण प्रोक्षणीः सादयित्वावेक्षेतोत्पुनयादाज्यव-
 तीभ्यां प्रोक्षणीः । प्रसिद्धमाहवनीयसकाशे पृषदाज्य-
 वन्त्याज्यानि गृहीतेति सिद्धमत ऊर्ध्वम् । यथो एतच्छालीकेः
 कल्पं वेदयन्ते पत्नीशाल एवाग्रीषोमस्याज्यानि गृहीयात्तानि
 खरे सादयेदिति समन्वानीय वासमन्वानीय वा पुराणगार्हपत्यं

XXI.15:1424.14 पाणी संमृशीत परिस्तृणीयात्पात्राणि निर्णिज्य सःसादयेत्प्रो-
 क्षणीः सःस्कृत्य पात्राणि प्रोक्षेदाज्यं निरुप्याधिश्रित्य
 पर्यग्नौ कृत्वा स्तुचः संमार्ष्टि । ता अत्रैव सह सःसादयन्ति
 प्रोक्षणीश्च । न प्रतिप्रस्थाता पत्नीमभिसंनह्येत्यौरोडा-
 शिकेन । नैनं गार्हपत्यमीक्षयेदथैनमाज्यमवेक्षयित्वाज्ये-
 नोदद्रवेत्पत्न्या तदवेक्षितमुपयच्छीत तेजो ऽसीति ।
 अथैनच्छकलेनोपयत्य हरेत्तेजो ऽनु प्रेहीत्यथैनद्गार्हपत्ये
 ऽधिश्रयेदग्रिस्ते तेजो मा विनैदित्यथैनद्धत्वोत्तरेण प्रोक्षणीः
 सादयित्वावेक्षेतोत्पुनयादाज्यवतीभ्यां प्रोक्षणीः प्रसिद्धं
 गार्हपत्यसकाशे पृषदाज्यवन्त्याज्यानि गृहीत्वा ॥ ११ ॥

VI.30 :342.6

परिकर्मिभ्य उत्प्रदाय ब्रह्मणे राजानमुत्प्रयच्छेत् ।
 संप्रच्छन्नेषु स्तुवाहुती जुहुयात् । संप्रच्छन्नाश्चैव गच्छे-
 युराहवनीयाद्राजा दक्षिणार्ध्यः स्यादथाग्रिरथ ग्रावोवाय-
 व्यान्युत्तरार्ध्यान्याज्यान्यपि वाग्रिर्दक्षिणार्ध्यः स्यादथ
 राजाथ ग्रावोवायव्यान्युत्तरार्ध्यान्येवाज्यानि । पूर्वया
 द्वारोपनिष्क्रम्योत्तरेण सदः परीत्याग्रीध्रागारे ऽग्निं
 निधायाभिहुत्य प्रोक्षणीहस्त उत्तरेणाग्रीध्रीयं धिष्णियं
 प्रतिपद्यते ऽन्वञ्च आज्यैराहवनीये हुत्वेध्मं प्रोक्ष्य वेदिं
 प्रोक्ष्य बर्हिः प्रोक्ष्य बर्हिरासन्नं प्रोक्ष्योपनिनीय पुरस्तादाश्ववालं
 प्रस्तरं गृहीत्वा पञ्चविधं बर्हिं स्तीर्त्वा प्रस्तरपाणिः प्राडभिसृप्य

butter gazed at by the sacrificer's wife. Supporting it with a chip of wood, he should carry it with the formula, "Do thou follow the lustre."² He should place it over the Āhavanīya with the formula, "Let Agni not remove thy lustre."² He should carry it, place to the north of the Prokṣaṇī-water, gaze at it, and purify the Prokṣaṇī-water by means of the two strainers with which clarified butter has been purified. He should take up into the ladles clarified butter together with the Pṛṣadājya. The subsequent procedure is as prescribed.

As for Śāliki's view made known, namely, that the sacrificer should take up clarified butter into the ladles in the shed of the sacrificer's wife itself and place them on the mound : (the procedure to be followed is that) the Adhvaryu may or may not put a part of the (old) Gārhapatya fire into the Āhavanīya (i.e. new Gārhapatya); he should rub his palms; should strew around (the fire-places); should cleanse the implements and place them; should sanctify Prokṣaṇī-water and sprinkle the implements; should pour out clarified butter (into the vessel), put it over the fire, carry a firebrand around, and cleanse the ladles. The ladles and the Prokṣaṇī - water are placed together. The Pratiprasthātṛ should not put a girdle round the waist of the sacrificer's wife with the formula from the Puroḍāśikakāṇḍa. He should not make her gaze at the Gārhapatya. He should make her gaze at the clarified butter, and should carry forth the clarified butter. After the sacrificer's wife has gazed at it, he should take hold of it with "Thou art lustre."² He should support it with a chip and carry forth with "Do thou follow the lustre."² He should heat it over the Gārhapatya with "Let not the fire deprive thee of the lustre."² He should carry it, place to the north of the Prokṣaṇī-water; should gaze at it and purify the Prokṣaṇī-water by means of the two strainers with which he has purified the clarified butter. He should take up into the ladles clarified butter together with the Pṛṣadājya near the Gārhapatya.

XXV.12

He should hand them over to the assistants and the Soma to the Brahman. After a canopy has been held over (the heads of the sacrificer and his relatives), he should offer two spoonfuls. With the canopy held over, they should proceed upto the Āhavanīya. Soma should be on the southern side, then the fire, then the pressing stones and wooden cups; the ladles of clarified butter on the northern side. Or the fire may be on the southern side, then Soma, then pressing stones and wooden cups and the ladles on the northern side. The Adhvaryu should go out by the eastern door, move round along the north of the Sadas, put the fire into the Āgnidhriya fire, make an offering upon it, hold the ladle in his hand and proceed along the north of the Āgnidhira-chamber. Those holding the ladles follow him. The Adhvaryu makes an offering on the Āhavanīya, sprinkles the faggot, sprinkles

कार्ष्ण्यमयान्परिधीन्यरिधायोर्ध्वे समिधावभ्याधाय बर्हिर्मुष्टिं
विधृती प्रस्तरमित्येतत्समादाय प्रदक्षिणमावृत्य पूर्वया द्वारा
हविर्धानं प्रपद्योत्तरार्धे खरस्य बर्हिर्मुष्टिः स्तृणीयाद्वर्हिषि
विधृती । विधृत्योराश्ववालं प्रस्तरं प्रस्तरे जुहूं बर्हिषीतरा
एता असदन्निति समभिमृश्याप उपस्पृश्य ब्रह्मणो
राजानमादाय पूर्वया द्वारा हविर्धानं प्रपादयेदात्मानमभि-
परिहरमाण इव । सिद्धमत ऊर्ध्वम् ॥ १२ ॥ सप्तमः ॥

क्र उ खलु शिल्पवदिध्माबर्हिरपवर्गं गच्छतीति ।
अग्नीषोमीय इत्येव ब्रूयात्क्र उ खल्वग्नीषोमीयः सुत्य-
महरनुसमेतीति । सद्यस्क्रियामित्येव ब्रूयात्क्र उ खलु
प्रवर्ग्यः सुत्यमहरनुसमेतीति सद्यस्क्रियामित्येव ब्रूयात्का
उ खलु देवता सुब्रह्मण्या प्रथमाहूयत इति । वागेव
वाचमाह्वयतीति । क्र उ खलु पितापुत्रीया सुब्रह्मण्या
प्रथमाहूयत इत्यग्नीषोमीयस्य हुतायां वपायां परिहृतासु
वसतीवरीषु द्वितीया । प्रातरनुवाके तृतीया । दक्षिणानामु ह
काल एक आह्वयन्तीति । अथ यो वीडितः कुम्भस्तं
याचतीति दृढ इत्येवेदमुक्तं भवति । पयश्च सक्तूँश्च कुरुतेति
श्रयणार्थे एवैते उक्ते भवतश्चतस्रो रशनाश्चतस्रो
वपाश्रपणीर्द्वयमिध्माबर्हिरिति सवनीयस्य चानूबन्ध्यस्य
चैतानि भवन्ति । काश्चतस्र स्थालीर्वायव्याः सोमग्रहणी-
रित्यादित्यस्थाल्युक्थ्यस्थाल्याग्रयणस्थाली ध्रुवस्थालीति ।
अथेमानि द्वादशोर्ध्वपात्राणि भवन्ति दधिग्रहपात्र-
मुपाँश्चन्तर्यामयोर्द्विदेवत्यानाँ शुक्रामन्थिनोर्ऋतुपात्रे
आदित्यस्थाल्या औपशयं पात्रमुक्थ्यस्थाल्या औपशयं

VI.32 :346.2

VI.32 :346.3

VI.34 :348.7

VI.34 :348.10

VI.34 :348.12

the altar, sprinkles the sacrificial grass, sprinkles the sacrificial grass which he has put down, pours down (the Prokṣaṇī-water), takes out from the front the Prastara of the reed *Saccharum spontaneum*, and spreads out the sacrificial grass in five rows. He should move ahead with the Prastara in hand, lay down the enclosing sticks of the tree *Gmelina arborea*, keep erect two fire-sticks, take up a handful of grass, two separating darbha-blades and the Prastara, turn by the right, enter into the Havirdhāna shed through the eastern door and spread the handful of grass on the northern part of the mound, two separating darbha-blades upon the grass, and the Prastara of the reed *Saccharum spontaneum* on the separating darbha-blades, the Juhū-ladle on the Prastara, and other ladles on the sacrificial grass. He should touch them together with the formula, "These are placed ...,"¹ touch water, take back Soma from the Brahman and bring him in the Havirdhāna shed by the eastern door carrying him around himself. The subsequent procedure is as prescribed.

XXV.13

Where is the fetching of the specific sacrificial grass and faggot terminated? In the Agniṣomīya animal-sacrifice, one should say. In which sacrifice does the Agniṣomīya animal-sacrifice follow the pressing day? In the Sadyaskrī sacrifice,¹ one should say. In which sacrifice does the Pravargya follow the pressing day? In the Sadyaskrī sacrifice itself, one should say. Which divinity is first invoked as the Subrahmanya? Speech itself invokes speech.

At what time is the Pitāputrīyā Subrahmanya first invoked? (First) after the omentum has been offered in the Agniṣomīya animal-sacrifice. Secondly after the Vasatīvarī waters have been carried around. Thirdly at the Prātaranuvāka. Some invoke her (also) at the giving away of Dakṣiṇās.

As for the injunction that one asks for what is a *viḍita* pitcher: It means a strong one.

As for the injunction that "do you procure milk and flour of parched barley"—these are intended for mixing (with Soma).

Four cords, four omentum-forks and two sets of sacrificial grass and faggot—these are for the Savanīya and Anūbandhya animal-sacrifices. Which are the four vessels—the Soma-receptacles belonging to Vāyu? (They are) Āditya-vessel, Ukthya-vessel, Āgrayana-vessel, and Dhruva-vessel. These are the twelve elevated cups: the Dadhigraha, the Upāṁśu and Antaryāma cups, three cups belonging to the dual divinities, the Śukra and Manthin, the two Rtu-cups, the cup accessory to the Āditya-vessel and the cup accessory to the Ukthya-vessel. These are the eleven

1. TS I.1.11.2

1. BaudhŚS XVIII.20

XIV.12 :884.1

पात्रम् । अथेम एकादश चमसा भवन्ति यजमानस्य ब्रह्मणो
 होतुरुद्गातुर्मैत्रावरुणस्य ब्राह्मणाच्छसिनो ऽच्छावाकस्य
 सदस्यस्याग्नीधः पोतुर्नेष्टुरिति । तेषां त्सरूणि सरूपाणि
 कारयेन्नैयग्रोधानां विज्ञायत उत्तरस्यां ततौ यदत्सरुकैश्चमसैर्भ-
 क्षयन्ति न्यग्रोधचमसैरिति । एतस्मान्नैयग्रोधा एव भवन्ति
 रश्मिश्च म इति । अदाभ्य एवैष उक्तो भवत्यधिपतिश्च म इति
 प्राजापत्य एष दधिग्रहो भवति । सारस्वतश्च मे पौष्णश्च म
 इति वसतीवरीरित्येक आहुस्थ हैक आहू राजसूयिक एष
 महाग्रहो भवति । पोषणादु ह पौष्णो भवति ग्रहणादु
 सारस्वत इति ॥ १३ ॥ अष्टमः ॥

VII.1:350.1

XXI.16:1426.6

अथेदं महारात्रिकं कर्म । तस्य कः कर्मण उपक्रमो
 भवतीति । हस्तपादान्प्रक्षाल्यान्तरेण चात्वालोत्करौ
 देवयजनमभि प्रपद्यन्ते । तेषां यथासंप्रैषं विहितानि कर्माणि
 भवन्ति । अथाध्वर्युराग्रेय्यर्चाग्रीध्रमभिमृशेद्वैष्णव्या
 हविर्धानमिति । अथोपरमति । अथैष आग्नीध्रः पूर्वः
 पत्नीशालं द्रुत्वाग्रीनुपसमाधाय संपरिस्तीर्य पात्राणि निर्णिज्य
 सःसाद्याज्यं विलाप्योपास्ते ऽपरः प्रतिप्रस्थाता प्रोक्षणीः
 सःस्कृत्य पात्राणि प्रोक्षेदाज्यं निरुप्याधिश्रित्य पर्याग्नि
 कृत्वा स्नुचः संमार्ष्टि ता उत्तरवेदिःहरन्ति प्रोक्षणीश्चाथाध्वर्यु-
 राग्रेय्यर्चा स्नुचो ऽभिमृशति संमृष्टानि द्विधा पात्राण्यभिप्रक्षयन्त
 इति । वायव्यया वायव्यान्यैन्द्रा सदः । अथैष उन्नेता
 ग्रावोवायव्यः संप्रक्षाल्य द्रोणकलशे दशापवित्रे समवधाय
 दक्षिणस्य हविर्धानस्य पुरोऽक्षः सःसादयत्युपकल्पयते
 प्रतिप्रस्थाता पृषदाज्याय दध्याग्रीध्र इध्माबर्हिरुपसाद-
 यति । अथ प्रतिप्रस्थाता पत्नीमभिसंनह्येत्पौरोडाशिकेनाथैनां

goblets : of the sacrificer, of the Brahman, of the Hotṛ, of the Udgātr, of the Maitrāvaruṇa, of the Brāhmaṇacchaṁsin, of the Acchāvāka, of the Sadasya, of the Āgnīdhra, of the Potṛ, and of the Neṣṭṛ. For these (goblets) made of the wood of *Ficus Indica* one should get prepared uniform handles. It is said in the Brāhmaṇa cited in the Uttarā tati.² "In that they consume (Soma) in handleless goblets made of the wood of *Ficus Indica*." Therefore the goblets are made of wood of *Ficus Indica*.

By the formula, "May the ray be shared by me (through the sacrifice)"² the Adābhya cup is spoken of. By the formula, "May the overlord ...,"² is mentioned the Dadhigraha to be offered to Prajāpati. By the formula, "May the Sārasvata cup, may the cup for Pūṣan ..."³ are meant the Vasatīvarī waters according to some teachers; others deem it to be a big cup used in the Rājasūya. It is called Pauṣṇa because it feeds; it is called Sārasvata because it is taken.

XXV.14

Now this ritual, to be gone through at early dawn. What is its procedure ? Having washed hands and feet, the priests enter the sacrificial place between the Cātvāla and the rubbish-heap. They act as per the calls given to them. The Adhvaryu should touch the Āgnīdhra-chamber reciting a verse addressed to Agni; the Havirdhāna reciting a verse addressed to Viṣṇu. He then waits. The Āgnīdhra first hastens to the shed of the sacrificer's wife, enkindles the fires, strews them around, cleanses the implements, puts them down, melts the clarified butter and stands by. The Pratiprasthātṛ sanctifies the Prokṣaṇī-water and sprinkles the implements. He pours out clarified butter (into the vessel), puts it over fire, carries a firebrand around it and cleanses the ladles. The ladles and the Prokṣaṇī-water are carried towards the Uttaravedi. The Adhvaryu touches the ladles reciting the verse addressed to Agni. The implements which have been cleansed are touched in two parts. He touches the utensils belonging to Vāyu with the verse addressed to Vāyu; the Sadas with the verse addressed to Indra. The Unnetṛ washes pressing stones and the implements belonging to Vāyu, keeps the woollen filter into the Droṇakalaśa, and places (the Droṇakalaśa) in front of the axle of the southern Havirdhāna cart. The Pratiprasthātṛ procures curds for preparing Pṛsadājya. The Āgnīdhra places the sacrificial grass and faggot at their places. The Pratiprasthātṛ puts a girdle round the waist of the sacrificer's wife with the verse¹ from the Pauroḍāśīkakāṇḍa; he makes her gaze at the Gārhapatya, and then at the clarified butter. He should lift up the clarified butter gazed at by the sacrificer's wife with the formula "Thou art

2. BaudhŚS XVII and XVIII; XVIII.21

3. TS IV.7.7.1

1. TS I.1.10.1

गार्हपत्यमीक्षयेदथैनामाज्यमवेक्षयित्वाज्येनोद्द्रवेत्पत्न्या
तदेवेक्षितमुपयच्छीत तेजो ऽसीत्यथैनच्छकलेनोपयत्य
हरेत्तेजो ऽनुप्रेहीति । अथैनदाहवनीये ऽधिश्रयेदग्निस्ते तेजो
मा विनैदिति । अथैनद्धत्वोत्तरेण प्रोक्षणीः सादयित्वावेक्षे-
तोत्पुनयादाज्यवतीभ्यां प्रोक्षणीः । प्रसिद्धमाहवनीयसकाशे
पृषदाज्यवन्त्याज्यानि गृहीते । सिद्धमत ऊर्ध्वम् ॥ १४ ॥

XXI.19:1426.6

अथ शालीकेः । एवमेवैषां यथासंप्रैषं विहितानि
कर्माणि भवन्ति । अथाध्वर्युराग्नेय्यर्चाग्रीध्रमभिमृशेद्वैष्णव्या
हविर्धानमिति । अथोपरमति । अथैष आग्रीध्रः पूर्वः
पत्नीशालं द्रुत्वाग्रीनुपसमाधाय संपरिस्तीर्य पात्राणि निर्णिज्य
संसाद्याज्यं विलाप्योपास्ते । अपरः प्रतिप्रस्थाता प्रोक्षणीः
संस्कृत्य पात्राणि प्रोक्षेदाज्यं निरुप्याधिश्रित्य पर्यग्नि
कृत्वा स्नुचः संमार्ष्टि । ता आग्रीध्रं हरन्ति प्रोक्षणीश्च ।
अथाध्वर्युराग्नेय्यर्चा स्नुचो ऽभिमृशति संमृष्टानि द्विधा
पात्राण्यभिम्रक्ष्यन्त इति । वायव्यया वायव्यान्यैन्द्या सदः ।
अथैष उन्नेता ग्रावोवायव्यं संप्रक्षाल्य द्रोणकलशे दशापवित्रे
समवधाय दक्षिणस्य हविर्धानस्य पुरोऽक्षं संसादयति ।
उपकल्पयते प्रतिप्रस्थाता पृषदाज्याय दधि । आग्नीध्र
इध्माबर्हिरुपसादयति । न प्रतिप्रस्थाता पत्नीमभिसंनह्येत्
पौरोडाशिकेन । नैनां गार्हपत्यमीक्षयेदथैनामाज्यमवेक्षयित्वा-
ज्येनोद्द्रवेत्पत्न्या तदेवेक्षितमुपयच्छीत तेजो ऽसीति ।
अथैनच्छकलेनोपयत्य हरेत्तेजो ऽनुप्रेहीति । अथैनदाग्रीध्रीये
ऽधिश्रयेदग्निस्ते तेजो मा विनैदिति । अथैनद्धत्वोत्तरेण
प्रोक्षणीः सादयित्वावेक्षेतोत्पुनयादाज्यवतीभ्यां प्रोक्षणीः ।
प्रसिद्धमाग्रीध्रीयसकाशे पृषदाज्यवन्त्याज्यानि गृहीत्वा
परिकर्मिभ्य उत्प्रदाय प्रोक्षणीहस्त उत्तरेणाग्रीध्रीयं धिष्णियं

lustre."² Having supported it with a chip, he should carry it with "Do thou follow the clarified butter."² He should heat it over the Āhavanīya with the formula, "Let Agni not deprive thee of thy lustre."² He should carry it, place it to the north of the Prokṣaṇī-ladle and gaze at it. He should purify the Prokṣaṇī-water by means of the strainers with which he had purified the clarified butter. He takes up into the ladles clarified butter together with the Pṛṣadājya. The subsequent procedure is as prescribed.

XXV.15

Now the view of Śālīki. The priests do their respective acts as per the calls. The Adhvaryu touches the Āgnīdhra-chamber with the verse addressed to Agni, and the Havirdhāna-shed with the verse addressed to Viṣṇu, and waits. the Āgnīdhra hastens to the shed of the sacrificer's wife, enkindles the fires, strews them around, cleanses the implements, places them, melts the clarified butter and stands by. The Pratiprasthātṛ sanctifies the Prokṣaṇī-water and sprinkles the implements. He pours out the clarified butter (into the vessel), puts it over the fire, carries a firebrand around it and cleanses the ladles. These and the Prokṣaṇī-ladle are carried into the Āgnīdhra-chamber. The Adhvaryu touches the ladles with the verse addressed to Agni. The implements which have been cleansed are touched in two parts. He touches the utensils belonging to Vāyu with the verse addressed to Vāyu and the Sadas with the verse addressed to Indra. The Unnetṛ washes pressing stones and the utensils belonging to Vāyu, puts the woollen filter into the Droṇakalāśa and places it in front of the axle of the southern Havirdhāna cart. The Pratiprasthātṛ procures curds for preparing the Pṛṣadājya. The Āgnīdhra places the sacrificial grass and faggot at their places. The Pratiprasthātṛ should not put the girdle round the waist of the sacrificer's wife with the verse from the Pauroḍāśikakāṇḍa. He should not cause her to gaze at the Gārhapatya. He should make her gaze at the clarified butter and proceed taking up the clarified butter. He should support the clarified butter gazed at by the sacrificer's wife with "Thou art lustre."² Having supported it with a chip he should carry it with "Do thou follow the lustre."² He should heat it over the Āgnīdhriya fire with "Let not Agni deprive thee of thy lustre."² He should carry it, put it down to the north of the Prokṣaṇī-water and gaze at it. He should purify the Prokṣaṇī-water with the strainers with which clarified butter was purified. He takes up in the vicinity of the Āgnīdhriya fire clarified butter and Pṛṣadājya into the various ladles, hands over the ladles to the assistants, and taking the Prokṣaṇī-ladle in his hand, proceeds along the north of the Āgnīdhriya mound. The assistants follow him with the ladles of clarified butter. He sprinkles the faggot, sprinkles the altar, sprinkles the sacrificial grass, sprinkles the sacrificial grass placed on the ground, pours down (the Prokṣaṇī-water), takes out the

प्रतिपद्यते । अन्वञ्च आज्यैरथेध्मं प्रोक्ष्य वेदिं प्रोक्ष्य बर्हिः
 प्रोक्ष्य बर्हिरासन्नं प्रोक्ष्योपनिनीय पुरस्तात्प्रस्तरं गृहीत्वैकविधं
 बर्हिं स्तीर्त्वा प्रस्तरपाणिः प्राडभिसृप्यौदुम्बरान्परि-
 धीन्परिधायोर्ध्वं समिधावभ्याधाय बर्हिर्मुष्टिं विधृती
 प्रस्तरमित्येतत्समादाय प्रदक्षिणमावृत्य पूर्वया द्वारा हविर्धानं
 प्रपद्योत्तरार्धे खरस्य बर्हिर्मुष्टिः स्तृणीयात् । बर्हिषि विधृती
 विधृत्योः प्रस्तरं प्रस्तरे जुहूं बर्हिषीतरा एता असदन्निति
 समभिमृश्य योगेन युनक्ति । सिद्धमत ऊर्ध्वम् ॥ १५ ॥
 नवमः ॥

XXI.16:1426.16 किमग्निहोत्रो दीक्षितः किमौपसदः किंप्रसुत इति ।
 विज्ञायते व्रतमेव दीक्षितस्याग्निहोत्रम् । घर्मोच्छिष्टमौप-
 सदस्योपांश्चन्तर्यामौ प्रसुतस्य । यो हानुदिते स
 सायमग्निहोत्रभक्तिर्य उदिते स प्रातरग्निहोत्रभक्तिः । किंदर्श-
 पूर्णमास इति । विज्ञायते पौर्णमासं यज्ञमग्नीषोमीयं पशुमकुर्वत
 दार्शं यज्ञमाग्नेयं पशुमकुर्वतेति । यथो एतदौपमन्यवस्य
 कल्पं वेदयन्ते प्रातःसवन एव सर्वेभ्यः सवनेभ्यः सवनीया-
 त्रिर्वपेत्सकृदुपहितान्येव कपालानि स्युः । आ सम-
 भिवासनात्संसृष्टं कर्म तायते तेषामेकैकमुद्वासयेदनुसवनं
 येनयेन प्रचरिष्यन्त्यादपि वा व्यभिमृष्टानां पिण्डानां
 परिशाययीतेतरयोः सवनयोर्यद्येककपालश्चिकीर्षितः
 स्यात्प्रातःसवनिकैरेव वर्तयेत्कृतान्तात्पौरोडाशिकं कर्म
 प्रत्याददीतेतरयोः सवनयोरनुसवनम् । अङ्गाराध्यूहनेनैव
 कपालेषु प्रतिपद्येत । सिद्धमत ऊर्ध्वम् ॥ १६ ॥ दशमः ॥

VII.5:358.18

XXI.15:1422.21

यथो एतद्विधायनस्य कल्पं वेदयन्त उभयतः शुक्रा
 आदित्यवतीर्वसतीवरीर्गृहीयात्ताः शुक्रास्ताभिराप्याययेता-

Prastara from the front, spreads sacrificial grass in one row, moves ahead taking the Prastara in his hand, lays down the enclosing sticks of *Ficus glomerata*, keeps erect two fire-sticks, takes up a handful of grass, two separating blades and the Prastara, turns by the right, enters the Havirdhāna-shed, and spreads the handful on the northern half of the mound. He arranges the two separating blades on the grass, the Prastara upon the separating blades and the Juhū-ladles upon the Prastara. He arranges the other ladles on the sacrificial grass. He touches all these together with the formula, "These have sat down;"¹ he sets right (the enclosing sticks) with the Yoga verse.² The subsequent procedure is as prescribed.

XXV.16

Which is the Agnihotra-offering of the sacrificer when he becomes initiated? Which when he offers the Upasads? Which when he offers Soma? It is said, (consuming) Vrata-milk is the Agnihotra of the sacrificer when he is initiated. When he is performing the Upasads, (partaking of) the remnants of the Gharma (is the Agnihotra). When he is pressing the Soma, the Upāṁśu and Antaryāma cups (form the Agnihotra). (The Upāṁśu cup which is offered) before sunrise represent the evening Agnihotra. (The Antaryāma cup which is offered) after sunrise represents the morning Agnihotra. Which are his Full-moon and New-moon sacrifices? It is said, "as the Full-moon sacrifice they offered the Agniṣomīya animal-sacrifice; as the New-moon sacrifice they offered the animal to (Savaniya) Agni.

In that they convey Aupamanyava's view, namely, that one should pour out paddy for the Savaniyapuroḍāśas for all the pressings at the morning pressing itself, the procedure should be that the potsherds should be laid down at once. The act should be combined upto the covering (of the cakes with ashes and embers). One should take down the cakes one at a time which he might be offering. Or he may retain the balls of dough indicated separately for the remaining two pressings. If a cake on one potsherd is to be prepared, one should go through its procedure along with the cakes at the morning pressing. He should resume the action prescribed in the Pauroḍṣika Brāhmaṇa subsequent to what is accomplished at each pressing in respect of the other two pressings. He should resume the covering with embers in respect of the potsherds. The subsequent procedure is as prescribed.

XXV.17

In that they convey Baudhāyana's view, namely, that one should take up Vasatīvarī waters which are bright on both sides, that is, taken in sunrays; they are

1. TS I.1.11.2

2. TS III.1.6.1; BaudhŚS VII.1

- भिरभिषुण्यादित्युपर्यर्धः होतृचमसं कृत्वेत्येतेनैवापि तृतीयेन
वर्तयेत्त्रयीरपः पूर्वया द्वारा हविर्धानं प्रपादयेद्धोतृचमसीया
वसतीवरीया मैत्रावरुणचमसीया इति । दक्षिणेन होतां
परिगृह्यापरया द्वारैकधनानेतस्मिंश्च काले सर्वश एव
मैत्रावरुणचमसीयाः पर्यस्येत्तृतीयं वसतीवरीणामवनये-
XIV.22:916.1 तृतीयमेकधनानामेवमस्य प्राक्केवलः शुक्रो भवति । सोमग्रहं
गृह्णीयाद्ब्रह्मवर्चसकामस्येति । अनिरुप्तस्यैवैष राज्ञो ग्रहीतव्यो
भवति । का उ खलु देवताः प्रथमः सोमं भक्षयन्तीत्याप
इत्येव ब्रूयात् । विज्ञायत उपहूताः सोमस्य पिबतोपहूतो
युष्माकः सोमः पिबत्विति । क्व उ खलु सोमस्य सोमपीथो
भवतीति । विज्ञायते यत्ते सोमादाभ्यं नाम जागृवि तस्मै ते
VII.5 :358.19 सोम सोमाय स्वाहेति । एष एवापि सोमस्य सोमपीथस्तेषां
संनिपतितानामानुपूर्वतेति । निग्राभ्यासु वाचयित्वादाभ्येन
चरेदथोपांशुसवनमाददीताथ राजानं निर्वपेत्सिद्धमत्रा-
ग्रिष्टोमिकं कर्म जानीयादा फलकयोरभिमर्शनात्फलके
अभिमृश्य पृश्निभिश्चरेदथ प्राणग्रहैश्चरेदथांशूनुपसंगृह्णी-
VII.6 :308.3 यादथांशुना चरेदथोपांशुना । काले ऽन्तर्यामेण । सिद्धमत
ऊर्ध्वम् ॥ १७ ॥ एकादशः ॥

regarded as bright; one should swell the Vasatīvarī waters with them; one should press Soma therewith : (what is implied is that) he should fill in the Hotr's goblet more than half and pour out one third of it into the Vasatīvarī vessel. He should bring in into the Havirdhāna-shed by the eastern door, three waters - the water in Hotr's goblet, the Vasatīvarī water and the water in the Maitrāvaruṇa's goblet-taking them round along the south of the Hotr; one should bring in the Ekadhana pitchers by the western door. He should then pour (into the Hotr's goblet) the entire quantity of waters from the Maitrāvaruṇa's goblet, pour down one third from the Vasatīvarī vessel and one third water from the Ekadhana pitchers. Thus the Hotr's goblet becomes predominantly bright.

As for the statement that one should take a Soma-cup¹ for the sacrificer desiring splendour derived out of Vedic studies. This is to be taken out of the unspecified portion of Soma. Which divinities indeed consume the Soma first ? Āp, one should say. It is said, "Invited, do you drink Soma; invited, may Soma drink you." Where does Soma himself partake of Soma ? It is said, (he consumes when it is offered to him with the formula) "O Soma, this is the offering to thee, Soma, whose name is invulnerable and ever alert, svāhā."² This is the Soma-drink by Soma. When the Soma-drinks fall together, they are to be consumed serially.

After having made the sacrificer recite (the relevant formulas) in order that the water should be rendered *nigrābhya*, the Adhvaryu should offer the Adābhya cup. He should then take up the Upāmśusavana pressing stone; he should pour Soma-shoots. The procedure pertaining to the Agniṣtoma should be understood as prescribed upto the touching of the pressing boards.

While he is touching the pressing boards, he recites the Pṛśni formulas³ and also the Prāṇagraha formulas.⁴ He should catch hold of the shoots. He should offer the Amśu cup and then the Upāmśu cup; the Antaryāma cup at the proper time. The subsequent procedure is as prescribed.

1. Instead of the Dadhigraha.

2. TS III.3.3.2

3. TS III.3.5

4. TS IV.3.2. This Karmāntasūtra probably refers to the Dvādaśāha. The original sūtra and the Dvaidhasūtra have not mentioned the Pṛśni and Prāṇagraha formulas. ĀpŚS XXI.13.7 has prescribed the employment of the Pṛśni and Prāṇagraha formulas for measuring Soma in addition to the normal formulas on the Prāyaṇīya, Udayaniya and the tenth day of the Dvādaśāha. The VādhŚS (X 14.5. etc.) has prescribed the reciting of both these sets of formulas on various occasions.

- XXI.17:1430.3 यथो एतद्वैधायनस्य कल्पं वेदयन्त आग्रयणस्य ग्रहणे द्वयोर्धारयोः प्रातःसवने गृह्णीयात्तिसृणां माध्यंदिने सवने चतसृणां तृतीयसवन इत्युपांश्चन्तर्यामयोश्च सस्त्रावः संततश्च शुक्र एते द्वे प्रातःसवने । संततश्चैव शुक्र आग्रयणश्चोदचनेन च तृतीया माध्यंदिने सवने । आदित्यस्थाल्यामतिशिष्टो राजादित्यग्रहस्य च सस्त्राव
- VII.6 :368.1 आग्रयणश्चैवोदचनेन च चतुर्थी तृतीयसवने । संपूतः राजानं त्रयेण श्रीणीयात्पयसा सक्तुभिर्हिरण्येनेति स यं कं चन ग्रहं गृह्णात्युभयत उदबुध्नः हिरण्यश्रयणमेवैनं करोति । तिष्ठता ग्रहा होतव्या अन्यत्र प्राजापत्याच्च मन्थिसस्त्रावाच्चेति ।
- VII.7 :370.11 यथो एतच्छालीकेः कल्पं वेदयन्ते द्रप्सानुमन्त्रणीयास्विति
- XXI.17:1430.6 सुवाहुतीरेवैता जुहुयात्कस्मिन्नु खल्वेनाः काले जुहुयादिति संतनीर्हुत्वैतस्मिन्नेनाः काले जुहुयादित्यथोन्नेतरित्याह प्राञ्चः
- VII.7 :370.16 राजानं पूतभृतमभि संपवयतादशाभिराधवनीयं मृष्ट्वा न्युब्जतादित्युक्तसंप्रैष एष शेत आवकाशेभ्यो ऽवकाशैरुपस्थाय दशाभिरेवैनं मृष्ट्वा न्युब्जति ॥ १८ ॥
- VII.8:374.6 समानं कर्माश्विनाद्गृहादिति । आ धिष्णियव्याघारण-
- VII.8 :376.2 संपातादित्येष समुद्देशो भवति । कथमु खलु धिष्णियानां यथान्युप्तं व्याघारणं भवतीति । विभुवे प्रवाहणाय स्वाहेति व्याघार्य रौद्रेणानीकेन पाहि माग्रे पिपृहि मा मा मा हिःसीरिति । सप्तवृणीत इति होतैवैषाः सप्तमो भवत्यहर्गण
- VII.9 :376.9 उत्तरेष्वहःसु प्रातःसवनिकं प्रसर्पणं कथः स्यादित्या-
- XVI.31:1060.18 हवनीयोपस्थानप्रभृतीत्येव ब्रूयात्सकृत् स्फ्यविघना-
- VII.11 :382.10

XXV.18

In that they convey Baudhāyana's view in connection with the taking up of the Āgrayaṇa draught, namely, that he takes it in two streams at the morning pressing, three at the Midday pressing and four at the third pressing, (the procedure is that) the drops of the Upāṁśu and Antaryāma cups and the continuous bright stream—these two at the morning pressing; the continuous bright stream, (a portion from) the Āgrayaṇa vessel and the third by means of the drawing spoon (from the Droṇakalaśa) at the Midday pressing; the Soma-juice remaining in the Āditya vessel, drops of the Āditya cup, (a portion from) the Āgrayaṇa vessel and the fourth stream by means of the drawing spoon (from the Droṇakalaśa) at the third pressing.

He should mix up the purified Soma with three things—milk, flour of parched barley and gold. Whichever draught he may take up, he should wipe it by means of water on both sides before and after taking Soma; thereby he renders it as mixed with gold. The draughts should be offered while standing except the Prājāpatya draught and the remnants of the Manthin draught.¹

In that they convey Śāliki's view in connection with the following of the drops through recitation, namely, that one should offer spoonfuls : at what time should one make the offerings ? He should make these offerings after having offered the Saṁtani.²

(The Adhvaryu) says, "O Unnetr, do thou filter Soma (from the Ādhavanīya) into the Pūtabhṛt jar lying towards the east; do thou cleanse the Ādhavanīya by means of the fringes (of the filter) and put it down with the opening turned downwards." This Ādhavanīya jar about which the call has been given remains as it is until the Avakāśa prayers.³ After the Avakāśa prayers have been made, (the Unnetr) wipes it with fringes and puts it upsidedown.

XXV.19

(When it is said) "The procedure upto the taking up of the draught for Aśvins is similar," the intention is to confine the procedure to the pouring of Āghāras over the Dhiṣṇiyas.

How is the continuous pouring of clarified butter to be made over the Dhiṣṇiyas in the order in which they are raised ? One should pour with *vibhruve pravāhaṇāya svāhā* and (then merely recite the remaining portion) *raudreṇā'nikena pāhi mā'gne piṇṇhi mā mā mā himsīh*.

1. BaudhŚS XIV.5
2. BaudhŚS VII.7
3. TS III.2.3

VII.14 :390.9 नामुपस्थानम् । कथमु खल्वेषां विसंस्थितसंचरः
स्यादित्यन्तरेण होतुश्च धिष्णियं ब्राह्मणाच्छंसिनश्च ये
ऽधिष्णिगः । अथ धिष्णियवन्तः स्वस्वमेव धिष्णियमुत्तरेण
परिक्रामेयुः । अथेमावध्वर्यु अचमसौ भवतः । क उ
खल्वेतयोर्भक्षो भवतीति । होतृचमस इत्येव ब्रूयात्क उ
खल्वृत्विजामेकाहे सोमं न भक्षयन्तीत्युन्नेता ग्रावस्तुत्सु-
ब्रह्मण्य इत्येव ब्रूयात्क उ खलु सत्रे दीक्षिता भक्षयेयुरिति
नेष्टुश्चमस उन्नेता भक्षयेदच्छावाकचमसे ग्रावस्तुदुद्गातृचमसे
सुब्रह्मण्यः । अपि वा सर्व एवाग्रीध्रचमसे भक्षयेयुर्विज्ञायत
उत्तरस्यां ततौ तेषां य एवाग्रीध्रः स ग्रावस्तुत्स सुब्रह्मण्यः
स उन्नेतेति ॥ १९ ॥ द्वादशः ॥

VII.12:382.14 यथो एतद्वैधायनस्य कल्पं वेदयन्ते समानपात्र्यामेव
XXI.19:1434.1 सवनीयानुद्वासयेत्पुरोडाशस्यैवैषो ऽलङ्कारो दृष्टो भवति ।

VII.12:382.15 मध्यतः पुरोडाशमुपस्तीर्णाभिधारितमुद्वासयेत्पुरस्ताद्भाना
दक्षिणतः करम्भं पश्चात्परिवापमामिक्षामुत्तरतः । कथमु
खल्वेषां संचरी स्यादिति प्रज्ञातो हविष्पथो ऽथापरं पूर्वया
द्वारोपनिर्हत्यापरया द्वारा सदः प्रपाद्याग्रेण कर्तृन् जघनेन
धिष्णियानुत्तरेणाच्छावाकस्य धिष्णियं पर्याहृत्यान्यस्मै
प्रदायैतेनैव यथेतमेत्योत्तरेण सदः परीत्य पूर्वया द्वारो-
पनिर्हृत्योत्तरेणाग्रीधीयं पर्याहृत्यान्तर्वेद्यासादयेत् ।

VII.12:384.8 अध्वर्युश्चेद्विधानं प्रपन्नः स्यादुपनिष्क्राम मा त्वाभिपरिहा-
रिषमित्येव ब्रूयाद्यथो एतद्वैधायनस्य कल्पं वेदयन्ते
द्विदेवत्येषूत्तरतस्तिष्ठते प्रतिप्रस्थात्रे प्रतिनिग्राह्यं प्रयच्छती-
ति । यदाध्वर्युः पुरोडाशान्प्रत्यङ् हरेत्तद्विधानं प्रपद्यमानं
प्रतिप्रस्थातारं परिगृहीयाद्ब्रह्मवादायोपनिष्क्रामत्युप-

“(The Adhvaryu) chooses seven (Hctṛs).” The Hotṛ is the seventh among them.

In an Ahargaṇa, from the second day onwards in what manner does the entering (by the priests) into the Sadas at the morning pressing take place ? It should begin with the prayer to the Āhavanīya, one should say. The praying to the wooden sword and to the levelling hammer takes place only on one day.

How should be the movement of these (priests) before the closing of Soma-pressing ? For those who are without a Dhiṣṇīya (the movement should be) between the Dhiṣṇīyas of the Hotṛ and the Brāhmaṇaccharṣin. Those having Dhiṣṇīyas should move along the north of their respective Dhiṣṇīyas.

The two Adhvaryus are without goblets. Then how do they consume the remnants of Soma ? They consume from the Hotṛ's goblet, one should say. Who among the priests in an Ekāha sacrifice do not partake of Soma ? The Unnetṛ, the Grāvastut and the Subrahmaṇya, one should say. How do those initiated in a Sattrā partake of Soma ? The Unnetṛ should partake from the Neṣṭṛ's goblet; the Grāvastut from that of Acchāvāka; and the Subrahmaṇya from the Udgātṛ's goblet. Alternatively, all these should partake of the Āgnīdhra's goblet. It is said in the *Uttarā tati*¹ that among those one who is the Āgnīdhra is to be deemed as the Grāvastut, as the Subrahmaṇya and as the Unnetṛ.

XXV.20

In that they convey Baudhāyana's view namely that one should take down all the Savanīya oblations in a common pan, because (these oblations) are indeed the decoration of the cake itself : One should take down in the middle the cake with clarified butter spread below and poured above; parched paddy in front, flour of parched barley mixed with curds towards the south, parched barley to the rear and Āmikṣā towards the north. How should the Savanīya oblations be brought in ? The route of the oblations is well-known. Another way is : one should take them out by the eastern door, carry to the Sadas by the western door, carry along the front of the seated priests and along the rear of the Dhiṣṇīyas, along the north of the Acchāvāka's Dhiṣṇīya, hand over to an assistant, return by the route by which he had gone, go round along the north of the Sadas, carry (the oblations out of the Sadas) by the eastern door, carry round along the north of the Āgnīdhriya fire, and place within the altar. If the Adhvaryu has entered the Havirdhāna shed, he should say to him, “Do you go out, let me not carry round (the oblations) around you.”

In that they convey Baudhāyana's view that the Adhvaryu hands over the corresponding cup out of the Dvidevatya cups to the Pratiprasthātṛ standing to the

1. cf. BaudhŚS XVII.21.

- निष्क्रान्तस्यैवाध्वर्युर्ग्रहावादत्ते ऽपरेण परिक्रान्तायोत्तर-
तस्तिष्ठते प्रतिप्रस्थात्रे प्रतिनिग्राह्यं प्रयच्छतीति हुत्वा व्यवनीय
प्रदक्षिणमावृत्य प्रतिप्रस्थाताध्वर्युं परिगृहीयात् । अथाध्वर्युः
प्रतिप्रस्थातारं प्रत्यङ्द्रवन्पात्रेण । सिद्धमत ऊर्ध्वम् । अथेमे
द्विदेवत्या अननुवषट्कारा भवन्ति । क उ खल्वेषा-
मनुवषट्कारो भवतीति । विज्ञायते द्विदेवत्यानृतुयाजान्यश्च
XXI.20:1434.22 पालीवतो ग्रहः । आदित्यग्रहसावित्रौ तान्स्म मानुवषट्कृथा
इति । यथो एतदौपमन्यवस्य कल्पं वेदयन्ते द्विदेवत्येषु
दीर्घभक्षेणैवैनान्भक्षयेद्भक्षेहि माविशेति प्रतिपद्य क्रत्वे दक्षाय
रायस्पोषाय सुवीरताया इत्यातः । प्रत्यभिमृशते मा मा
राजन्वि बीभिषो मा मे हार्दिं त्विषा वधीः । वृषणे शुष्मा-
यायुषे वर्चस इत्यथानुसवनभक्षेणैव सवनमुखीयान्भक्षये-
दिति ॥ २० ॥ त्रयोदशः ॥
- VII.2 :352.13 क उ खलु वसतीवरस्य स्तोत्रभक्तिर्भवति शस्त्र-
भक्तिश्चेति । विश्वरूपासु हास्य स्तोत्रभक्तिर्भवति प्रातरनुवाके
VII.5:362.9 ह शस्त्रभक्तिः । क उ खलूपांश्चन्तर्यामयोद्विदेवत्यानां
VII.6:364.18 स्तोत्रशस्त्रभक्तिर्भवतीति । यदुपांशु शंसति तदुपां-
श्चन्तर्यामयोः प्रउग उक्थ्ये द्विदेवत्यानाम् । अथायं प्रति-
VII.12: 384.4 प्रस्थातर्तुग्रहेष्वध्वर्योरुत्तरतःसेवी भवतीतश्चाभुतश्च यन्तं
प्रतिप्रस्थाताध्वर्युं परिगृहीयादथाध्वर्युः प्रतिप्रस्थातारं प्रत्यङ्
द्रवन्पात्रेण । सिद्धमत ऊर्ध्वं किं देवत्या उ खल्वृतुयाजा
VII.16:396.4 भवन्तीत्यृतुदेवता इत्येतदेकमथापरमिन्द्रं होता यजति
मरुतः पोता यजति । ग्रावो नेष्टा यजत्यग्निमाग्नीध्रो यजतीन्द्रं

north, (it is to be noted that) when the Adhvaryu carries the Savanīya oblations towards the west, he should cover the Pratiprasthātṛ entering the Havirdhāna. (The Pratiprasthātṛ) takes the two (Dvidevatya) cups and goes (out of the Havirdhāna shed); the Adhvaryu takes from him the two cups, and hands over the corresponding cup to the Pratiprasthātṛ standing to the north. They make the offering, and pour remnants in each other's cup. Having poured by the right, the Pratiprasthātṛ covers the Adhvaryu while going. The Adhvaryu while moving westwards taking the cup covers the Pratiprasthātṛ. The subsequent procedure is as prescribed. The Dvidevatya offerings are without the second Vaṣaṭ-utterance. Which is their second Vaṣaṭ-utterance? It is said, "(O Hotṛ) do you not pronounce the second Vaṣaṭ-utterance in regard to the offerings of the Dvidevatya cups, Ṛtuyājas, Pānīvata draught, Āditya draught and Sāvitra draught."¹

In that they convey Aupamanyava's alternative view namely that (the Adhvaryu) should consume these (Dvidevatya cups) with the Dīrghabhakṣa formula beginning with *bhakṣe'hi mā'viśa*² and ending with *kratve dakṣāya rāyaspoṣāya suvīratāyai*. He should touch himself with the verse, "O king Soma, do thou not frighten me; do not injure my heart with thy violence so that I may attain power, might, long life and vigour."² He should partake of the goblets pertaining to the Savanamukha³⁹ with the (relevant) Anusavanabhakṣa formula² (at each pressing).

XXV.21

How is the taking up of Vasatīvarī waters associated with a Stotra and a Śastra? Through the chanting of the Viśvarūpās¹ and the reciting of the Prātaranuvāka.²

How are the offerings of Upāmśu draught, Antaryāma draught and the Dvidevatya cups associated with Stotra and Śastra? When the Hotṛ recites in a low tone (a part of the Ājyaśastra), it is (the association with the Śastra); in respect of the Dvidevatya cups (the association is) in the Praūgaśastra.

In the course of the Ṛtu-cup offerings, the Pratiprasthātṛ stands to the north of the Adhvaryu. The Pratiprasthātṛ should cover the Adhvaryu going to and fro. Similarly the Adhvaryu while going to the west taking the cup should cover the Pratiprasthātṛ. The subsequent procedure is as prescribed. What are the divinities of the Ṛtuyājas? Ṛtus themselves are the divinities-this is one view. Another view is: The Hotṛ recites the yājyā for Indra; the Potṛ recites the yājyā for the Maruts; the Neṣṭṛ recites the yājyā for the Gnās; the Āgnīdhra recites the yājyā for Agni; the

1. cf. ĀśvŚS V.5.21, VaitŚS XX.4

2. TS III.2.3

1. SV (K) II.9.2.7.2-3; SV (J) III.1.1-2; ṢaḍBr. 1.4; JBr 1.73-74

2. ABr II.15-18; ŚāṅkhBr XI.1-8

- ब्राह्मणाच्छःसी यजति मित्रावरुणौ मैत्रावरुणो देवं द्रविणोदां
 चत्वारो ऽश्विनाध्वर्यू अध्वर्यू अग्निं गृहपतिं गृहपतिः । क्र
 VI.16 :400.1 उ खल्वैन्द्राग्रस्य स्तोत्रभक्तिर्भवतीति । बहिष्पवमान इत्येव
 ब्रूयाद्ये के चन ग्रहा अस्तोत्राः पवमान एव तेषां स्तोत्राणि
 VII.17 :402.16 भवन्ति । क्र उ खलु माध्यंदिनीयाः सवनीया निरुप्यन्त
 इति । क्षुल्लकवैश्वदेवस्य स्तोत्र इत्येव ब्रूयात् । क्र
 VII.8 :434.7 तृतीयसवनीया माहेन्द्रस्य स्तोत्र इत्येव ब्रूयात् ॥ २१ ॥
 नाराशंसमुपदस्तं हुतादेवैनं होतृचमसाद्गृहीयाद्वि-
 VII.15 :394.7 नाराशंसं प्रातःसवनं च माध्यंदिनसवनं चैकनाराशंसं
 तृतीयसवनं चत्वार्युन्नीयमानसूक्तानि भवन्तीति सवनमुखेषु
 चाच्छावाकचमसे च त्रयो दीर्घभक्षाः । क्र उ खलु प्रवर्ग्यः
 सुत्यमहरनुसमेतीति । दधिघर्म इत्येव ब्रूयात्किमुपसदां
 VII.3 :420.1 सौम्यस्य परीज्येति तिरश्चर्मन्फलके ग्राव्णोद्वादयतीति
 VII.14 :450.12 शुष्काभिषव इत्येतदाचक्षते । कथमु खलु रथंतरपृष्ठे माहेन्द्रं
 VII.1 :414.10 ग्रहं गृहीयान्महां इन्द्रो य ओजसेत्येतया गायत्र्या माहेन्द्रं
 गृहीयादथ बृहत्पृष्ठे महौ इन्द्रो नृवदा चर्षणिप्रा इत्येतया
 VII.8 :434.1 त्रिष्टुभा माहेन्द्रमथोभयपृष्ठे यया पृष्ठं तया गृहीयात्पुरोरुचमितरां
 कुर्यादिति ॥ २२ ॥ चतुर्दशः ॥

Brāhmaṇāccharṁsin recites the yāgyā for Indra; the Maitrāvaruṇa for Mitra-Varuṇa; the four³ for wealth-giving god (Draviṇodas); the Adhvaryu and the Pratiprasthātṛ recite the yāgyā for Aśvinādhvayū; the Gṛhapati recites the yāgyā for Gṛhapati Agni.

How is the offering of Soma for Indra-Agni associated with a Stotra? In Bahiṣpavamāna, one should say. Whichever draughts are without a Stotra they have their Stotras in the Bahiṣpavamāna.

When are paddy and barley poured out for the Savanīya oblations at the Midday pressing? At the chanting of the Stotra pertaining to the initial draught for the Viśve Devas, one should say.

When are paddy and barley poured out for Savanīya oblations at the third pressing? At the chanting of the stotra for Mahendra, one should say.

XXV.22

If the Nārāsaṁsa goblet becomes exhausted, one should fill it from the Hotṛ's goblet which has been offered. In the morning pressing and also in the Midday pressing the goblets which are partaken of and again filled in are deemed as Nārāsaṁsa on two occasions; in the third pressing on one occasion. Four hymns are to be recited (by the Hotṛ) in connection with the filling (of the goblets) namely one each at one each of the three Soma-pressings and one at the filling of the Acchāvāka's goblet. The Dīrghabhakṣa formula¹ is to be recited on three occasions.

How does the Pravargya rite become associated with the pressing day? In the form of the Dadhigharma rite, one should say.

How do the Upasads (become associated with the pressing day)? (In the form of) the offering (of clarified butter) on both sides of the offering of cooked rice to Soma.

He makes the two pressing boards sound by means of a stone across the skin. This is called "dry pressing."

With which mantra should the Adhvaryu take up the draught for Mahendra when the Rathantara-prṣṭha is adopted? He should take up the Māhendra draught with the Gāyatrī verse, *mahāñ indroya ojasā*.... In the case of the Brhatprṣṭha he should take it with the Triṣṭubh verse, *mahāñ indro nṛvad ā carṣaṇiprāh*.... In the case of the adoption of both the Prṣṭhas he should take up with that verse on which the Prṣṭha is based, and employ the other verse as the Puroruc.

3. RVKhila V.7.5

1. Namely, *bhakṣe'hi mā'viśa* etc. (TS III.2.5) to be recited at the partaking of a goblet.

VII.12 :444.1

कथमु खलु सवनीयस्य पशोश्चर्याया उपक्रमो भवतीतीडसूनः सःस्तीर्यं पृषदाज्यं विहृत्य जुह्वाः समानीयान्तरेण चात्वालोत्करावुदङ्ङुपनिष्क्रम्य संव- देताभिघारयेदासादयेत्पशुं पञ्चहोत्रा चतसृषूस्तृणीते मनोताप्रभृतिनेडान्तेन चरेत्सिद्धमत ऊर्ध्वम् । अथो-

VII.18 :404.9

क्थ्यविग्रहेषु य एव प्रातःसवनिको ग्रहणमन्त्रः स एव माध्यंदिनीयः स तृतीयसवनिको देवतामेव व्यञ्जयेच्चम-

VII.12 :446.20

सायचमसायैव त्रींस्त्रीन्मुरोडाशशकलानुपास्येन्नव होतृ-

VII.14 :452.6

चमस इति त्रयाणामेवैष उक्तो भवति । अथाय- माग्रयणस्त्रयस्त्रिंशतो देवतानां गृह्यते । क्र उ खल्वेताः प्रदानेविज्ञायन्त इति । पाल्नीवते । विज्ञायते पत्नीवतस्त्रिंशतं त्रींश्च देवानिति । कथमु खलु पाल्नीवतं भक्षयेदादित्य-

VII.14 :452.13

वद्वणस्य सोम देव ते मतिविदस्तृतीयस्य सवनस्य जगतीच्छन्दसो ऽग्निना वैश्वानरेण पत्नीवता त्वष्ट्रा पीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति ॥ २३ ॥

कथमु खल्वन्तरुक्थ्यो भवतीति । प्रसिद्धं तृतीयसवन आग्रयणं गृहीत्वोक्थ्यं गृह्णीयादथैनं ध्रुवमुपस्थाप्य त्रिषूर्ध्वपात्रेषु विगृह्णीयादुपयामगृहीतो ऽसि देवेभ्यस्त्वा देवायुवमुक्थ्येभ्य उक्थायुवं यज्ञस्यायुष इन्द्रावरुणाभ्यां जुष्टं गृह्णामीति । पुनर्हविरसीत्युक्थ्यस्थालीं प्रत्यभिमृश-

XXV.23

How does the procedure of the Savanīya animal-offering commence ? One should lay down the plank for cutting, take up Pṛṣadājya into the ladle by dipping the spoon), go out towards the north between the Cātvāla and the rubbish-heap, have a dialogue (with the Śamitr), pour clarified butter over (the cooked organs) and put them down (within the altar). (The adhvaryu) spreads clarified butter on four (implements the Juhū, the Upabhṛt, the Idā-pan and the vessel for oily part of flesh). He should go through the rites beginning with the recitation of the Manotā-hymn and ending with the invocation of Idā. The subsequent procedure is as prescribed.

The formula¹ is employed in taking up a third part of the Soma from the Ukthya vessel at the morning pressing, is employed also at the second pressing and also at the third pressing. One should mention the relevant divinity.

One should place by the side of each goblet three pieces of the cake; nine by the side of the Hotṛ' goblet, (because) it is meant for three (priests).²

This (part of the) Āgrayaṇa-vessel is taken for thirtythree divinities. How are these recognised in the offering (of the draught) ? In the Pātnīvata offering. It is said, "thirtythree gods together with their wives"³ How should one partake of the Pātnīvata cup ? (One should partake of with the formula) "O god Soma, I, invited, partake of thee, invited, having Ādityas for the troops, appreciating the praise, pertaining to the third pressing, having Jagatī for the metre, drunk by Vaiśvānara Agni together with his wife, by Tvaṣṭṛ, and mixed with honey."⁴

XXV.24

How is the 'internal' Ukthya¹ achieved ? Having taken at the third pressing the Āgrayaṇa draught, one takes the Ukthya draught. Having caused the sacrificer to pray to the Druva vessel,² he should take into three cups portions of the Ukthya draught (first) with the formula, "Thou art taken with a support for gods deserving praise; I take thee eager to meet gods, eager for praise, for the fulfilment of sacrifice and dear to Indra-Varuṇa." He touches back the Ukthya vessel with the formula,

1. Namely, *upayāmaghīto'si devebhyas tvā* etc. BaudhŚS VII.17.

2. Namely, the Hotṛ, the Adhvaryu and the Pratiprasthāṭṛ.

3. RV III.6.9

4. cf. TS III.2.5.3

1. The Ukthya sacrifice, a modification of the Agniṣṭoma, involving the offering of three additional draughts, chanting of three additional Stotras and reciting of three additional Śastras.

2. With the formula *bhūtam asi bhūte mā dhāḥ* etc. TS III.2.8.5.

ति । परिमृज्य सादयत्येष ते योनिरिन्द्रावरुणाभ्यां त्वेति । तदानीमेवापरं गृह्णात्युपयामगृहीतो ऽसि देवेभ्यस्त्वा देवायुवमुक्थ्येभ्य उक्थायुवं यज्ञस्यायुष इन्द्राबृहस्पतिभ्यां जुष्टं गृह्णामीति पुनर्हविरसीत्युक्थ्यस्थालीं प्रत्यभिमृशति । परिमृज्य सादयत्येष ते योनिरिन्द्राबृहस्पतिभ्यां त्वेति तदानीमेवापरं गृह्णात्युपयामगृहीतो ऽसि देवेभ्यस्त्वा देवायुवमुक्थ्येभ्य उक्थायुवं यज्ञस्यायुष इन्द्राविष्णुभ्यां जुष्टं गृह्णामीति । नात्र पुनर्हविरसीत्युक्थ्यस्थालीं प्रत्यभिमृशति । दशाभिरेवैनां मृष्टा न्युब्जति । परिमृज्य सादयत्येष ते योनिरिन्द्राविष्णुभ्यां त्वेति । अथैनान्ध्रुवे ऽवनीय होतृचमसे ऽवनयेत्स्तोत्रे स्तोत्राण्यावपेच्छस्त्रे शस्त्राणि तस्य प्रत्तस्य भक्ष इन्द्रावरुणाभ्यामिन्द्राबृहस्पतिभ्यामिन्द्राविष्णुभ्यामग्निना वैश्वानरेण मरुद्भिः पीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीत्येतेनैव वा भक्षयेदपि वानित्यपूर्वेणादित्यवद्रणस्य सोम देव ते मतिविदस्तृतीयस्य सवनस्य जगतीच्छन्दस इन्द्रावरुणाभ्यामिन्द्राबृहस्पतिभ्यामिन्द्राविष्णुभ्यामग्निना वैश्वानरेण मरुद्भिः पीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति । यथो एतदौपमन्यवस्य कल्पं वेदयन्ते

VII.17:460.10 भक्षयामीति । यथो एतदौपमन्यवस्य कल्पं वेदयन्ते

XXI.45:1444.8 पुरस्तान्मिन्दाहुती जुहुयान्मिन्दाहुती हुत्वा हारियोजनं ग्रहं

XVII.45:1136.5 गृहीयादित्यथ हैके चात्वालदेशे ऽवभृथं निधाय दध्ना पयसा मधुमिश्रेण नैष्टययनैर्ऋजीषमभिजुह्वति यत्ते ग्राव्णा चिच्छिदुः सोम राजन्नित्यवभृथयजूंषि जुहोतीति । कतमानि खल्विमान्यवभृथयजूंषि भवन्तीति । यदेवैनदाहवनीये शाकलैश्चरन्ति देवकृतस्यैनसो ऽवयजनमसि मनुष्यकृतस्यै-

VIII.20:466.8

"Thou art a recurring oblation."³ Having wiped (the cup) around, he puts it down with the formula, "This is thy birth-place; for Indra-Varuṇa thee." At the same time he takes up a second one with the formula, "Thou art taken with a support for gods deserving praise. I take thee eager to meet gods, eager for praise, for the fulfilment of sacrifice and dear to Indra-Bṛhaspati." He touches back the Ukthya vessel with the formula, "Thou art a recurring oblation." Having wiped around, he puts it down with the formula, "This is thy birth-place; for Indra-Bṛhaspati thee." At the same time he takes up still another one with the formula, "Thou art taken with a support for gods deserving praise. I take thee eager to meet gods, eager for praise for the fulfilment of sacrifice and dear to Indra-Viṣṇu." He does not touch back the Ukthya vessel with the formula. "Thou art a recurring oblation." He cleanses it with fringes and keeps it upsidedown. Having wiped it around, he places it with the formula, "This is thy birth-place; for Indra-Viṣṇu thee." He should pour them into the Dhruva vessel and then again pour into the Hotṛ's goblet. (The Udgātṛs) should add (three) Stotras to the (twelve) Stotras. (The Hotṛakas) should add (three) Śāstras to the (twelve) Śāstras. The formula for partaking of the Soma which is offered is : "I, invited, partake of Soma, invited, sweet, offered to Indra-Varuṇa (in the first Ukthya draught), Indra-Bṛhaspati (in the second Ukthya draught), Indra-Viṣṇu (in the third Ukthya draught) drunk by Agni Vaiśvānara and the Maruts." Or with the normal one, "O god Soma, I, invited, partake of thee, invited, having Ādityas for the troops, appreciating the praise, pertaining to the third pressing, having Jagatī for thy metre, drunk by Vaiśvānara Agni and the Maruts offered to Indra-Varuṇa (in the first Ukthya draught), Indra-Bṛhaspati (in the second Ukthya draught), Indra-Viṣṇu (in the third Ukthya draught).

In that they convey Aupamanyava's alternative view namely that the sacrificer should first offer two Mindāhutis : after the Mindāhutis have been offered (the Unnetṛ) should take up the Hāriyojana.

Some teachers place near the Cātṛvāla the Avabhṛtha-materials and offer over the sediment of Soma curds and milk mixed with honey with the thirteen Naiṣṭyayana verses⁴ beginning with "O king Soma, in that they crushed thee by means of a pressing stone ..." (The Brāhmaṇa says) "One offers the Avabhṛtha oblations."⁵ Which are those Avabhṛtha oblations ? They say : Wooden chips are put on the Āhavanīya with the formulas, "Thou art the removal through offering, of the evil

3. TS VI.5.1

4. TBr III.7.13

5. TS VI.6.3.1

VIII.20:468.3 नसोऽवयजनमसि पितृकृतस्यैनसोऽवयजनमसीत्यवभृथा-
हुताविति । कतमा उ खल्वियमवभृथाहुतिर्भवतीत्यप
उद्वह्य जुहोति यज्ञस्य त्वा यज्ञपते हविर्भिः । सूक्तवाके
नमोवाके विधेम स्वाहेति तिष्ठन्त एवावभृथेन प्रचरेयुः ।
पराडावृत्तः प्रपदेनोदकान्तं प्रत्यस्येत्सिद्धमत ऊर्ध्वम्
॥ २४ ॥ पञ्चदशः ॥

VIII.21:468.10 अथायमुदयनीयस्तस्य कः कर्मण उपक्रमो भवतीति।
बर्हिर्यजुषा कुर्यात्पाणी संमृशीत परिस्तृणीयात्पात्राणि
निर्णिज्य सःसादयेद्ब्रह्माणं दक्षिणत उपवेश्यात्रैवोत्तरत उदपात्रं
निधाय जघनेन गार्हपत्यं स्पृशं निदध्यात्स्म्योपरि पात्रीं
पात्र्यां ब्रीहीनावपेच्छूर्पादानप्रभृति कर्मान्तस्तायत आ
प्रस्कन्दनात्प्रस्कन्दनान्तं कर्म कृत्वा तिरः पवित्रमप
आनीयाधिश्रित्य तिरः पवित्रं तण्डुलानावपेदथाज्यं
निर्वपेदथाज्यमधिश्रयेदुभयं पर्यग्री कृत्वा जघनेन गार्ह-
पत्यमौपसदायां वेद्यां स्तम्बयजुर्हरेत्सिद्धमत ऊर्ध्वम्।
तस्य शृतस्यासादनं दक्षिणं परिधिसन्धिमपरं विमुच्य
दक्षिणं वा परिधिमग्रेण प्राञ्चं प्रायणीयमासादयेत्प्रत्यञ्च-
मुदयनीयमग्रिमुखा अत्र देवता इज्यन्ते । शंखन्त उदयनीयः
संतिष्ठते ॥ २५ ॥

VIII.21:470.4 अथ यदि पशुरुपकृप्तः स्यात्पाणी संमृशीत परि-
स्तृणीयात्पात्राणि निर्णिज्य सःसादयेत्प्रोक्षणीः सःस्कृत्य
पात्राणि प्रोक्षेदाज्यं निरुप्याधिश्रित्य पर्यग्री कृत्वा स्पर्शमाद-
दीत । संप्रैषप्रभृति पाशुबन्धिकं कर्म तायते । सिद्धमत
XXI.25:1446.15 ऊर्ध्वम् । यथो एतच्छालीकेः कल्पं वेदयन्ते मैत्रावरुण्या-
मिक्षया यजेतेति तस्यै सह सवनीयैर्वत्सापाकरणं सह

done towards men; thou art the removal through offering, of the evil done towards the Pitrs."⁶

As for the Avabhṛtha offering : which is this Avabhṛtha offering ? The Adhvaryu takes up water into his palms and offers it (into the water itself) with the formula, "O lord of sacrifice, may we worship thee with oblations at the Sūktavāka and Namovāka, svāhā"⁷ Standing, they perform the Avabhṛtha rite.

Turning away, one should toss back the bordering water by the front part of the foot. The subsequent procedure is as prescribed.

XXV.25

Now this Udayanīya Iṣṭi. What is its procedure ? One should formally procure the sacrificial grass; should rub the palms; should strew (the fire-places). One should cleanse the utensils and put them down; should seat the Brahman towards the south; put down a pot full of water to the north; should put down the wooden sword to the rear of the Gārhapatya; a pan upon the wooden sword; should pour paddy into the pan. The procedure is followed from the taking of the winnowing basket upto the dropping of husks. Having performed the rite ending with the dropping of husks, one should pour water into the vessel across the strainers, place (the vessel) over the fire and pour into it rice-grains across the strainers. Then he should pour out clarified butter (into the vessel) and place it over the fire. He should carry a firebrand around both of them and carry Stambayajus from the altar used for the Upasads to the rear of the Gārhapatya. The subsequent procedure is as prescribed. When cooked, the rice is placed (within the altar). Leaving some space to the rear of the southern conjunction of the enclosing sticks or in the forefront of the southern conjunction of the enclosing sticks, one should place the scrapings of the cooked rice at the Prāyanīyeṣṭi in the eastern area and the Udayanīya oblation in the western area. Offerings are made to divinities with Agni as the first. The Udayanīya Iṣṭi is concluded with the Śamyuvāka.

XXV.26

If an animal is procured (for the Anūbandhya sacrifice), the Adhvaryu should rub his palms; should strew around (the fire-places); should cleanse the utensils and put them down; should sanctify Prokṣaṇī-water and sprinkle the utensils; should pour out clarified butter (into the vessel), put the vessel over the fire, carry a firebrand around (the utensils and the clarified butter) and take up the wooden

6. TS III.2.5.7

7. TS I.4.45.2

VIII.22: 470.9

X.1: 544.1

सायंदोहमुदयनीयेन चरित्वा पाणी संमृशीत परित्स्थणी-
यात्पात्राणि निर्णिज्य सःसादयेत्प्रोक्षणीः सःस्कृत्य पात्राणि
प्रोक्षेत् । अथ प्रातर्दोहं धेनूर्दोहयेदथैनां गार्हपत्ये श्रपयित्वा-
नभिघारितामुद्वासयेदथाज्यं निर्वपेदथाज्यमधिश्रयेदुभयं
पर्यग्नौ कृत्वाहवनीये वैदलकान्परिधीन्परिधायथैनां
पुनरधिश्चित्वाभिघारितामुद्वासयन्तर्वेद्यासादयेदथाग्रये
सोमायेत्याज्यभागाभ्यां चरेदाज्यभागान्तं कर्म कृत्वा दक्षिणे
वेद्यन्ते केशश्मश्रु वपते नखानि निकृन्ततेऽथाज्यभाग-
प्रतिपत्केडान्ता संतिष्ठते ऽथेयमुदवसानीयोपांशु भवति
पुनराधेयधर्म हि सकृन्महावेद्यै स्तम्बयजुषो हरणमसंनद्धा
पत्नी यज्ञपुच्छमन्वास्ते ॥ २६ ॥ षोडशः ॥

अथेममग्निचयं त्र्युपसत्कं षडुपसत्कं द्वादशो-
पसत्कमिति चिन्वते । स यदि साहस्रं त्र्युपसत्कं चेष्ट्यमाणो
भवति पूर्वाह्णे प्रवर्ग्योपसद्भ्यां प्रचर्य प्रथमां चितिः
सपुरीषामुपधाय संचिताहुती जुहोति । द्वितीयां चितिः
सपुरीषामुपधाय संचिताहुती जुहोति । श्वो भूते
प्रवर्ग्योपसद्भ्यां प्रचर्य तृतीयां चितिं चतुर्थीं चितिं पञ्चमीं
चितिः षष्ठीं चितिः सपुरीषामुपधाय संचिताहुती
जुहोत्यौपवसथिकैव तृतीया । अथ यदि साहस्रं षडुपसत्कं
चेष्ट्यमाणो भवति पूर्वाह्णे प्रवर्ग्योपसद्भ्यां प्रचर्य प्रथमां
चितिः सपुरीषामुपधाय संचिताहुती जुहोति । श्वो भूते
प्रवर्ग्योपसद्भ्यां प्रचर्य द्वितीयां चितिः सपुरीषामुपधाय
संचिताहुती जुहोति । स एवमेव पञ्चाहमौपवसथिकैव
षष्ठ्यथ यदि साहस्रं द्वादशोपसत्कं चेष्ट्यमाणो भवति
यथासूत्रं तथाथ यदि द्विषाहस्रं त्र्युपसत्कं चेष्ट्यमाणो भवति

sword. The procedure of the Animal-sacrifice commences with the call (for cleansing the ladles etc. BaudhŚS IV.3). The subsequent procedure is as prescribed.

As for Śāliki's alternative view which the teachers convey, namely, that one should offer Āmikṣā to Mitra-Varuṇa, calves should be driven away from their mothers for the Āmikṣā side by side with Savanīyapuroḍāśas, and evening milking should also be done simultaneously: After having performed the Udayanīyeṣṭi, the Adhvaryu should rub his palms; should strew around (the fire-places); should cleanse the utensils and put them down; should sanctify Prokṣaṇī-water and sprinkle the utensils; should cause the morning milk to be milked; should boil this (Āmikṣā) over the Gārhapatya and take it down without pouring clarified butter over it, should pour out clarified butter (in the vessel) and place the vessel over the fire. He should carry a firebrand around both (the clarified butter and Āmikṣā), lay around the Āhavanīya enclosing sticks of split bamboo, again place the Āmikṣā over fire, pour clarified butter over, take down and place within the altar. Then he should offer the Ājyabhāgas to Agni and Soma. Having gone through the procedure ending with the Ājyabhāgas, the sacrificer should get his hair and beard shaved on the southern border of the altar, and get his nails pared. The Iṣṭi comes to an end with the invocation of Idā.

The Udavasānīyeṣṭi is performed with the mantras recited in a low tone; it follows the rule of Punarādheya. The Stambayajus is carried from the Mahāvedi once only. The sacrificer's wife attends the "tail of the sacrifice" without being girded round the waist.

XXV.27

AGNICAYANA

The Agnicaya is piled up involving three or six or twelve Upasad days. If one is going to pile up a Citi of a thousand bricks with three Upasad days, he should perform the Pravargya and Upasad rites in the early part of the day, pile up the first Citi together with the spreading of earth and offer two Saṁcita offerings.¹ Having piled up the second Citi together with the spreading of earth, he makes two Saṁcita offerings. Next day having performed the Pravargya and Upasad, he piles up the third, fourth, fifth and sixth Citis, each one together with the spreading of earth and makes two Saṁcita offerings. The third Citi (together with the subsequent Citis) is piled up on the Upavasatha day. If he is going to pile up a thousand bricks involving six Upasad days, he performs the Pravargya and Upasad in the early part of the day,

1. TS V.5.9.1; II.2.11.6; BaudhŚS X.37

पूर्वाह्णे प्रवर्ग्योपसद्भ्यां प्रचर्य प्रथमां चितिः सपुरीषामुपधाय
 संचिताहुती हुत्वाहार्याः सपुरीषामुपदधाति द्वितीयां चितिः
 सपुरीषामुपधाय संचिताहुती हुत्वाहार्याः सपुरीषामुप-
 दधाति । श्वो भूते प्रवर्ग्योपसद्भ्यां प्रचर्य तृतीयां चितिं
 चतुर्थीं चितिं पञ्चमीं चितिः षष्ठीं चितिः सपुरीषामुपधाय
 संचिताहुती हुत्वाहार्याः सपुरीषामुपदधात्यौपवसथिकैव
 तृतीयाथ यदि द्विषाहस्रं षडुपसत्कं चेष्ट्यमाणो भवति
 पूर्वाह्णे प्रवर्ग्योपसद्भ्यां प्रचर्य सपुरीषामुपधाय संचिताहुती
 हुत्वाहार्याः सपुरीषामुपदधाति । श्वो भूते प्रवर्ग्योपसद्भ्यां
 प्रचर्य द्वितीयां चितिः सपुरीषामुपधाय संचिताहुती
 हुत्वाहार्याः सपुरीषामुपदधाति । स एवमेव पञ्चाहमौपव-
 सथिकैव षष्ठ्यथ यदि द्विषाहस्रं द्वादशोपसत्कं चेष्ट्यमाणो
 भवति पूर्वाह्णे प्रवर्ग्योपसद्भ्यां प्रचर्य प्रथमां चितिमुपधा-
 याध्यस्तपुरीष एताः रात्रिं वसति । श्वो भूते प्रवर्ग्योपसद्भ्यां
 प्रचर्य पुरीषमुपधाय संचिताहुती हुत्वाहार्याः सपुरीषामुप-
 दधाति । स एवमेव यथासूत्रं तथा वर्तमानः पुरीषं पुरीषमुपधाय
 संचिताहुती हुत्वाहार्याः सपुरीषामुपदधात्यौपवसथिकैव
 द्वादशी ॥ २७ ॥

अथ यदि त्रिषाहस्रं त्र्युपसत्कं चेष्ट्यमाणो भवति
 पूर्वाह्णे प्रवर्ग्योपसद्भ्यां प्रचर्य प्रथमां चितिः सपुरीषामुपधाय
 संचिताहुती हुत्वा द्वे आहार्ये सपुरीषे उपदधाति द्वितीयां
 चितिः सपुरीषामुपधाय संचिताहुती हुत्वा द्वे आहार्ये
 सपुरीषे उपदधाति । श्वो भूते प्रवर्ग्योपसद्भ्यां प्रचर्य तृतीयां
 चितिं चतुर्थीं चितिं पञ्चमीं चितिः षष्ठीं चितिः
 सपुरीषामुपधाय संचिताहुती हुत्वा द्वे द्वे आहार्ये सपुरीषे
 उपदधात्यौपवसथिकैव तृतीयाथ यदि त्रिषाहस्रं षडुपसत्कं

piles up the first Citi together with spreading of earth, and makes Saṁcita offerings. Next morning he performs Pravargya and Upasad, piles up the second Citi together with the spreading of earth and offers the Saṁcita offerings. Similarly he goes on for five days. The sixth Citi comes on the Upasatha day. If he is going to pile up a thousand bricks with twelve Upasad days, he adopts the procedure as prescribed in the main Sūtra.

If he is going to pile up two thousand bricks with three Upasad days, he should perform the Pravargya and Upasad in the early part of the day, pile up the first Citi together with the spreading of earth, offer the Saṁcita offerings, and pile up an additional Citi together with the spreading of earth. Further he piles up the second Citi together with the spreading of earth, offers Saṁcita offerings and piles up an additional Citi together with the spreading of earth. Next morning he performs the Pravargya and Upasad, and piles up the third, fourth, fifth and sixth Citis each one together with the spreading of earth, and offers the Saṁcita offerings and piles up an additional Citi together with the spreading of earth. The third Citi (together with subsequent Citis) takes place on the Upavasatha day. If one is going to pile up two thousand bricks with six Upasad days, he performs Pravargya and Upasad in the early part of the day, piles up the first Citi together with the spreading of earth. First Citi together with spreading of Earth, offers the Saṁcita offerings and picks up an additional Citi together with the spreading of earth. Next morning he performs Pravargya and Upasad, piles up the second Citi together with the spreading of earth, offers the Saṁcita offerings and piles up an additional Citi together with the spreading of earth. Similarly he goes on for five days. The sixth Upasad falls on the Upavasatha day. If he is going to pile up two thousand bricks with twelve Upasad days, he performs Pravargya and Upasad in the early part of the day, piles up the first Citi, spreads up earth and stays on for the night. Next day he performs the Pravargya and Upasad, spreads earth, offers the Saṁcita offerings, and piles up an additional Citi together with the spreading of earth. He adopts the procedure as laid down in the main sūtra, spreads earth each time, offers Saṁcita offerings each time, and piles up an additional Citi together with the spreading of earth. The twelfth Upasad falls on the Upavasatha day.

XXV.28

If one is going to pile up three thousand bricks with three Upasad days, he performs the Pravargya and Upasad in the early part of the day, piles up the first Citi together with the spreading of earth, offers two Saṁcita offerings and piles up two additional Citis-each one together with the spreading of earth. He then piles up the second Citi together with the spreading of earth, offers two Saṁcita offerings and piles up two additional Citis-each one together with the spreading of earth. Next day he performs the Pravargya and Upasad, piles up the third, fourth, fifth and sixth

चेष्यमाणो भवति पूर्वाह्णे प्रवर्ग्योपसद्भ्यां प्रचर्य प्रथमां चितिः सपुरीषामुपधाय संचिताहुती हुत्वा द्वे आहार्ये सपुरीषे उपदधाति । श्वो भूते प्रवर्ग्योपसद्भ्यां प्रचर्य द्वितीयां चितिः सपुरीषामुपधाय संचिताहुती हुत्वा द्वे आहार्ये सपुरीषे उपदधाति । स एवमेव पञ्चाहमौपवसथिकैव षष्ठ्यथ यदि त्रिषाहस्रं द्वादशोपसत्कं चेष्यमाणो भवति पूर्वाह्णे प्रवर्ग्योपसद्भ्यां प्रचर्य प्रथमां चितिमुपधायाध्यस्त-पुरीष एताः रात्रिं वसति । श्वो भूते प्रवर्ग्योपसद्भ्यां प्रचर्य पुरीषमुपधाय संचिताहुती हुत्वा द्वे आहार्ये सपुरीषे उपदधाति । स एवमेव यथासूत्रं तथा वर्तमानः पुरीषंपुरीषमुपधाय संचिताहुती हुत्वा द्वे द्वे आहार्ये सपुरीषे उपदधात्यौपवसथिकैव द्वादशी । कथमु खल्वन्तरुपसत्कं बहिरुपसत्कमन्तर्बहिरुपसत्कमिति विजानीयादैक्षस्य संवत्सरस्य द्वादशावशिष्य राजानं क्रीणीयात्सोऽन्तरुपसत्कः । संवत्सरे पर्यवेते राजानं क्रीणीयात्स बहिरुपसत्कः । दैक्षस्य संवत्सरस्य षडवशिष्य राजानं क्रीणीयात्ताश्चोपसदः स्युरुत्तरश्च षड्रात्रः सोऽन्तर्बहिरुपसत्कः ॥ २८ ॥ सप्तदशः ॥

X.19:580.10

X.1 :544.7

X.1 :544.14

मृदमेताः समां बिलेन करोतीति । समां भूम्यां निदधातीत्येवेदमुक्तं भवत्यथैतावश्चगर्दभावुत्तरत उपस्थापयति पुरस्ताद्वा प्रत्यञ्चौ । स यदि पुरस्तात्प्रत्यञ्चौ दक्षिणोऽथ उत्तरो गर्दभोऽथ यद्युत्तरतः पूर्वोऽथोऽपरो गर्दभः । अग्निभ्यः पशूनालभत इति । पञ्चानां पशूनां ब्राह्मणं भवति । स यद्यु हैतान्पशून्नुपाकरोत्या बर्हिष उपासनात्पाशुबन्धिकं कर्म वर्तयित्वा शिरांसि प्रच्छिद्यापो देहानभ्य-

Citis together with the spreading of earth, offers Saṁcita offerings, and piles up with each Citi two additional Citis together with the spreading of earth. The third Upasad day falls on the Upavasatha day. If one is going to pile up three thousand bricks with six Upasad days, he performs the Pravargya and Upasad in the early part of the day, piles up the first Citi together with the spreading of earth, offers the Saṁcita offerings and piles up two additional Citis together with the spreadings of earth. Next day he performs the Pravargya and Upasad, piles up the second Citi together with the spreading of earth, offers the Saṁcita offerings, and piles up two additional Citis together with the spreadings of earth. Similarly he goes on for five days. The sixth Upasad day falls on the Upavasatha day. If one is going to pile up three thousand bricks with twelve Upasad days, he performs the Pravargya and Upasad in the early part of the day, piles up the first Citi, spreads up earth and stays on for the night. Next day he performs the Pravargya and Upasad, spreads earth, offers Saṁcita offerings, and piles up two additional Citis together with the spreadings of earth. He adopts the procedure laid down in the main Sūtra, spreads earth each time, offers Saṁcita offerings, and piles up two additional Citis together with the spreading of earth. The twelfth Upasad day falls on the Upavasatha day.

How should one know (the Agnicaya) with the Upasads to be inside, to be outside, and to be both inside and outside ? Leaving twelve days out of the year of initiation, one should purchase Soma. This is (the Agnicaya) with the Upasads to be inside. After the initiation-year has passed, one should purchase Soma. This is (the Agnicaya) with the Upasads to be outside. Leaving six days out of the initiation-year, one should purchase Soma. (The remaining six days) and the next six days would be the Upasads. This is (the Agnicaya) with Upasads both inside and outside.

XXV.29

As for the statement that "One should make the earth equal to the opening (of the pit)" : This means he makes it level on the ground.

As for the statement that he makes the horse and ass stand towards the north or towards the east facing west : if they are towards the east facing the west, the horse should be to the south and the ass to the north. If they are towards the north, the horse should be to the east, the ass to the west.

As for the injunction : "One offers animals to Agnis."¹ The Brāhmaṇa tells about the five animals. When one dedicates these animals, he goes through the procedure of the animal-sacrifice upto the laying down of darbha-blades, their heads are cut and the bodies are disposed in water. "They dispose the bodies into

- वहरेयुरपो देहानभ्यवहरन्तीति विज्ञायते । मासमेतं ब्रह्मचर्यं
 चरति । सो ऽधःसंवेश्यमाऽसाश्यस्त्र्युपायी भवति
 X.14 :572.2 पूर्वदीक्षेत्येतामाचक्षते त्रयोदशमेवैतं मासमभि दीक्षमाणो
 X.23 :590.2 मन्यते ऽत्र कृष्णाजिने यजमानं वाचयति मुष्टी चैव न
 करोति वाचं च न यच्छतीति । कृष्णाजिनप्रभृति कर्मान्त
 एष भवत्यावेदनात्प्रथमायामुपसदि वेदिं विमिमीते
 स्तम्बयजुर्हरतीति । कर्मवशकारितमेवैतद्भवत्यथ संभारेषू-
 X.20 :582.14 षान्निवपन्यददश्चन्द्रमसि कृष्णं तन्मनसा ध्यायेत्तदपीहे-
 ति ॥ २९ ॥
- X.25 :594.5 उत्तरमुत्तरं प्रति बलीवर्दमुत्तरामुत्तराऽसीतां
 X.31 :606.11 कृषन्सर्वौषधं वपन्स्वयमातृण्णावकाशं नावक्रामेदित्यथ
 X.39 :634.6 हैके पुरुषे च स्वयमातृण्णायां च साम गायन्ति । किमु खलु
 स्वयमातृण्णानिकोतं भवतीति । हिरण्येष्टका मण्डलेष्टका
 रेतःसिगित्येव ब्रूयाद्यमिष्टकागणमुपदध्यात्तंतं न
 व्यवेयादक्षिणेन दक्षिणमुत्तरेणोत्तरः स यदि दक्षिणतः
 पुरस्ताद्वेष्टका उपदध्यादपसलैरत्रावर्तेताथ यद्युत्तरतः पश्चाद्वा
 X.45 :656.7 प्रदक्षिणमावृत्य स्वयमातृण्णामेवाभिमुख इष्टका
 उपदध्यात्कृत्तिका उपदधातीति । कतमा उ खल्विमाः
 कृत्तिका भवन्तीति । विद्युत इत्येव ब्रूयादस्रवणार्थं
 बौधायनस्याग्रावग्रौ पुनश्चितिः सह सा न पुरीषचितिः
 षष्ठ्या चित्या वृद्धिजेति । वृद्धिजैवेति शालीकिः । षष्ठं
 X.46 :664.5 प्रच्छादमाहरमाणः कस्मिन्नु खल्वेनत्काल आहरेदिति ।
 नक्षत्रेष्टका उपधायेत्येव ब्रूयात्स त्रिभिः कर्मभिरभिप्रैति
 पुरीषस्योपधानेन साहस्रवता प्रोक्षणेन धेनुकरणेनेति । सो
 ऽष्टाभिः कर्मभिरभिप्रैत्युत्तमे संचिताहुती शतरुद्रीयं

water," so is it said. The sacrificer observes the vow of celibacy for one month. He sleeps on the ground, does not consume flesh, and does not approach a woman. This is called the initial initiation. He deems himself as observing initiation during the thirteenth month.

(The Adhvaryu) makes the sacrificer recite (the relevant formulas) while being seated on the skin of black antelope; the sacrificer does not close his fists and does not restrain speech : The rite beginning with the seating of the sacrificer on the skin of black antelope comes to an end with the announcement (of the sacrificer's initiation).

On the first Upasad-day the Adhvaryu measures the Vedit; he carries the Stambayajus : this is done by necessity.

While pouring down saline soil among the substances (the Adhvaryu also recites the formula) "That which is the black in the moon;" he should mentally think "let it be here."

XXV.30

While turning each successive ox for ploughing each successive furrow and while sowing all seeds, (the Adhvaryu) should not trespass the spot for the naturally perforated stone.

Some (priests) chant a Sāman while (laying down) the golden man and while piling up the naturally perforated stone.

Which is the group related to the naturally perforated stone ? One should understand by this term the golden bricks, Maṇḍala bricks and the Retahsic bricks. One should not pass between those bricks which one piles up in a group. One should pass along the south of the group piled up towards the south, along the north of the group piled up towards the north. If he is piling towards the south or east, he should turn by the left. If towards the north or west, he should turn by the right, and pile up bricks facing the naturally perforated stone.

He should pile up the Kṛtikā bricks. Which are these Kṛtikās ? The lightning, one should say.

Baudhāyana's view is that, in order that the fruit of the Citi should not ooze out, one should perform the Punaściti. (He should further pile up the normal Punaściti). He should pile up the sixth Citi of earth for prosperity. Śāliki holds that the Punaściti should be piled up only for prosperity. At which time should one pile up the sixth Citi of earth ? After having piled up the Nakṣatra bricks,¹ one should say. One proceeds with three rites² spreading of earth, sprinkling with a thousand

1. BaudhŚS X.46

2. BaudhŚS X.47

नमस्काराः परिषेचनं विकर्षणं सर्पाहुतीः सामभिरुप-
स्थानमनुशंसनमिति ॥ ३० ॥ अष्टादशः ॥

XXII.11 :1470.5 अथ किं नानाबीजानां निर्वपणे तन्त्रमिति । स्नुगादानं
तन्त्रं शूर्पादानं तन्त्रं धूःप्रभृतयः शकटमन्त्राः सर्वे तन्त्रं
भवत्या सावित्राद्वीजं बीजमभ्यावर्तते सावित्रं तन्त्रं
दशहोताभिप्रव्रजनं परिदानमिति तन्त्रं भवति तन्त्रं कृष्णा-
जिनावधवनं तन्त्रमुलूखलाध्यूहनं तन्त्रं पुरोडाशीयानामावपनं
तन्त्रं मुसलस्यावधानं तन्त्रं शूर्पस्योपोहनं तन्त्रं हविष्कृदा
वपनप्रभृतिमन्त्रो बीजं बीजमभ्यावर्तते प्रस्कन्दनान्तः । यथो

XXII.11 :1470.14 एतच्छालीकेः कल्पं वेदयन्ते सह स्विष्टकृतात्याक्रामे-
दित्येकादशप्रयाज एवैतदुपपद्यते न पञ्चप्रयाजे । यथो

XXII.11 :1470.17 एतदौपमन्यवस्य कल्पं वेदयन्ते पुरस्तात्स्विष्टकृतो
यावदाम्रातेनाभिषिञ्चेन्नात्र कृष्णाजिनं न रुक्मौ न पार्थानि
भवन्ति कुशानेव सस्तीर्य तेष्वेनमभिषिञ्चेदिति । कथमु
खलु सत्त्रिणामभिषेक आवर्तत इति । अभिषेक आवेदनं
प्रथमे ऽह्न्यभिषेकः प्रथमे ऽह्न्यश्चस्यावघ्रापणमादि-
तश्चान्ततश्च बहिष्पवमानमास्तावे स्तुवीरत्रहरहर्यज्ञायज्ञियस्य
स्तोत्रे द्वाभ्यामभिमृशेदिति ॥ ३१ ॥

कथमु खल्वेकादशिनानां पशूनां चर्याया उपक्रमो
भवतीति । इडसूनं सस्तीर्य पृषदाज्यं विहृत्य जुह्वां
समानीयान्तरेण चात्वालोत्करावुदङ्ङुपनिष्क्रम्य
संवदेताभिघारयेदासादयेत्पशुं पञ्चहोत्रा चतसृषूपस्तृणीते
मुख्यस्य पशोर्देवतमवदाय वृक्यमेदो यूषन्नवधाय तेन जुहूं
प्रोर्णुयाद्यूष्णोपसिच्याभिघारयेदथोपभृति स्विष्टकृते सर्वेषां
त्र्यङ्गाणां सकृत्सकृत्स्विष्टकृते समवदाय वृक्यमेदो
यूषन्नवधाय तेनोपभृतं प्रोर्णुयाद्यूष्णोपसिच्य नाभिघारयेदथ

pieces of gold and deeming the bricks as cows. He then proceeds with eight rites³—two Saṁcita offerings, Śatarudrīya offering, Namaskāra formulas, sprinkling around, drawing along (of the frog etc.), Sarpa-offerings, praying with Sāman-chanting, and praying to Agni.

XXV.31

What is the combined procedure in respect of the pouring out of grains (for Devasū oblations) ? Taking of the ladle is common; taking of the winnowing basket is common; the formula pertaining to the cart beginning with *dhūraśi* are common upto the formula *devasya tvā ... nirvapāmi*.¹ This Sāvitra formula is repeated at each grain. The Daśahotṛ formulas, (the formulas for) approaching, giving over (to divinities) are common. (The formulas for) shaking the skin of black antelope, keeping the mortar (upon the skin), pouring the grains, putting in of the pestle, winnowing by the basket, and the call to the pounder are common. The formulas for the rites beginning with the pouring of paddy into the mortar and ending with winnowing are repeated in respect of each corn.

In that they convey Śālīki's view namely that the Adhvaryu should cross over taking the Sviṣṭakṛt oblation, this applies to the ritual involving eleven Prayājas, not five Prayājas.

In that they convey Aupamanyava's view namely that one should give consecratory bath (to the sacrificer) prior to the Sviṣṭakṛt offering only with the prescribed materials : there is no skin of black antelope, no sheets (of precious metal), no offerings with Pārtha formulas;² one should spread Kuśa grass, seat him on it and give the bath. What should be the order of the consecratory bath of the Sattrins ? The announcement of the consecratory bath on the first day, the bath again on the first day, making the horse smell on the first day, the chanting of the Bahiṣpavamāna should be done in the Āstāva on the opening and closing days; the Adhvaryu should touch with two verses each day at the chanting of the Yajñāyājñīya Stotra.

XXV.32

How does the procedure of the offering of Ekādaśinī animals commence ? One should spread the Iḍasūna plank, take Pṛṣadājya into the ladle by dipping the

3. BaudhŚS X.47-49

1. BaudhŚS I.5

2. BaudhŚS XII.10

IV.9 :218.3

हृदयं जिह्वां वक्षस्तनिममतस्त्रौ वनिष्ठमिति पात्र्याऽ समवधाय
 यूष्णोपसिच्य नाभिघारयेदथ कऽसे वा चमसे वा वसाहोमं
 गृहीत्वा यूष्णोपसिच्याथाभिघारयेत्संमृशेत्पशुं पार्श्वेन वसाहोमं
 प्रयौयान्मऽस्तः कुम्बतो जघनेनोत्तरवेदिं परिक्रम्याश्राव-
 येत् । याज्याया अर्धर्चे प्रतिप्रस्थाता वसाहोमं जुहु-
 यात्परिशिऽष्याच्च दिग्भ्योऽथेतरद्वसाहोमहवन्त्याऽ
 समवनयेद्वषट्कृते हविर्जुहोति सोऽनिष्टैव स्विष्टकृत-
 मुदङ्ङित्याक्रम्य जुह्वां चैव वसाहोमहवन्त्यां चोपस्तृणीते ।
 द्वितीयस्य पशोर्देवतमवदाय वृक्यमेदो यूषन्नवधाय तेन
 जुहूं प्रोर्णुयाद्यूष्णोपसिच्याभिघारयेदथोपभृति स्विष्टकृते
 सर्वेषां त्र्यङ्गाणां सकृत्सकृत्समवदाय वृक्यमेदो यूषन्नवधाय
 तेनोपभृतं प्रोर्णुयात्समवत्तमेतद्यूष्णोपसिच्य नाभिघारयेत्तथैव
 कऽसे वा चमसे वा वसाहोमं गृहीत्वा यूष्णोपसिञ्चेदथाभिघार-
 येत्संमृशेत्पशुं पार्श्वेन वसाहोमं प्रयौयान्मऽस्तः कुम्बतः ।
 जघनेनोत्तरवेदिं परिक्रम्याश्रावयेत् । याज्याया अर्धर्चे
 प्रतिप्रस्थाता वसाहोमं जुहुयात्परिशिऽष्याच्च दिग्भ्यो
 वषट्कृते हविर्जुहोति । स एवमेव सर्वेषां पशूनां स यत्र
 वारुणस्य स्विष्टकृते ऽवद्येत्तद्विवरभिघारयेत्समवत्तमे-
 वैतद्यूष्णोपसिच्याभिघारयेत्तथैव कऽसे वा चमसे वा वसाहोमं
 गृहीत्वा यूष्णोपसिच्याभिघारयेत्संमृशेत्पशुं पार्श्वेन वसाहोमं
 प्रयौयान्मऽस्तः कुम्बतो जघनेनोत्तरवेदिं परिक्रम्याश्रा-
 वयेत् । याज्याया अर्धर्चे प्रतिप्रस्थाता वसाहोमं जुहु-
 यात्परिशिऽष्याच्च दिग्भ्यो ऽथेतरद्वसाहोमहवन्त्याऽ
 समवनयेद्वषट्कृते हविर्जुहोत्यथ पुरस्ताद्वनस्पतेः समान्यो
 दिशः प्रतियजेदथ वनस्पतिना चरेदथ स्विष्टकृता सिद्धमत
 ऊर्ध्वम् । यथो एतदौपमन्यवस्य कल्पं वेदयन्ते

X.59:702.8

XXII.12 :1472.12

spoon, go out towards the north passing between the Cātvala and the rubbish-heap, have a dialogue (with the Śamitr), pour clarified butter over (the cooked organs), place the organs (within the altar) reciting the Pañcahotṛ-formulas, and spread clarified butter in four (implements). He takes up portions of cooked organs of the foremost animal, puts the perinephric fat into the broth and covers the ladle with it, sprinkles broth, and pours clarified butter. He takes into the Upabhṛt for the Sviṣṭakṛt offering a portion of each of the three organs,¹ puts the perinephric fat into the broth and covers the Upabhṛt with it. He sprinkles the broth over it, but does not spread clarified butter. He places together into the pan the heart, tongue, sternum, liver, two kidneys and the large intestine, sprinkles with broth, and does not pour clarified butter. He takes up in a bronze or a goblet oily portion of flesh, sprinkles broth over it and pours clarified butter. He should touch together (the portions of) the animal. He should stir the oily portion of flesh by means of the head of the right-side rib.² Having gone round along the rear of the Uttaravedi, he should cause to announce. When half of the yājyā-verse has been recited (by the Hotṛ), the Pratiprasthāṭṛ should offer the oily part of flesh. He should keep back a part of it for the offerings to the quarters; and pour down the remaining quantity into the Vasāhomahavanī. He makes the offerings at the Vaṣaṭ-utterance. Before offering the Sviṣṭakṛt he crosses beyond towards the north and spreads clarified butter into the Juhū and the Vasāhomahavanī. He takes portions of organs of the second animal into the ladle, dips the perinephric fat into the broth and covers the ladle with it. He should sprinkle broth over it and pour clarified butter. He should take into the Upabhṛt for the Sviṣṭakṛt one portion each of the three organs, dip perinephric fat into the broth and cover the Upabhṛt with it. He should sprinkle all this with broth, but should not pour clarified butter. In a similar manner he should take oily portion of flesh into a bronze or a goblet, sprinkle broth over it and pour clarified butter. He should touch together (all the portions of) the animal. He should stir the oily portion of flesh by means of the head of the right-side rib. Having gone round along the rear of the Uttaravedi, he should cause to announce. the Pratiprasthāṭṛ should offer the oily part of flesh. When the Hotṛ has recited the half yājyā-verse, he should keep back a part for the offerings to the quarters. the Adhvaryu makes the offering at the Vaṣaṭ-utterance. In this manner he makes the offerings of all animals. When he takes portions for the Sviṣṭakṛt of (the animal for) Varuṇa, he pours (clarified butter) twice. Having sprinkled broth over the portions of all animals, he should pour over. Similarly he should take oily portion of flesh

1. Namely, the right forearm, the left buttock and the thicker part of the rectum. BaudhŚS IV.9.

2. The text and meaning of *maṇṣṭaḥ* is not clear.

- X.59 :704.6 मैत्रावरुण्यामिक्षया निरूढया यजेतेति सिद्धमत्रौपवसथिकं
कर्म जानीयाद्यथामावास्यायाः संनयतो ऽन्यत्र
पिण्डपितृतृयज्ञात्संवत्सरं न कंचन प्रत्यवरोहेन शीर्षमाःसं
खादेन वयसां माःसं नाग्निं चित्वा रामामुपेयान्नाग्निचिद्वर्षति
धावेद्यदि धावेदुपावर्तेतान्नाद्यमेवाभ्युपावर्तत इति ब्राह्मणम्
॥ ३२ ॥ एकोनविंशः ॥
- XI.1 :708.7 अथास्मिन्वाजपेये सप्तदशानाः रथानां त्रयस्त्रयो
ऽश्वास्त एकपञ्चाशतमुत्तरतः प्रष्टिं नियुञ्ज्याच्चतुर्विंशतिं
XI.1 :708.10 पशूनित्यग्नीषोमीयश्चानूबन्ध्यश्च चतुर्विंशौ भवतः । अथ वै
XI.2 :708.16 भवति सावित्रं जुहोति कर्मणःकर्मणः पुरस्तादिति दीक्षणीयां
निर्वप्यन्सावित्रं जुहोतीति सावित्रादेव सावित्रं भवति
XI.2 :708.19 दीक्षाहुतीर्होष्यन्सावित्रं जुहोतीति सावित्रः हुत्वा दीक्षा-
हुतीर्जुहुयात्प्रायणीयां निर्वप्यन्सावित्रं जुहोतीति सावित्रादेव
XI.2 :708.19 सावित्रं भवत्यन्तर्हिरण्याः होष्यन्सावित्रं जुहोतीति सावित्रः
हुत्वान्तर्हिरण्यां जुहुयात्पदेन चरित्वा राजानं क्रीत्वोह्यातिथ्यं
XI.2 :708.20 निर्वप्यन्सावित्रं जुहोतीति सावित्रादेव सावित्रं भवति
प्रथमाभ्यां प्रवर्ग्योपसद्भ्यां प्रचरिष्यन्सावित्रं जुहोतीति
सावित्रः हुत्वा प्रथमाभ्यां प्रवर्ग्योपसद्भ्यां प्रचरेन्महावेद्यै
XI.2 :708.20 पूर्वं परिग्राहं परिग्रहीष्यन्सावित्रं जुहोतीति सावित्रः हुत्वा
स्प्यमाददीताहवनीयं प्रणेष्यन्सावित्रं जुहोतीति सावित्रः
XI.2 :710.1 हुत्वेध्ममाददीत रथवाहने सदोहविधानि संमेष्यन्सावित्रं
जुहोतीति सावित्रः हुत्वा रथवाहने सदोहविधानि
XI.2 :710.3 संमिनुयादग्नीषोमौ प्रणेष्यन्सावित्रं जुहोतीति सावित्रः

in a bronze or a goblet, sprinkle broth over it and pour over. He should touch together the entire portion of the animal. He should stir the oily portion of flesh by means of the head of the right rib. Having gone round along the rear of the Uttaravedi, he should cause to announce. The Pratiprasthātṛ offers the oily portion of flesh when the Hotṛ has recited the first half of the yājyā-verse; he should keep back a portion for the offerings to the quarters, and pour the remaining portion into the Vasāhomahavanī ladle. The Adhvaryu should make the offering at the Vasaṭ-utterance. Before the offering to Vanaspati he should offer similarly to the quarters. Then he should offer to Vanaspati, then the Sviṣṭakṛt. The subsequent procedure is as prescribed.

As for the alternative view of Aupamanyava which they convey, namely, that one should perform, as a separate procedure, an Iṣṭi with the oblation of Āmīkṣā for Mitra-Varuṇa : One should understand the rite to be performed on the Upavasatha day as prescribed just as is done for a sacrificer offering Sāmnāya in the New-moon sacrifice except the Piṇḍapitṛyajña.

One (who has piled up the Agni) should not stand up in honour of anybody, should not consume the flesh of the head, nor of birds. One who has piled up Agni should not approach a woman, should not run in rains. If he runs, he should return. "Thereby he turns towards food," so says that Brāhmaṇa.

XXV.33

VĀJAPEYA

In the Vājapeya three horses are yoked to each of the seventeen chariots. Their total is fiftyone. The third horse should be yoked towards the north.

As for the twentyfour animals : the Agniṣomiya and the Anūbandhya make twentyfour.

It is said, "One makes an offering to Savitṛ before each rite." One who is going to pour out paddy for the Dīkṣāṇīyeṣṭi should make an offering to Savitṛ. After one offering to Savitṛ another offering to Savitṛ is made. "One who is going to offer Dīkṣāhutis should make an offering to Savitṛ" : (This means) after having offered to Savitṛ one should offer Dīkṣāhutis.

"One who is going to pour out paddy for Prāyaṇīyeṣṭi should make an offering to Savitṛ." After one offering to Savitṛ another offering to Savitṛ is made.

"One who is going to make an offering after having put a piece of gold into the ladle." (This means) one should first make an offering to Savitṛ and then make an offering with the ladle containing a piece of gold.

"One should collect earth of the seventh footprint of the Soma-purchasing cow, purchase the Soma, carry it forward and when he is going to pour out paddy

XI.2 :710.5 हुत्वाग्रीषोमौ प्रणयेद्वूपमुच्छ्रियिष्यन्सावित्रं जुहोतीति सावित्रः
 XI.2 :710.5 हुत्वा प्रोक्षणीराददीत स्वर्वन्तं यूपमुत्सृज्याग्रीषोमीयं
 XI.2 :710.7 पशुमुपाकरिष्यन्सावित्रं जुहोतीति सावित्रः हुत्वा बर्हिषी
 XI.2 :710.11 आददीत । तस्य प्रसिद्धं वपया चरित्वा वसती-
 XI.2 :710.11 वरीर्ग्रहीष्यन्सावित्रं जुहोतीति सावित्रः हुत्वा कुम्भमाद-
 XI.2 :710.13 दीत । पशुपुरोडाशं निर्वप्यन्सावित्रं जुहोतीति । सावित्रादेव
 सावित्रं भवति ॥ ३३ ॥

XI.1 :708.4 तूपरश्चतुरश्रिर्भवतीत्यनुदिशमश्री स्थापयित्वाग्निष्ठां च
 XI.3 :712.16 सूर्यस्थां च संमिनुयात्पञ्चैन्द्रानतिग्राह्यान्गृह्णातीति । सर्व
 XI.3 :714.11 एवैते सोपयामा ग्रहीतव्या भवन्ति । मारुत्या
 प्रचर्यैतान्संज्ञपयेदिति । तन्त्रमुल्मुकहरणं तन्त्रमध्विगुप्रैषो
 ऽभ्यावर्तेत संज्ञप्तहोम ऊर्ध्वे बर्हिषी भिन्द्यात्स्वाहाकृतिप्रैष
 आज्यं द्वेधा विभजेदुभयभागिन्य स्तोकीयाः । अथेदः
 XI.6 :720.11 रथचक्रं प्रादेशमात्रं भूमेरुच्छ्रितं भवत्यपरेण परीत्य पक्षसी
 XI.7 :728.12 संमृशतीति रथचक्रे एवैते संमृशत्यथाहाजिसृतो
 XI.10 :732.16 दक्षिणापथेनोपातीत्येति सूतराजन्या एवैत उक्ता भवन्ति ।

for the Ātithyeṣṭi, he makes an offering to Savitr̥." After one offering to Savitr̥ another offering to Savitr̥ is made.

"When one is going to perform the first Pravargya and the first Upasad, he should make an offering to Savitr̥." (This means) having first made an offering to Savitr̥ he should perform the first Pravargya and the first Upasad.

"When one is going to do the first tracing of the Mahāvedi, he offers to Savitr̥." (This means) having offered to Savitr̥ one should take up the wooden sword.

"When one is going to carry forth the Āhavanīya, he offers to Savitr̥." (This means) having offered to Savitr̥, he should take up the (burning) faggot.

He offers To Savitr̥ when he is going to erect the Havirdhāna and Sadas sheds upon the wagon for loading the chariot. (This means) having offered to Savitr̥ he should erect the Havirdhāna and Sadas sheds upon the wagon for loading the chariot.

"When one is going to carry forth fire and Soma, he should offer to Savitr̥." (This means) having offered to Savitr̥ one should carry forth fire and Soma.

"When one is going to erect the sacrificial post, he should offer to Savitr̥." (This means) having offered to Savitr̥ he should take up Prokṣaṇī-ladle.

"Having fixed the splinter upon the sacrificial post, while going to dedicate the animal to Agni-Soma, one should offer to Savitr̥." (This means) having offered to Savitr̥ he should take up the two darbha-blades.

"Having offered its omentum in the prescribed manner while going to take up Vasatīvarī water, one offers to Savitr̥." (This means) having offered to Savitr̥ one should take up the pitcher.

"When one is going to pour out paddy for Paśupuroḍāśa (for Agni-Soma) one offers to Savitr̥." After one offering to Savitr̥ another offering to Savitr̥ is made.

XXV.34

"(The sacrificial post) is topless and has four corners." One should arrange the corners so as to face the main quarters and erect the post so that a corner would face the Āhavanīya fire and another the sun.

"He takes up five Atigrāhya draughts for Indra." All these are to be taken with the formula, "Thou art taken with a support"

Having offered (the omentum) of the barren cow to the Maruts, one should immolate these animals (for Prajāpati). Carrying of the firebrand is combined; the Adhriḡu—call should be combined. The offering at the immolation should be repeated. The Adhvaryu should cut the darbha-blade held perpendicular (for each animal at the incision). At the Svāhākṛti call (at the eleventh Prayāja) he should divide the clarified butter in two parts; the Stokiya offerings take both the kinds of clarified butter.

- XI.10:732.17 मारुता अग्रेणाहवनीयं परीत्येति क्षत्तसंग्रहीतार एवैत उक्ता
भवन्ति । अथ यजमानं तार्ष्यं परिधापयतीत्याज्येनैवैतत्तृप्तं
XI.10:734.5 वासो भवति । अथाप्युदाहरन्ति तृपा नाम वृक्षास्तेषा-
मेवैतद्भवत्यथेमं वाजपेयः सर्वसप्तदशमेके ब्रुवते ।
आदेशादेव बृहत्सामैकविंशं वैष्णवीषु शिपिविष्टवतीषु
स्तुवीरन्निति ॥ ३४ ॥ विंशः ॥

॥ इति पञ्चविंशः प्रश्नः ॥

The chariot-wheel is high above the surface by a span.

Going along the rear "(the sacrificer) touches the two sides (of the chariot)." He indeed touches together the wheels of the chariot.

He says, "O racers, going along the southern route ..." here the charioteers and the Rājanyas are addressed. "O Mārutas, having gone round along the front of the Āhavanīya ..." here coachmen and accountants are addressed.

"The Adhvaryu makes the sacrificer wear a *tārṇya* garment." This is a garment which is besmeared with clarified butter. It is also said, there are trees known as *tṛpā*; it is made out of this. Some teachers proclaim the Vājapeya as characterised by the Stotras involving seventeen Stomas. If there is a specific instruction, then only the Br̥hat-sāman addressed to Śipiviṣṭa Viṣṇu should be chanted in twentyone Stomas.

CHAPTER XXV ENDS.

- अथायः राजसूयो ऽर्धसप्तदशैर्मासैः संतिष्ठते
 ऽर्धषोडशैर्वा । तस्मिन्सोमसःस्थाः पञ्चैकाहा अहीनो
 द्विरात्रः । षट् छाला अष्टौ यूपाः षड् हाग्रिष्टोमिका द्विपशौ
 पशुबन्धे सौत्रामण्यामष्टमः । तावन्त एवावभृथाः । क्र उ
 XII.1 :742.15 खलु हविषो हविर्निरुप्यत इति । आनुमत इत्येव ब्रूयात्कृष्णं
 XII.3 :744.18 वासः कृष्णतूषं दक्षिणेति । कृष्णदशमित्येवेदमुक्तं भवति ।
 काममिष्ट्या पशुबन्धेनेति । संतन्येष्ट्येष्ट्याग्रयणेन वा पार्वणेन
 XII.3 :744.23 वा यजेत । कथमु खलु साकमेधपरुषीति महारात्रे पूर्वा
 संतनिः श्वो भूत उत्तरा प्रदोषे । किमु खल्वसमुदितं भवती-
 ति । प्रागनूयाजिकात्संप्रैषादित्येव ब्रूयात् । बार्हस्पत्यं चरं
 XII.5 :748.21 निर्वपति ब्रह्मणो गृह इति । योऽन्यो यजमानसंयुक्तो
 XII.5 :750.11 ब्राह्मणो भवति । भगाय चरं वावातायै गृह इति । यान्या
 महिष्या एव सुभगा भवति । नैर्ऋतं चरं परिवृक्त्यै गृह इति ।
 XII.5 :750.12 दुर्भगैर्वैषोक्ता भवति । पौष्णं चरं भागदुघस्य गृह इति ।
 महानसिक एवैष उक्तो भवति । अथाप्युदाहरन्ति यो
 XII.5 :750.18 भागलाभी दोग्धि स एवैष उक्तो भवति । द्वादशाहेन
 रत्तिनाः हवींषि । त्रयोदशे मैत्राबार्हस्पत्यं द्व्यहो ऽवशिष्ट
 एतस्यैव पूर्वपक्षस्य । तस्मिन्संतनीभ्यां यजेताथ चेदुक्थ्ये
 ऽभिषेचनीये ऽग्निं चिन्वीतैतस्मिन्नेव द्विरात्र आग्निकानि
 सावित्राणि हुत्वोखाः संभृत्य पशुशीर्षाणि च वायव्येन
 पशुना यजेत ॥ १ ॥

CHAPTER - XXVI

RĀJASŪYA

XXVI.1

Now this Rājasūya sacrifice is concluded after sixteen and a half months or fifteen and a half months. In it the Soma-sacrifices are : five Ekāhas and Ahīna Dvirātra. There are six sheds; eight sacrificial posts - six pertaining to the Agniṣṭoma, one pertaining to an Animal-sacrifice of two animals, and the eighth for the Sautrāmaṇi. There are as many (= eight) Avabhṛtha rites. When is the oblation of the Havis-sacrifice poured out ? At the offering to Anumati, one should say.

Black piece of cloth and a garment with black border should be the Dakṣiṇā. The latter means a garment with black fringes - so is it said.

(One passes on four months) by performing (each day) an Iṣṭi or an animal-sacrifice : after having performed the Saṁtani sacrifices¹ one should perform either the Āgrayaṇa or the Parvan-sacrifice.

What should be the procedure after the Sākamedhaparvan ? The first Saṁtani sacrifice should be performed at early dawn and the second one in the evening.

Which stage of rite is indicated by the word *asamudita*²? Prior to the call pertaining to the Anūyāja-offerings, one should say.

One offers cooked rice to Bṛhaspati at the residence of the Brahman : (One should understand thereby) another brāhmaṇa who is related to the sacrificer.³

Cooked rice to Bhaga at the residence of the king's favourite wife: one who is different from the chief queen (but) is beautiful.

Cooked rice to Nirṛti at the residence of the abandoned wife : she is said to be unfortunate.

Cooked rice to Pūṣan at the residence of the distributor : he is said to be the cook. They also say, he is said to be the milker claiming a share. The Ratins' offerings are made during twelve days. The offering to Mitra-Bṛhaspati is made on the thirteenth day. Two days remain out of this bright half. One should perform two Saṁtani sacrifices on these days. If fire-altar is to be piled up in the Abhiṣecaniya Ukthya sacrifice, one should offer, on these two days, offerings to Savitr, prepare the cauldrons, procure the animals' heads and offer an animal to Vāyu.⁴

1. An Iṣṭi for Indra Sutrāman and the next day another for Indra Anihomuc. cf. BaudhŚS XII.2.
2. Cf. BaudhŚS XV 6; 9; XVIII.5; 6; XIX 5
3. Caland reads *yājamānasamnyukto* which he says to be uncertain. The variants have been recorded, I propose *yājamānasamnyukto*.
4. Cf. BaudhŚS X.1-10

- XII.8 :758.2 अपां पतिरसीत्यपांपतीयाः समुद्रियाणामेवैता उक्ता भवन्ति । मरुतामोज स्थेति निवेष्ट्या आवर्तानामेवैता उक्ता भवन्ति । सूर्यवर्चस स्थेत्यभिदृश्याः प्रसन्नानामेवैता उक्ता भवन्ति । शक्ररी स्थेति गोरु जरायोरेवैता उक्ता भवन्ति । सो
- XII.17 :778.12 ऽत्रैवाग्रेयेनाष्टाकपालेन यजेतेति । सद्यः संतिष्ठमान उक्थ्य एतत्सूत्रं भवत्यथ चेदतिप्रवर्धेत तदानीमेवाग्रेयेनाष्टाकपालेन यजेत श्वो भूते सारस्वतेन । दशदशात्र चमसमभिसंजानत इति । होतृचमसे चोद्गातृचमसे च सप्तसप्ताथेतरेषु नवनव प्रसर्पणप्रभृतय एवैते भवन्त्यप्सुषोमान्ताः । अथायं
- XII.18 :782.5 प्रतीचीनस्तोमः केशवपनीयो ऽतिरात्रः षोडशिको भवति तस्य हाग्रिष्टोमिकानि स्तोत्राण्यावृत्तानि भवन्त्येकविंशो बहिष्पवमानः सप्तदशान्याज्यानि माध्यंदिनश्च पवमानः पञ्चदशानि पृष्ठान्यार्धवश्च पवमानस्त्रिवृद्यज्ञायज्ञियमिति । प्रतीचीनस्तोमाय केशवपनीयायातिरात्राय दीक्षते । तस्य षड् दीक्षाः षडुपसदस्त्रयोदश्यां प्रसुतश्चतुर्दश्यामुदवसान-
- XII.20 :786.12 मथैतस्मिन्नेव पक्षावशेषे व्युष्टये द्विरात्राय दीक्षते । स एतां
- XII.20 :786.15 चैकां रात्रिं पूर्वपक्षस्य दीक्षितो भवति द्वे चापरपक्षस्य तासां द्वादशोपसदः । ऽथोपवसत्यथोपवसथीये ऽहन्य-
मावास्यायां पूर्वमहर्भवत्युत्तरस्मिन्नुत्तरमिति । संतिष्ठते व्युष्टिर्द्विरात्रः । अथोत्तरां शालामध्यवस्येदथ मथित्वाग्री-
न्विहृत्यौदयनीयायाग्रिष्टोमाय दीक्षते तस्य तिस्रो दीक्षास्तिस्र उपसदः सप्तम्यां प्रसुतः । संतिष्ठत एष उदयनीयो ऽग्रिष्टोमः सहस्रदक्षिणः । अथैतस्मिन्नेव पक्षावशेषे क्षत्रस्य धृतिनाभिविधत्ते देविकाहविर्भिस्त्रैधातवीयया सौत्रामण्ये-
ति । संतिष्ठते राजसूयो ऽर्धसप्तदशैर्मासैः । अथ शालीकेः केशवपनीयान्तः । ते ऽर्धषोडशाः ॥ २ ॥ प्रथमः ॥

XXVI.2

One procures Apāmpatiya waters with the formula, "Thou art the lord of waters." These are said to belong to the ocean. The waters with visible bottom¹ with the formula, "You have the splendour of the sun." These are said to be from still waters. The uterine liquid² of a cow with the formula, "You are Śakvari." These are said to be the uterine liquid.

He offers a cake on eight potsherds to Agni : this sūtra refers to the Ukthya sacrifice being concluded on the same day. If the procedure is extended, one should immediately offer a cake on eight potsherds to Agni. Next day (a cake on eight potsherds) to Sarasvant.

Here (in the Daśapeya sacrifice) they concede ten persons to each goblet : seven each with regard to the Hotṛ's goblet and the Udgātṛ's goblet. Nine each with regard to the others. They are entertained from the entering into the Sadas upto the Apsuśoma offering.³

Now the Keśavapanīya Atirātra with Stotras having transverse Stomas is characterised by the Ṣoḍaśin cup. In it the Stotras of the Agniṣtoma are turned about : the Bahiṣpavamāna has Ekaviṃśa Stomas; the Ājyastotras and the Mādhyamīna Pavamāna have Saptadaśa Stomas; the Pṛsthastotras and the Ārbhāvapavamāna have Pañcadaśa Stomas; and the Yajñāyajñīya Stotra has Trivṛt Stoma. One gets initiated for the Keśavapanīya Atirātra with Stotras having transverse Stomas. It has six Dikṣā days, six Upasads, the pressing on the thirteenth day and departing (*udavasāna*) on the fourteenth.

In the remaining period of the fortnight the sacrificer gets initiated for Vyūṣṭi Dvirātra sacrifice. He observes one Dikṣā day for one night of the bright fortnight and for two of the next fortnight. There are twelve Upasads; then the Upavasatha day. On the Upavasatha day which is the new-moon day there is the first pressing day; next day the second. The Vyūṣṭi Dvirātra thus comes to an end.

Then the sacrificer goes to northern shed. After churning out and spreading of the fires, the sacrificer gets initiated for the Udayanīya Agniṣtoma. It has three Dikṣā days, three Upasads and the pressing of Soma falls on the seventh day. The Udayanīya Agniṣtoma comes to an end in which a thousand cows are given as Dakṣiṇā. On the remaining days of the fortnight he performs the Kṣatrasya Dhṛti Soma-sacrifice, Devikāhavis, Traidhātaviyeṣṭi and the Sautrāmaṇi. The Rājasūya thus comes to an end after sixteen and a half months. According to Śāliki's view it ends with the Keśavapanīya sacrifice. It makes fifteen and a half months.

1. The text has *abhidṛśyāḥ* while the original Sūtra-text reads *atidṛśyāḥ*.
2. The printed text reads *gor u*. The original sūtra reads *gor ulbyā*.
3. Cf. BaudhŚŚ VIII.17

अथातो ऽञ्जसवः । प्रसिद्धमेव प्रथमो ऽर्धमासः
 संतिष्ठते । पञ्चाहेन चातुर्मास्यानि द्वयहेन संतनी अष्टमे
 ऽहनीन्द्रतुरीयं नवमे ऽहि पूर्वाणि देविकाहवींषि दशमे
 ऽह्युत्तराण्येकादशे द्वादशे त्रयोदश इति त्रिषंयुक्तैश्चतुर्दशे
 वैश्वानरो द्वादशकपालः पञ्चदशे वारुणो यवमयश्चरुरिति
 मासः । द्वादशाहेन रत्निनां हवींषि त्रयोदशे मैत्राबार्हस्पत्यं
 द्वयहेन संतनी अर्धमासेनाभिषेचनीय उक्थ्य इति द्वौ मासौ ।
 अर्धमासेन सप्तदशो दशपेयो ऽर्धमासं दीक्षितव्रतीति त्रयो
 मासा अर्धमासेन प्रतीचीनस्तोमः केशवपनीयो ऽतिरात्रो
 ऽर्धमासेन व्युष्टिर्द्विरात्र इति चत्वारो मासाः । अर्धमासेन
 क्षत्रस्य धृतिरिति । ते ऽर्धपञ्चमः । अथ शालीकेः । सप्ताहेन
 पवित्रो ऽग्निष्टोमः स एवमेव पक्षावशेषं सिद्धमा
 वारुणाद्द्वादशाहेन रत्निनां हवींषि त्रयोदशे मैत्राबार्हस्पत्यं
 द्वयहेन संतनी इति मासो ऽर्धमासेनाभिषेचनीय उक्थ्यो
 ऽर्धमासेन सप्तदशो दशपेय इति द्वौ मासावर्धमासेन
 प्रतीचीनस्तोमः केशवपनीयो ऽतिरात्रो ऽर्धमासेन व्युष्टिर्द्विरात्र
 इति त्रयो मासा अर्धमासेन क्षत्रस्य धृतिरिति ते ऽर्ध-
 चतुर्थाः । अथ पतन्तकः । द्वादश दीक्षा द्वादशोपसदः
 सप्ताहो ऽहनीनो राजसूयो यथावकाशमितरै राजसूयहविर्भिर्य-
 जते ऽथ देविकाहविर्भिर्यजते ऽथ त्रैधातवीयया यजते ऽथ
 सौत्रामण्या यजते । संतिष्ठते राजसूयः ॥ ३ ॥ द्वितीयः ॥

XIII.20 : 788.1

अथेममिष्टिकल्पं पञ्चदशसामिधेनीकं च सप्त-
 दशसामिधेनीकं च समामनामः । तस्य प्रसिद्धं याजमानं
 बौधायनस्य कल्पे । यथाम्नायं शालीकेः । त्रींस्तृचाननु-
 ब्रूयादिति । त्रिः प्रथमामनूच्य तिस्रो ऽनन्तरा अनुब्रूयात् ।
 त्रिरुत्तमाम् । पञ्चदशानुब्रूयादिति । एकादशेमाः सामिधेन्यः

XXVI.3

Now the Añjahsava (Rājasūya). The first half month terminates as prescribed. Then the Cāturmāsya in five days, the Saṁtanī in two days, the Indratūriyasacrifice on the eighth day, the former Devikāhavis on the ninth day, the latter on the tenth, the Triṣaṇyukta sacrifice on the eleventh, twelfth and thirteenth, a cake on twelve potsherds to Vaiśvānara Agni on the fourteenth, and cooked barley to Varuṇa on the fifteenth. This makes a month. The Ratnin offerings on twelve days, cooked rice to Mitra-Bṛhaspati on the thirteenth, two Saṁtanī sacrifices on the next two days, and the Abhiṣecanīya Ukthya in a month-half. That makes two months. Daśapeya sacrifice with Stotras of seventeen Stomas each, observation of initiation vow for a month-half. That makes three months. Keśavapanīya Atirātra with Stotras of transverse Stomas in a month-half, Vyuṣṭi Dvirātra in a month-half. That makes four months. Kṣatrasya Dhṛti in a month-half. That makes four and a half months.

Now Śālīki's view. The Pavitra Agniṣṭoma in seven days. The remaining period of the fortnight upto the (offering of) boiled barley to Varuṇa should be gone through as prescribed (in the first view). The Ratnin offerings in twelve days, cooked rice to Mitra-Bṛhaspati on the thirteenth, the Saṁtanī sacrifices in two days. That makes a month. The Abhiṣecanīya Ukthya in a month-half, the Daśapeya with Stotras of seventeen Stomas each in a month-half. That makes two months. The Keśavapanīya Atirātra with Stotraś of transverse Stomas, Vyuṣṭi Dvirātra in a month-half. That makes three months. The Kṣatrasya Dhṛti in a month-half. That makes three and a half months. Now the Patantaka type of Rājasūya : there are twelve Dikṣā-days and twelve Upasads. the Rājasūya is an Ahīna sacrifice with seven pressing days. One offers the other Rājasūya offerings suitably; then he offers Devikā offerings. Then he performs the Traidhātaviyeṣṭi and Sautrāmaṇī.

The Rājasūya comes to an end.

XXVI.4

IṢṬIKALPA

Now we shall mention together the group of (optional) Iṣṭis involving fifteen Sāmidhenīs. The sacrificer's duties are to be performed as are prescribed in Baudhāyana's view.¹ Śālīki's view is that only such duties should be performed as are prescribed in the scripture.

1. BaudhŚS XXIII.1

समामनामः । तासां त्रिः प्रथमामन्वाह त्रिरुत्तमां ताः पञ्च-
 दश । सप्तदशानुब्रूयादेकविंशतिमनुब्रूयाच्चतुर्विंशतिमनु-
 ब्रूयात् त्रिंशतमनुब्रूयाद् द्वात्रिंशतमनुब्रूयात् षट्त्रिंशतमनु-
 ब्रूयाच्चत्वारिंशतमनुब्रूयाच्चतुश्चत्वारिंशतमनुब्रूयादष्टा-
 चत्वारिंशतमनुब्रूयादिति धाय्यालोक एता धातव्या
 भवन्त्याग्रेय्यः सर्वा गायत्र्यः सर्वाणि छन्दांस्यनुब्रूयाद-
 परिमितमनुब्रूयादिति धाय्यालोक एवैता धातव्या भवन्ति ।
 नैताः सर्वा गायत्र्यो गायत्री पुरोऽनुवाक्या भवति त्रिष्टुग्याज्या
 पुरस्ताल्लक्ष्मा पुरोऽनुवाक्या भवत्युपरिष्टाल्लक्ष्मा याज्या
 मूर्धन्वती पुरोऽनुवाक्या भवति नियुत्वत्या यजत्युपांशुयाज-
 मन्तरा यजतीति दर्शपूर्णमासयोरेवैतदुपपद्यते नान्यत्र
 ॥ ४ ॥ तृतीयः ॥

अथेमाः काम्या इष्टयो निष्पुरीषेणैव प्रयोक्तव्या भवन्ति ।
 स संवत्सरं पयोव्रतः स्याद्द्वादशाहं वा यावद्वा शंसीत ।
 तासां याः समानसंयोजना एकां चेत्तासां निर्वपेत्सर्वा एवैता
 निर्वप्यव्या भवन्ति । यथो एतदनुयुक्तो ऽग्निपरिचरो
 ऽल्पमुद्धृत्य पुनरप्युद्धरति कथमत्र प्रायश्चित्तं सिध्यती३ न
 सिध्यती३ इति । सिध्यतीत्येक आहुरथ हैक आहुर्न
 सिध्यतीति । निर्दिष्टभागो वा एतयोरन्यो ऽनिर्दिष्टभागो ऽन्य
 इत्युभावु खल्विमावनिर्दिष्टभागौ भवतः । नैव सिध्यतीति
 तन्त्रं धृष्टेरादानं गार्हपत्यसकाशाद्दृष्टिमाददीत तयाहवनीये
 वैश्वानरस्य कपालान्युपदध्यात् प्रदक्षिणमावृत्य गार्हपत्ये
 मारुतस्य । कृतानि पिष्टानि समुप्य संयुत्य व्यभिमृश्य
 पिण्डौ कृत्वाग्रेण मारुतस्य पिण्डं पर्याहृत्याहवनीये
 वैश्वानरमधिपृज्यात्प्रदक्षिणमावृत्य गार्हपत्ये मारुतं त्वचं

“(The Hotṛ) should recite three Tṛcas (as Sāmidhenī)² : He should recite the first verse³ three times, the next three⁴ consecutively and the last one⁵ three times. “He should recite the fifteen Sāmidhenī.² We mention together these eleven Sāmidhenī.⁶ Out of these he recites the first and the last three times. That makes fifteen. He should recite seventeen; he should recite twentyone; he should recite twentyfour; he should recite thirty; he should recite thirtytwo; he should recite thirtysix; he should recite forty; he should recite fortyfour; he should recite forty-eight⁷ - these additional verses are to be inserted at the point of insertion. All verses addressed to Agni are in Gāyatrī metre. He should recite the Sāmidhenī verses in all metres;⁷ he should recite a larger number of Sāmidhenī⁷—these additional verses are to be inserted at the point of insertion. All these are not in Gāyatrī metre. The Puroṇuvākya is in Gāyatrī metre, and the yājyā in Triṣṭubh metre. The puroṇuvākya has indicatory mark in the preceding part;⁸ the yājyā has it in the subsequent part.⁸ The puroṇuvākya contains the word *mūrdhan*;⁸ he recites the verse containing the word *nīyut* as the yājyā. (The Adhvaryu) makes the Upāṁśuyāja offering between (the two principal offerings). This applies to the Full-moon and the New-moon sacrifices; not elsewhere.

XXVI.5

Now these optional Iṣṭis are to be performed by the (sacrificer while he is) clean. He should be consuming Vrata-milk for a year or for twelve days or as many days after which he may think he has become clean. Among the Iṣṭis which serve an identical purpose, if one proposes to perform a single one, he should not rest satisfied with that much, but should perform all of them. In case a subordinate fire - attendant first takes up a few embers, and further takes up more : is an expiation imminent here, or not? It is imminent, some say; it is not imminent, say others. (Of the two fires) one has its share indicated, the other has not. Thereby both of these do not have their shares indicated. (The expiation therefore) is not imminent.

2. TS II.5.10

3. *pra vo vājā* ... TBr. III.5.2

4. *agna āyāhi vītaye* etc. TBr. III.5.2

5. *tvam varuṇa* ... TBr. III.5.2

6. TBr III.5.2

7. TS II.5.10

8. TS II.6.2; TBr III.5.7. *agnir mūrdhā divaḥ kakut* ... is the *puroṇuvākya*, and *bhuvoyajñasya rajasaś ca netā* ... is the.

- ग्राहयित्वेमं त्वचं ग्राहयेदमुं पर्यग्निरुत्वेमं पर्यग्निरुत्वेमं कुर्यादमुं
 श्रपयित्वेमं श्रपयेदपि वोभयमेवोभयत्र कुर्यात्तस्य
 शृतस्यासादनं दक्षिणं परिधिसंधिमन्वितरं विमुच्य दक्षिणं
 XIII.9 :800.12 वा परिधिमग्रेण । सिद्धमत ऊर्ध्वमेतस्मिन्वा एतौ मृजाते यो
 विद्विषाणयोरन्नमतीतीतरमितरेणेत्येवैष उक्तो भवति । यं
 XIII.12 :804.3 मृधो ऽभि प्रवेपेरन्नाष्ट्राणि वाभि समियुरिति प्रतिवेशा
 XIII.13 :804.5 राजानो मृधः स्व एव जनपदा राष्ट्राणि विशः । यो हतमनाः
 स्वयंपाप इव स्यादिति सति वते हतमनाः स्वयंपाप इव
 XIII.14 :806.3 स्यादिति । साधुरूपे कुले स्वयंपापो यस्मै प्रत्तमिव सन्न
 XIII.16 :808.1 प्रदीयेतेति प्रत्तमनुपाकृतं प्रतिबध्यमानमेवैतद्भवत्यथा-
 स्यामध्वरकल्पायामिडान्तं प्रथमं तन्त्रं कुर्यादेवं द्वितीयं
 तृतीयेन सहावशेषं वर्तयेत्कथमत्र भक्षा इति तत्रतत्र वा
 XIII.18 :810.6 भक्षयेदपि वा सर्वासां समवदाय हुत्वान्ततो भक्षयेत् ।
 अनङ्गवान्होत्रा देय इति । यजमानस्यैवैष गोष्ठाद्वातव्यो
 XIII.18 :810.9 भवति वेदिं परिगृह्यार्धमुद्धन्यादर्धं नेति । दक्षिणं वा
 XIII.20 :812.11 वेदेरर्धमपरं वेत्यैन्द्रस्यावदाय वैश्वदेवस्यावद्येदथैन्द्रस्यो-
 परिष्टादिति । द्वे एवैते अवदाने उक्ते भवतः । उपाधाय्यपूर्व्यं
 XIII.20 :812.14 वासो दक्षिणेति । प्रवेणतो वान्ततो वा ताम्राणि वा नीलानि
 XIII.20 :812.17 वा सूत्राण्युपहितानि भवन्ति । अपि वोपधानरज्जुरेवैषोक्ता
 भवत्यथास्याः संज्ञानेष्ट्याः सकृदेवानुवाच येत्सकृदा-
 श्रावयेत् द्वे ह्यस्यै याज्यानुवाक्ये भवतः ॥ ५ ॥

Taking up of the fire-stirring stick is combined. One should take up the fire-stirring stick related to the Gārhapatya. With it he should arrange in the Ahavaniya fire-place the potsherds for the cake to Agni Vaiśvānara. Turning by the right those for the cake to the Maruts in the Gārhapatya fire-place. Having poured the flour (into the pan), having mixed it (with water), having referred them separately, and having turned them into two balls, he should carry around along the front of the ball for the cake to Maruts, place the cake to Agni Vaiśvānara (on potsherds) in the Ahavaniya fire-place. Turning by the right, he passes his wet fingers on the cake to Maruts placed in the Gārhapatya fire-place, and then on this (cake to Agni Vaiśvānara). Having carried a firebrand around that (for Maruts), he should carry around this (for Agni Vaiśvānara). Having baked that one he should bake this one. Or he should do both the things (carrying firebrand and baking) in respect of each together. The placing of the cake for Agni Vaiśvānara should be done at a place having left place for the other one (for Maruts) along the southern conjunction of the enclosing sticks, or should be done in front of the southern enclosing stick. The subsequent procedure should be as prescribed.

One who eats the food of two persons hating each other, towards him the two wipe out (their sin). Here the talk is of those two who hate each other.

One whom the enemies tremble or whom the subjects attack : The enemies are the neighbouring kings. Subjects means the people living in one's own region.

One who is dejected or deeming oneself sinful : Dejected means one who even though having strength thinks himself to be weak. Sinful means one who even born in a pious family thinks himself guilty.

One whom something offered is not actually given : Offered but not presented is indeed denied.

In the Adhvarakalpā Iṣṭi one should finish the first component with Idā; similarly the second; he should finish the remaining part with the third. What about the consuming of the portions ? One should consume at the respective time; or one should take portions of all oblations, offer them and then consume.

An ox to be given by the Hotṛ : it is to be given away out of the sacrificer's stable.

Having done the tracing of the altar one should dig out one half, not the other half : either the southern half or the northern.

Having taken portion (of the cake) for Indra, he should take portion (of the cake) for the Viśve Devas, then again for Indra : These are calculated as two portions.

A garment with blue or red borders as Dakṣiṇā : In it red or blue threads are woven while weaving at the border or at the two ends. Or it is said to be the thread of a pillow.

In the Samjñānīṣṭi the Adhvaryu should give only a single call for reciting the puronuvākya and should cause to announce only once. Here are only a single puronvākya and a single yājyā.

- XIII.22 :814.15 अथ वै भवति यदि नावगच्छेदिममहमादित्येभ्यो
भागं निर्वपाम्यामुष्मादमुष्यै विशो ऽवगन्तोरिति निर्वपेदिति
निरुप्योपरमति । परिदानान्तं कर्म कृत्वाथैतान्नीहीन्कृष्णाजिने
समुप्योत्तरार्धे ऽग्न्यगारस्यासञ्जयेदथावगते सःसाद-
येत्प्रोक्षणप्रभृतिना कर्मणा प्रतिपद्येत । सिद्धमत ऊर्ध्वं यथा
- XIII.23 :816.13 नखनिर्भिन्नायामेवः शतकृष्णलायां पुरा वा तण्डुलानामाव-
पनाद्दुक्ममवदध्याच्छृतमुत्तरमपि वैनः शृतमेव
- XIII.24 :818.1 पनाद्दुक्ममवदध्याच्छृतमुत्तरमपि वैनः शृतमेव
- XIII.26 :820.12 सुवर्णरजताभ्यां रुक्माभ्यां परिगृह्यान्तर्वेद्यासादयेदाग्रेयस्य
च सौम्यस्य चैन्द्रे समाश्लेषयेदिति व्यभिमृष्टानां पिण्डानां
- XIII.28 :824.9 पुराधिपृञ्जनात्समाश्लेषयितव्यं भवति । सर्वेषामभिगमयन्न-
- XIII.31 :828.15 वद्यतीति सदैवतस्य सस्विष्टकृत्कस्येत्येवेदमुक्तं भवति ।
अथो खलु यावतीः समा एष्यन्मन्येत तावन्मानःस्या-
- XIII.20 :812.17 दिति । त्रिंशद्वर्षश्चेत्स्यात्सप्ततिमानं कुर्वीत चत्वारिं-
- XIII.33 :832.7 शद्वर्षश्चेत्स्यात्षष्टिमानं कुर्वीतैष एवैतस्याभिवृद्धिकल्पो ऽथ
- XIII.33 :832.10 वारुणेषु च संज्ञानेष्ट्यां च सकृदेवानुवाचयेत्सकृदाश्रावयेत्स-
- XIII.37 :838.6 कृत्प्रदानाः समानदेवताः । अपोनज्जीयं चरुं पुनरेत्य
निर्वपेदिति । को नु खल्वपां नपाद्भवतीति । वैद्युत इत्येव

XXVI.6

In is indeed said, "if (the king) does not win (the subjects) the Adhvaryu should pour out paddy with the formula, "Here do I pour out portion for the Ādityas until this (king) wins these subjects." Having poured out he waits: "Having gone through the rite of assigning (the oblation to the deities) he should pour the paddy on the skin of black antelope and hang it in the northern part of the firehall. When the king wins, he should put it down, and commence the rite beginning with sprinkling (of paddy). The subsequent procedure is as prescribed.

Just as (for the cooked rice to Nirṛti the grains) are to be husked by means of one's nails, (not to be pounded with mortar and pestle),¹ similarly in the Iṣṭi involving the offering of a hundred Kṛṣṇālas.²

The Adhvaryu should put a (silver) plate into the cooking vessel before pouring rice-grains into it, and place (the golden plate) upon the rice when cooked. Or he should hold the vessel of cooked rice by means of the silver and gold plates, and place it within the altar.

(The Adhvaryu) should mix up the cake for Agni and rice for Soma with the cake for Indra : after the balls (and rice) have been severally assigned (to the relevant divinities through touching) (portions of the cake for Agni and rice for Soma) have to be mixed up (with the cake for Indra) before putting on fire.

(The Adhvaryu) takes portions by piercing through all : it is presumed that the portions cover those for the principal divinity and for Sviṣṭakṛt.

(The ear-ring) should indeed consist of as many *mānas* (of gold) as the years for which he may aspire to live. If his age is thirty years, he should prepare it of seventy *mānas*. If his age is forty years, he should prepare it of sixty *mānas*. This is the procedure of its increase in weight.

In respect of (the cakes on one potsherd each) for Varuṇa and in the Samjñānīṣṭi (the Adhvaryu) should make (the Hotṛ) recite a single puronuvākya, should cause to announce only once; the oblations for a common divinity are to be offered at once.

After returning (from the Avabhṛtha at the sacrifice for Varuṇa performed for having received horses as Dakṣiṇā) one should offer cooked rice to Apām Napāt : Who is Apām Napāt ? Lightning, one should say.

1. For the cooked rice to be offered at the residence of the abandoned wife of the royal sacrificer, cf. BaudhŚS XII.5. Ratnin's offerings in Rājasūya.
2. Cf. BaudhŚS XIII.23, the Iṣṭi for one who is afraid of death.

ब्रूयात्कृष्णमधु चेति । पौत्तिकमित्येवेदमुक्तं भव-
त्यनस्त्रिगधमिति त्रिवलीकमित्येवेदमुक्तं भवति ।

XIII.42 :844.22 अथाप्युदाहरन्ति त्रिच्छदिष्कमित्येवेदमुक्तं भवति । यथा
त्रिधातावेवः संदिग्धपुरोडाशस्यावदानकल्पः ॥ ६ ॥
चतुर्थः ॥

XIV.1 :850.2 स सर्पानसृजतेति । मासा एवैत उक्ता भवन्ति । स

XIV.3 :854.16 वयाःस्यसृजतेति छन्दाःस्येवैतान्युक्तानि भवन्ति । स वैव

XIV.3 :854.18 स्यादिति पुराणगार्हपत्यमभ्युपदिशन्ति । तस्य पशुवेलाया-
मुल्मुकमादाय दक्षिणया द्वारोपनिर्हृत्य दक्षिणेन सदः परीत्य
दक्षिणेन मार्जालीयं धिष्णियं पर्याहृत्यान्तरेण यूपं चाहवनीयं
चोपातिहृत्यान्तरेण चात्वालोत्करावुदङ्ङुपनिर्हृत्य तेन पशुः
श्रपयेयुरथ यदाहवनीयादुल्मुकः स्याद्वपया तत्सहाहरेयुः ।

XIV.3 :856.3 किंदेवत्यानि खल्वपाव्यानि भवन्तीति । द्वे प्राजापत्ये

XIV.4 :856.12 आग्नेयं वायव्यं वैश्वदेवमिति । इष्टर्गो वा अध्वर्युर्यजमानस्येष्टर्ग
इत्युष्णाग्रमित्येवेदमुक्तं भवत्यथाप्युदाहरन्त्यध्वर्युरेवैष उक्तो
भवत्यासन्त्यान्मा मन्त्रात्पाहि कस्याश्चिदभिशस्त्या इत्यनुव्या-
हारो ह वा आसन्त्यो मन्त्रस्तस्मान्मा पाहीत्येवेदमुक्तं भवति ।

XIV.5 :862.20 तस्माद्यज्ञवास्तु नाभ्यवेत्यमिति । अहोरात्रावित्येकं यावदग्रयः
शीताः स्युरित्येतदेकं यावदेनमभिवर्षेदित्येतदपरम् द्वौ समुद्रौ

XIV.7 :868.4 विततावजूर्यावित्यहोरात्रावेवैतावुक्तौ भवतः । पर्यावर्तेते
जठरेव पादा इत्युदरे पादा इत्येवेदमुक्तं भवति । तयोः

XIV.7 :868.12 पश्यन्तो अतियन्त्यन्यमपश्यन्तः सेतुनातियन्त्यन्यमित्यहः
पश्यन्तो अतियन्ति रात्रिः स्वप्नेन सेतुनातियन्त्यन्यमिति ।
द्वे द्रधसी सतती वस्त एक इत्यादित्यो ऽहोरात्रे वस्त
इत्येवेदमुक्तं भवति । तिरोधायैत्यसितं वसानः शुक्रमादत्ते
अनुहाय जार्या इति । रात्रिं वसानस्तिरोधायैति शुक्रमादत्ते

Black honey : derived from bees, it is said. A cart with three partitions : with three ridges, it is said. They also say, it means (the cart) with three roofs.

The procedure of cutting out portions for the accumulated cake should be similar to that in connection with the three cakes on one set of potsherds.

XXVI.7

AUPĀNUVĀKYA

He created serpents : these are months. He created animals : these are the metres.

That itself should be : this denotes the old Gārhapatya.

Having taken its firebrand at the time of offering of the animal, having taken it out by the southern door, having gone round along the south of Sadas, having brought it along the south of the Mārjāliya mound, having brought it between the sacrificial post and the Āhavanīya, having taken it out towards the north between the Cātvāla and the rubbish-heap, they should cook the animal with it. If the firebrand has been taken from the Āhavanīya, they should bring it back together with the omentum.

Which is the divinity of the Apāvya offerings? Two are offered to Prajāpati, and one each to Agni, Vāyu and Viśve Devas.

The Adhvaryu becomes malevolent towards the sacrificer. The malevolent himself (perishes prior to one falling into misery):¹ (The word *iṣṭarga*) means "having a hot tip." They also say, the Adhvaryu is meant thereby. (The Adhvaryu makes an offering with the formula) "Do thou guard me against the utterance (of the enemy), from every injury." The utterance is indeed a curse. "Do thou guard me against it," so is it said.

Therefore one should not enter into a sacrificial place: Day and night—this is one view. Until the fires become extinguished —this is one view. Until it rains—this is another view.

"Two oceans—extensive and imperishable—" Day and night are here meant. "They come one after the other like the waves in the midst of the ocean." —The waves in the ocean, so is it said. "Out of these two peoples, perceiving, they pass over one. Not perceiving, they pass over the other by means of a bridge" —perceiving they pass over the day; not perceiving they pass over the other (= night) in sleep.

"One wears two spacious garments" —the sun covers both the day and night. "Wearing a black garment and concealing himself (the sun) moves; leaving away the old garment, he wears a bright garment" —passing by night, he moves covering himself; by day he wears a bright garment, so is it said.

1. Cf. BaudhŚS XIV.4

XIV.9 :874.9 ऽहरित्येवेदमुक्तं भवति । कीटावपन्नस्येति कतमो नु
 XIV.9 :874.10 खल्वयं कीटो भवति य एवैष पिण्डान्संवर्तयतीति । नित्ये
 ग्रहणे वैष्णवीमृचमनुवर्तयतीति । पृषदाज्य एवैषानु-
 वर्तयितव्या भवति ॥ ७ ॥

XIV.11 :880.8 अथातो ऽतिग्राह्यान्व्याख्यास्यामः । इमे न्वेव पृष्ठ्याति-
 ग्राह्याः पञ्चैन्द्रा वाजपेये । परः सामानश्चार्वाक्सामानश्च सौर्यो
 वैषुवते वैश्वकर्मणादित्यौ गवामयने प्राजापत्यो महाव्रते
 बार्हस्पत्यो बृहस्पतिसवे वैमृधे चोद्भिदि च त्विषिमति च
 वृषा सो अश्शुः पवत इति च द्वावश्वमेधे महिमानावादेशा-
 देवाश्वस्य वपां महिमाभ्यां परिजुहुयात् । कथमु खलु परः
 साम्नां भक्षो भवतीति रुद्रवद्रणस्य सोम देव ते मतिविदो
 माध्यंदिनस्य सवनस्य त्रिष्टुपछन्दसो ऽद्भिरोषधीभिः
 पीतस्यौषधीभिः प्रजाभिः पीतस्य प्रजाभिः प्रजापतिना
 XIV.14 :892.12 पीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीत्येष एवा-
 र्वाक्सामामावृत्तो भक्षो ऽष्टाप्रूड्विरण्यं दक्षिणेत्यष्टापिलक-
 मित्येवेदमुक्तं भवति । द्वौ चेद्रभौ स्यातां द्वादशप्रूट् स्यादेको
 ह महाकोशः स्याद्वाववान्तरकोशौ स्यातामथास्थिगर्भाया
 आज्येनैवैतान्यस्थानि समुदायुत्य मध्यमेन पर्णेनान्तःपरिधि
 निनयेद्भूर्भुवः सुवरिति ॥ ८ ॥ पञ्चमः ॥

XIV.15 :896.7 यदालब्धायामभ्रो भवतीत्यालब्धयां चेदभ्रः
 स्यात्संस्थापयेदेवाथ चेदुपाकृतायामभ्रः स्यादन्यमे-
 तस्मिन्स्थान उपाकृत्योत्तरममेघसंपन्नमेतयागमयेरन्निति ।

XIV.16 :896.13 अथेमे जया अभ्याताना राष्ट्रभृत इत्याहिताग्रेश्चाना-
 हिताग्रेश्चान्यत्र विहाराद्दृष्टा भवन्त्यभिसमारम्भात्वेवैनाना-
 चार्याः प्राक् स्विष्टकृत उपजुह्वति । अष्टौ वसव इति ।
 कतमे नु खल्विमे वसवो भवन्तीति । पृथिव्यन्तरिक्षं

(In respect of the *Prṣṣadājya*) which is spoilt by worms : which is this worm ? That which causes clods.

To the normal formulas for taking (clarified butter) one joins the verse addressed to *Viṣṇu* : this is to be joined only in respect of *Prṣadājya*.

XXVI.8

Now we shall explain the taking up of the *Atigrāhya* draughts. These are to be taken in the *Prṣṥya Śaḍaha*. In the *Vājapeya* five are to be taken for *Indra*. The sacrifices in which the *Stotras* are to be chanted with *Stomas* in successively increasing numbers and also in successively decreasing numbers : On the *Viṣuvat* day the *Atigrāhya* draught for *Sūrya*; in the *Gavām Ayamna* those for *Visvakamran* and *Āditya*; in the *Mahāvratā* that for *Prajāpati*; in the *Bṛhaspatisava* that for *Bṛhaspati*; in the *Vaimṛdha*, *Udbhid* and *Tviṣimant* with the verse *urṣā so amśuḥ pavate ...*;¹ in the *Aśvamedha* two *Mahiman* draughts. Only under special instruction one should offer the two *Mahiman* draughts before and after the offering of the omentum (= fat) of the horse. How are the *Soma* cups and goblets consumed in the sacrifices in which *Stotras* are chanted with *Stomas* in increasing numbers ? They are to be consumed with the formula, "O god *Soma*, I, acquiesced, consume thee, acquiesced, who hast *Rudras* for thy troop, who knowest the thought, belonging to the Midday pressing, having *Triṣṭubh* for the metre, drunk by waters and plants, drunk by plants and progeny, drunk by progeny and *Prajāpati* and having sweetness."² The same formula, turned about, is to be employed while consuming the goblets in the sacrifices with *Stotras* involving the *Stomas* in decreasing numbers.

(In the sacrifice of an embryo) *aṣṭāprūḍ* gold is to be given as *Dakṣiṇā*. It means a piece of gold with eight protuberances. If there were two foetus the golden piece should have twelve protuberances. There should be a big (outer) cover; there should be two intermediate covers. If the foetus has bones, one should pour clarified butter over them, collect them in the middle leaf of a *Palāśa* trileaf and put down inside the enclosing sticks with *bhūr bhuvah suvah ...* .

XXVI.9

If clouds appear after (the barren she-goat) is immolated : If clouds appear after she has been immolated, one should get through the sacrifice. If clouds appear after she has been formally dedicated, one should dedicate another (she-goat) (offer on the same day) and offer the former one when there are no clouds..

1. TBr. II.4.5.1

2. TS III.2.5

- द्यौरग्रिर्वायुरादित्यश्चन्द्रमा आप इत्येते ऽष्टौ वसव एतेषु वा
 इदं सर्वं प्रतिष्ठितं यदिदं किंच य एवं वेद प्रत्येव
 तिष्ठत्येकादश रुद्रा इति प्राणा एवैत उक्ता भवन्ति द्वादशादित्या
 XIV.22 :916.4 इति मासा एवैत उक्ता भवन्ति पञ्च गृह्यन्ते नवनव गृह्यन्ते
 XIV.23 :820.10 पञ्चधा विगृह्यन्ते नवनवांशवो भवन्त्यथ य एव दशमो
 मन्त्र एतेषामेवैषो ऽभिग्रहणार्थो दृष्टो भवति तां दुग्ध्वा
 XIV.25 :926.15 ब्राह्मणाय दद्याद्यस्यान्नं नाद्यादिति भैक्षाय प्रत्यवस्थितायैवैषा
 दातव्या भवति । किंदेवत्या उ खल्वतिरिक्तसोमा भवन्ती-
 ति । यंयं ग्रहमभ्यतिरिच्येरंस्तत्तद्देवत्या एव स्युरित्येतदेक-
 मथापरं विज्ञायत उ खल्वेषां ब्राह्मणमथ कस्मादैन्द्रो यज्ञ
 आ संस्थातोरित्येतस्मादैन्द्रावैष्णवा एव भवन्ति । तेन
 XIV.27 :930.17 शीतीभवता षडहसंस्थां काङ्क्षेयुरिति षडहब्राह्मणमे-
 वैतद्भवत्यथ चेदहःसंयोग एवमापद्येत यथापि नव मध्यमानि
 सांवत्सरिकाण्यहानि संनिगच्छेयुस्तदानीमेवैनं शीतीकृत्वा
 संचिनुरथ चेदुदयनीये ऽतिरात्र एतदेव । प्रजा वै सत्प्रमासत
 तपस्तप्यमाना अजुह्वतीरिति । तत्पृच्छन्ति कतमतत्सत्त्रं
 भवतीति । यदेवैतदनाहिताग्रयो वृथाश्रमं श्राम्यन्त्येतत्सत्त्रं
 भवतीति ॥ ९ ॥ षष्ठः ॥
 XV.1 :940.2 आश्विनं प्रागाश्विनमिति । कियन्नु खल्व्वाश्विनं भवतीति
 द्वियोजनं वा यावद्वाश्वो ऽह्ना गच्छेद्द्विस्तावा वेदिर्भ-
 XV.1 :940.9 वतीत्याग्रिकस्य प्रक्रमस्य चतुरश्रकृतस्याक्षयामान-
 माददीत स प्रक्रमः स्यात्तेन वेदिं विमिमीतापि वा विंशत्याश्च
 रथाक्षाणामेकविंशत्याश्च पदानामष्टाङ्गुलस्य च चतुर्विंशं
 भागमाददीत स प्रक्रमः स्यात्तेन वेदिं विमिमीते । त्रिस्तावो
 ऽग्निर्भवतीति । त्रयः सप्तविधाः स एकविंशतिविधो

Now these Jaya, Abhyātāna and Rāṣṭrabhṛt offerings. They are employed in the case of an Āhitāgni at a place other than the sanctuary of fires; they are offered even for one who has not set up fires. If the offerings form part of any rite being performed by an Āhitāgni, they offer them before the Sviṣṭakṛt offering.

The eight Vasus : who are these Vasus ? Pṛthivī, Antarikṣa, Dyaus, Agni, Vāyu, Āditya, Candramas and Āp—these are eight Vasus. Whatever exists, rests with these. One who knows this, rests firm. Eleven Rudras : these are said to be the Prāṇas. Twelve Ādityas : These are said to be the months.

(The Prāṇa draughts) are taken in five parts. Nine are taken each time. They are taken in five parts. Nine Soma-shoots each are taken (respectively with nine formulas). The tenth formula¹ is intended for the taking of all these.

One should milk (the Agnihotra-cow) and give her away to a brāhmaṇa whose food he would not enjoy : She is to be given away to one who has arrived as a beggar.

Who are the divinities of the excessive Somas ? They would belong to those divinities which pertain to the preceding draught; this is one view. There is also another view. This view is based on the Brāhmaṇa : "How is it that a sacrifice belongs to Indra upto its conclusion" ? Therefore sacrifices belong to both Indra and Viṣṇu.

With the cooling (of the bones of the dead) they await the termination of the Ṣaḍaha. : The Brāhmaṇa-text pertaining to the Ṣaḍaha sacrifices prescribes in this manner. If the incident takes place so that the central nine days of the yearly session are involved, one should allow the bones to cool down forthwith and pile them up. (If a Sattrin dies) on the Udayanīya Atirātra day, the procedure should be the same (as originally prescribed). The progeny sat for a sacrificiceal session practising penance but without making offerings. They ask, which is that sacrificial session ? The sacrificial session is that in which those who have not set up sacred fires exert themselves informally.

XXVI.10

AŚVAMEDHA

(The sacrificial place for an Aśvamedha should be) having a distance equal to a day's journey of a horseman towards the east (towards the south etc.) : how much is the distance equal to a day's journey of a horseman ? Two Yojanas or equal to a distance which a horse would traverse in a day.

The altar (in the Aśvamedha) is Dvistāva : (For its measurement) one should adopt the measure equal to the diagonal of the square of the Prakrama used for

- XV.1 :940.5 ऽथैतौ हृदौ मध्यतो देवयजनस्य जोषयत इति । किमर्थौ
खल्विमौ हृदौ भवत इत्यश्वप्लावनो ह दक्षिण आवभृथिक
XV.1 :940.13 उत्तरः । द्वौ दासावनुजायै च पुत्रो ऽन्वाधेयायै चेति । यो ऽस्य
पितुरनुजायाः पुत्रः स पुरस्तान्नयत्यथ यो ऽस्य मातुरन्वाधे-
XV.5 :948.2 यायै पुत्रः सो ऽपरः । जरत्पूर्वया सव्यं जानु
XV.5 :948.2 वेष्टयित्वेत्युपधानरज्जुरेवैषोक्ता भवति । शतं वै तल्प्या
XV.6 :952.6 राजपुत्रा इति । प्रतिहिता एवैत उक्ता भवन्ति । शतं राजान
उग्रा इति । राजन्या एवैते नाभिषेच्या भवन्ति । अथ
सावित्रमष्टाकपालं प्रातर्निर्वपतीत्येषैव प्रथमा सावित्री
वैश्वदेवपरुषि द्वितीयापराह्णे तृतीयैतदत्रैकाहिकं कर्म
जानीयादुत्तरतश्च देवयजनादुदवस्येच्चातुर्मासिकानां
XV.13 :964.6 पशूनामेवं वायव्याय पशव एवं तूपराय । सप्ताहान्येतयेष्ट्या
यजत इति । कथमत्र भक्षा इति । तत्रतत्र वा भक्षयेदपि वा
XV.14 :968.2 पुरस्तादेवैतस्मै सप्ताहाय । यूपमाम्राये राज्जुदालमग्निष्ठं
मिनोतीति । श्लेष्मातक इत्येवेदमुक्तं भवति । अथाप्युदाहरन्ति
राज्जुदालमग्निष्ठं मिनोति भ्रूणहत्याया अपहत्यै ।
XV.18 :974.5 पौतुद्रवावभितो भवतः पुण्यस्य गन्धस्यावरुद्ध्या इति ।

piling up a fire-altar. that should be the Prakrama. With it one should measure the altar. Or one should take as a Prakrama the twentyfourth part of the length equal to twenty axles of a chariot, twentyone Padas and eight Aṅgulas. That should be the Prakrama. With it one measures the altar. The area of the fire-altar is Tristāva. It means three times of the area of seven Puruṣas. That amounts to the area of twentyone Puruṣas.

One approves of two ponds in the midst of the sacrificial place : What is the purpose of these ponds? The southern one is intended for the bathing of the horse; the northern one for the Avabhṛtha.

Two attendants the—son of the father's younger sister and the son of hte mother's younger sister : the son of the father's younger sister stands in front and the son of the mother's younger sister stands to the rear.

Having wound round the left knee with a precious thread : this is said to be the thread of a pillow.

A hundred princes worthy of a coach : they are said to be the substitutes.

A hundred formidable kings : these are Rājanyas not worthy of consecratory bath.

In the morning one offers a cake on eight potsherds to Savitṛ : this is the first Iṣṭi for Savitṛ. The second one is in the Vaiśvadevaparvan. The third one in the afternoon. This much should be understood to be the procedure to be finished in a day. The sacrificer should move towards the north of the sacrificial place for the sacrifices of the animals to be offered in four months and also for the offering of the animal to Vāyu and of the hornless goat.

One should go on performing this (Agnidīkṣaṇīyeṣṭi) for seven days : how should (the sacrificer) manage for his (Vrata) food? He should consume it at the various times; or they should prepare at the outset his food adequate for seven days.

Among the group of sacrificial posts,¹ one erects the Rājjudāla post to be in front of the (Āhavanīya) fire : this is said to have been made of Śleṣmātaka wood (*Cordia latifolia*). It is said, "One erects the Rājjudāla post in front of the fire for the dispelling of the sin of killing a learned brāhmaṇa. Two posts of Pūtudru tree (*Pinus deodora*) are to be erected on both sides for the attainment of fragrance." (The sacrificer) gives away one third of the Dakṣiṇās : One third pertaining to the piling up of the fire-altar,² one third according to his will³ and one third at the Āturātra.⁴

1. The text *yūpamāmnāye* is doubtful.

2. Cf. BaudhŚS XV.18

3. Cf. BaudhŚS XV.32

4. BaudhŚS XV.36

- XV.18 :976.2 तृतीयं दक्षिणानां ददातीत्याग्निकानामु ह तृतीयं कामप्रेण
सह तृतीयमतिरात्रे तृतीयम् । चतुष्टोम एष भवति चतुरुत्तरीय
एष चतुष्टोमो भवति ॥ १० ॥
- XV.21 :978.9 एकस्मै स्वाहा द्वाभ्यां स्वाहेति । कथमु खल्वे-
ताननुवाकाञ्जुहुयादिति । यथाप्रकृत्यस्तथानन्तरायं
XV.22 :980.9 होतव्याश्चतुर्विंशतिः रशना आदाय यूपानभ्यायन्ति
चतस्रश्चतस्र इतरे परिकर्मिण इति । कथमेतासु नियुञ्ज्यादिति ।
अश्वस्तूपरो गोमृग इति ते त्रयः समानरशना रराट्येषु तिस्रः
पर्यङ्ग्येषु पञ्चाग्रये ऽनीकवते रोहिताञ्जिरनड्वानित्येतेष्वष्टौ ।
सोमाय स्वराज्ञे ऽनोवाहावनड्वाहावित्येतेषु सप्ताथैतेषां
त्रयस्त्रयः समानरशना मुख्यस्यैवैषां चतुर्थी भवति । समानं
कर्मा पर्याग्निकरणात् । पर्याग्निकृतानामेतेषां पशूनामूनविंशति-
रुत्सृज्यन्त एकचत्वारिंशतमतिशिष्यन्ते द्विचत्वारिंशत-
मेषां शासा भवन्त्यश्चे ऽत्र द्वौ समासं गच्छतो ऽथेतेषां
प्रतिपशु संपद्यन्त इन्द्राग्निभ्यामोजोदाभ्यामुष्टाराविति ।
प्रासङ्ग्यावेवैतावुक्तौ भवतः । अथैतस्मिञ्छल्मलिशर्च
आशुपिष्टानि संयुत्येत्याशुकानामेवैतानि व्रीहीणां पिष्टानि ।
XV.30 :998.13 शल्मलिश्चेष्मणा संयुतानि भवन्ति । पृथक् प्रतिप्रस्थातारो
ऽवद्यन्ति । तेषां मैत्रावरुणा एवानुब्रूयुश्चत्वार्येवैतानि प्रदानानि
XV.35 :1010.3 भवन्तीलुवर्दाय स्वाहा बलिवर्दाय स्वाहेति ।
सूर्याचन्द्रमसावेवैतावुक्तौ भवतः । अथाप्युदाहरन्ति संवत्सरो
वा इलुवर्दः परिवत्सरो बलिवर्द इति । तस्य मूर्ध्नि जुहोति
जुम्बकाय स्वाहेति । किं देवत्या उ खल्वियमाहुतिर्भवती-
XV.37 :1016.10 ति । वारुणीत्येव ब्रूयात्किं कीदिविर्विदीगय इति ।
XV.37 :1018.4 विदिदिहीविकीदीह किं कीदिविर्भवति पृषत उ पतंगो
XV.37 :1018.10 विदीगयो ऽथैतान्पशूनुपाकरोत्याग्रेयमैन्द्राग्रमाश्विनमिति ।

This (Agniṣtoma) is (Catuṣtoma). This Catuṣtoma is the one which increases fourfold (in successive stages).⁵

XXVI.11

“To one Svāhā, to two Svāhā” : how should one make offerings with these Anuvākas? The offerings should be made with the formulas in the original order without intervention.

Having taken up twentyfour cords, they approach the sacrificial posts, each assistant taking four : how should one adjust (the animals) to the cords? There should be a common cord for the horse, hornless goat and the Gayal; three cords for those animals to be fastened over the forehead, five for those to be fastened over the limbs (of the horse); eight for those beginning with the red ox with red mark to Anīkavant Agni. Seven for those beginning with oxen carrying a cart for self-ruler Soma. Three each of these have a common cord. The fourth cord belongs to the foremost among these. The procedure upto the carrying round of the firebrand is common. Nineteen out of these animals around which the fire-brand has been carried are released; fortyone remain back. For them there are fortytwo knives; two are required for the horse. For other animals there are respective cords. Two oxen for vigour-giving Indra-Agni these are said to be harnessed with a yoke.

One mixes the flour of rice growing fast in rainy season with the gum of *Salmalia Malabarica* (and besmears the horse) : this flour of the rice of paddy growing fast in rainy season is mixed with the gum of *Salmalia Malabarica*. The Pratiprasthātṛs take out the portions separaely. The Maitrāvaruṇas should recite verses in that behalf.

“To Iluvarda Svāhā; to Balivarda Svāhā” : These are said to be the sun and the moon. They also say, Iluvarda is the Samvatsara; Balivarda is the Parivatsara.

(The Adhvaryu) makes an offering of clarified butter over his head with the formula, “To Jumbaka Svāhā.” To which divinity is this offering made? To Varuṇa, one should say.

Kikidīvi and Vidīgaya : Kikidīvi is *vididihīvikīdi*.¹ Vidīgaya is a spotted butterfly.

(The Adhvaryu) dedicates these animals to Agni, Indra-Agni and Aśvins : these goats are twins born of the same mother. The procedure of their offering is similar to that of Aikādaśina animals.

Which are the divinities of the animals dedicated to the seasons? The seasons themselves are the divinities—this is one view. Another view is : the first ones are

5. Cf. TāṇḍBr XIX.5

1. Cf. note to BaudhŚS XV.37

XV.38 :1022.2 यमा एवैते छागाः समानयोनयो भवन्ति । तेषामुक्तं चरणं यथैकादशिनानां पशूनाम् । किंदेवत्या उ खल्वृतुपशवो भवन्तीत्यृतुदेवता इत्येतदेकमथापरमाग्रेयाः प्रथमा ऐन्द्रा द्वितीया वैश्वदेवास्तृतीया मैत्रावरुणाश्चतुर्था बार्हस्पत्याः पञ्चमाः सावित्राः षष्ठाः संवत्सराय निवक्षस इति प्राजा-पत्याः ॥ ११ ॥ सप्तमः ॥

XVI.1 :1024.1 अथायं द्वादशाह उभयविधो भवत्यहीनो वा सत्रं वा । स यद्यु हैको दीक्षते ऽहीनो भवत्यथ यदि बहवः सत्रम् । यदि चैवाहीनो यदि च सत्रमुभयथैवोभयतोऽतिरात्रो भवत्यन्यतरतो ऽतिरात्रा ह्यहीना भवन्त्युभयतोऽतिरात्राणि सत्राण्यादेशादेवोभयतोऽतिरात्रो ऽहीनो भवत्यादेशात् सत्रमनतिरात्रं यथैतदग्निष्टोमायनं सारस्वतमयनं विश्वसृजामयनमिति । कथमु खल्वेषां संनिवापः स्यादिति । सावित्रेभ्यः प्रथमं संनिवपेरन् । हुत्वा सावित्राणि विसमारोह्याग्निहोत्राणि जुहुयुरथ वायव्याय पशवे संनिवपेरन् । वायव्येनेष्ट्वा विसमारोह्यैवाग्निहोत्राणि जुहुयुरथ यद् दीक्षणीयायै संनिवपेरंस्तेषां तत्संन्युप्तान्येव स्युर्व्युदवसानीयात् । व्युदवसायैव प्रतिवेशा यज्ञपुच्छानि कुर्वीरन् । कथमु खलु संदीक्षिता विष्णुक्रमान्क्रमेरन्निति । महापाशाभिपरीता वा क्रमेरन्नपि वा पाशानभिःसंधित्वाभिक्रमः स्यादथाह क्रमस्वाथाह क्रमस्वेति । अतिगुरुस्तथा

XVI.2 :1026.6 कल्पः स्याद्यथो एतत्सूत्रं भवति षष्ठ्यामुपसद्युत्तरवेदिः

XXIII.9 :1508.12 संनिवपन्त्यपि वैकादश्यामित्यनग्निचय एवैतदुपपद्यते न

XVI.1 :1026.14 साग्निचये । कथमु खल्वेषामहीनसंततिर्भवतीति । वसतीवरीणामभिग्रहणेनाध्वर्युः संतनोतीध्माबर्हिषोरुप-

dedicated to Agni, the second ones to Indra, the third ones to Viśve Devas, the fourth ones to Mitra-Varuṇa, the fifth ones to Bṛhaspati, the sixth ones to Savitr and "those with sunken breast for Samvatsara" (TS V.6.23.1) to Prajāpati.

XXVI.12
DVĀDAŚĀHA

Now this Dvādaśāha is of two kinds—an Ahīna or a Sattrā. If only one person gets initiated, it is an Ahīna. If many, it is a Sattrā. Whether it is an Ahīna or a Sattrā, in both the cases it can have an Atirātra at both the ends. The Ahīna sacrifices have an Atirātra on either side; the Sattras have Atirātras on both sides. An Ahīna has an Atirātra on both sides only by specific injunction. A Sattrā is without an Atirātra only by specific injunction, e.g. Agniṣṭomāyana, Sārasvata Ayana and Viśvasrjām Ayana.

When are the fires of the Sattrins to be put together? They should first put together for Sāvitra offerings. After having offered to Savitr, they should variously consign their fires into kindling woods, (make them descend) and offer the Agnihotras. Then they should put the fires together for the animal-offering to Vāyu. After the offering to Vāyu they should variously consign the fires (should cause them to descend) and offer the Agnihotras. When they put their fires together for the Dīkṣaṇīyeṣṭi, the fires should remain put together until their dispersal. After having dispersed, they should remain in neighbourhood and accomplish the concluding rites. How should the Sattins, initiated together, take the Viṣṇu-strides? They should stride being surrounded by a long rope; or there should be striding one after the other being variously fastened with cords.¹ One should say, "Do thou stride," the next should say, "Do thou stride." Finally the most distant one. That should be the procedure.¹

The sūtra is : on the sixth Upasad day they construct the Uttaravedi; or on the eleventh day. This is possible when there is no piling up of the fire-altar, not in the Dvādaśāha characterised by Agnicaya.

How is the continuity of the Ahīna-sacrifice achieved in respect of the various priests? The Adhvaryu achieves it by the taking up of a part of the old Vasativarī-waters, the procuring of sacrificial grass and faggot and the direction in respect of the various milks; the Brahman by restraining speech; the Hotṛ by pronouncing the Atipraiṣa and the repetition; the Udgātṛ by the Subrahmaṇyā and the sacrificer by reciting the formula for "the reattainment of sacrifice." While performing the (concluding) rite they take up the clarified butter from the Dhruvā. They should moreover collect together the entire sacrificial grass utilised for the pressings when they get up at early dawn and take up clarified butter in the ladles; they should burn that grass.

1. The text is doubtful and the meaning is obscure.

कल्पनेन च पयसां विशासनेन । वाचोयम्येन ब्रह्मातिप्रैषेण
होता पुनरभ्यासेन च सुब्रह्मण्ययोद्गाता यज्ञस्य पुनरालम्भेन
यजमानः । प्रचरन्त एवैतद्भुवाज्यः समाददते । अथेमानि
सवनानि बर्हीऽषि संचिनुयुस्तेषां महारात्र उत्थायाग्रीध्र
आज्यानि गृह्णन्तो ज्वलयेरन्निति ॥ १२ ॥ अष्टमः ॥

कथमुखलु दिवा प्रातरनुवाकस्याह उपक्रमो भवती-
XVI.3 :1026.19 ति । तत्पत्नीसंयाजान्तं वा हृदयशूलान्तं वाहः कृत्वा
समुपनह्य राजानं काले वसतीवरीरभिगृह्णाहीनसंततिं
कृत्वा ग्रावोवायव्यः संप्रक्षाल्य द्रोणकलशे दशापवित्रे
समवधायाग्रीध्रं द्रुत्वा समिद्धारा यन्त्याहत्य समिध
आहवनीय उपसादयन्ति परिहृतासु वसतीवरीष्वाहूतायाः
सुब्रह्मण्यायाः संवेशनीयाः समिधो ऽभ्याधायेध्माबर्हिः
संनह्य पयाऽसि विशिष्याग्रीध्रं द्रुत्वाग्रीध्रे संवेशनरूपाणि
कृत्वा प्रातः कर्मणा प्रतिपद्यते प्रसिद्धेन महारात्रिकेण ।
सिद्धमत ऊर्ध्वमुपस्तम्भनं वा एतद्यज्ञस्य यदतिग्राह्याश्चक्रे
पृष्ठानीति । त्रिवृच्चैकविंशश्च चक्रे आग्नेय उपस्तम्भनं
पञ्चदशश्च त्रिणवश्च चक्रे ऐन्द्र उपस्तम्भनः सप्तदशश्च
त्रयस्त्रिंशश्च चक्रे सौर्य उपस्तम्भनम् । यथो एतद्वैधायनस्य
कल्पं वेदयन्ते निर्मन्थ्यो मन्त्रवान्भवतीत्याध्वर्यवा एवात्र
मन्त्रा आवर्तन्ते नाग्रिमन्थनीयाः स्वयमृतुयाजमेवैतदहर्भवति
XVI.5 :1030.6 नैतदहरन्योन्यस्यर्तुयाजं यजतीति ॥ १३ ॥

आश्राव्याध्वर्युरन्यस्मै ग्रहं प्रदायैतेनैव यथेतमेत्य
जघनेन हविर्धाने उपविश्यर्तुसंप्रैषमुक्त्वोपोत्थाय हुत्वा
व्यवनीय प्रदक्षिणमावृत्य यत्रायाक्षीत्तत्प्राडासीनो होतृभक्षं
भक्षयेत्प्रत्यङ्प्राडासीनो ऽध्वर्युभक्षम् । पारुच्छेपीर्होता शःसति
XVI.5 :1032.1 वालखिल्या मैत्रावरुणो विहरति वृषाकपिं ब्राह्मणाच्छःसी

XXVI.13

How does the procedure of the (next) pressing day commence by resorting to Prātaranuvāka by day? One should conclude the (preceding) day with the offering of the Patnīsamīyajas or the discarding of the heart-pike, fasten (the bundles of) king Soma, take up a part of the old Vasatīvarī waters, achieve the continuity of the Ahīna sacrifice suitably, wash the pressing stones and wooden implements, put the woollen filter and the fringe into the wooden trough and move to the Āgnīdhra chamber. The bringers of firesticks depart. Having fetched firesticks they put them down by the side of the Āhavanīya. After the Vasatīvarī waters have been carried around, the Subrahmaṇyā is invoked. The Adhvaryu puts on fire the firesticks related to approaching, fastens the sacrificial grass and faggot, gives directions in respect of the various milks, approaches the Āgnīdhra chamber and performs suitable rites and commences in the morning the rite prescribed to be done at early dawn. The subsequent procedure is as prescribed. "The Atigrāhya cups are indeed the supporting pole, and Pṛṣṭhas the wheels (of a chariot)." Trivṛt and Ekaviṁśa are the wheels, the Atigrāhya for Agni is the supporting pole; Pañcadaśa and Triṇava are the wheels, that for Indra is the supporting pole; Saptadaśa and Trayastriṁśa are the wheels, that for Sūrya is the supporting pole.

As for Baudhāyana's view which they convey namely that the fire obtained by churning is characterised by the relevant formulas: only the formulas to be recited by the Adhvaryu¹ are employed here, not the verses to be recited at churning (by the Hotṛ).²

On this day one recites the Ṛtu-yājyā himself. One does not recite the Ṛtu-yājyā of another on this day.

XXVI.14

Having made to announce, the Adhvaryu hands over the cup to somebody, returns by the same route by which he had gone, sits down to the rear of the Havirdhāna-carts, gives the Ṛtu-call, stands up, makes the offering, pours a part (into the Hotṛ's goblet), turns by the right, sits down facing the east at the spot from where he recited the yājyā and consumes the portion as the Hotṛ. Sitting facing the west, he consumes the portion as the Adhvaryu.

The Hotṛ recites the Parucchepa verses; the Maitrāvaruṇa recites the Vālakhilya verses by intertwining; the Brāhmaṇaccharṣin recites the Vṛṣākapi hymn; and the

1. *agner janitram asi* etc. Cf. BaudhŚS IV.5.

2. *abhi tvā deva savitar ...* etc.

शः सत्येवयामरुतमच्छावाकः । किं कर्मा तर्ह्यध्वर्युर्भवती-
 ति । प्रत्यागृणातीत्येव ब्रूयाद्या एता अध्वर्युरनुष्टुभ उद्धृत्याहरति
 XVI.6 :1032.13 ताश्चतस्रो गायत्र्यस्तास्तित्रो ऽनुष्टुभः । सोम राजन्नेह्यवरो-
 हेत्येतस्यै गायत्र्यै पदमात्रेण राजानमुपावहरेत् । कथमु खलु
 दशममहर्भक्त्या सर्वचतुर्विंशं च भवति त्रिष्टोमं चान्यत्र
 तूष्णींस्तोमादिति । चतुर्विंशो बहिष्पवमानः पञ्चदशं
 ब्रह्मसामं त्रयस्त्रिंशमग्निष्टोमसाम । तासामु ह नवागच्छन्ति
 ताश्चतुर्विंशतिः संपद्यन्ते । एतदेवापि दशममहर्भक्त्या
 सर्वचतुर्विंशं च भवति त्रिष्टोमं चान्यत्र तूष्णींस्तोमादित्युप-
 सृजन्मात्रे वत्सं धारयन्धरुणो धयन्निति । किं देवत्या उ
 XVI.9 :1036.8 खल्वियमाहुतिर्भवतीति । प्राजापत्येत्येव ब्रूयादिति
 ॥ १४ ॥ नवमः ॥

अथेमं द्वादशाहं ग्रहाग्रैरेव प्रतिव्यूहामस्तस्य नवाहानि
 प्रतिव्यूहं गच्छन्ति यान्यन्यानि प्रायणीयोदयनीयाभ्यां
 दशमाच्चाहः । अथ छन्दोमास्तत् षडेव । स्वस्थानो हि
 प्रथमस्त्रिरात्रो गायत्री प्रातःसवने प्रथमे त्रिरात्रे ऽष्टौ कृत्वो
 ऽग्रे प्रथममुपांश्चभिषवमभिषुणुयादेकादश कृत्वो द्वितीयं
 द्वादश कृत्वस्तृतीयं महाः इन्द्रो नृवदा चर्षणिप्रा इत्येतया
 त्रिष्टुभा माहेन्द्रं गृह्णीयाददब्धेभिः सवितः पायुभिष्टुमित्येतया
 जगत्या सावित्रमष्टाकपालान्प्रातःसवनीयान्कुर्यादेकादशक-
 पालान्माध्यंदिनीयान्द्वादशकपालाः स्तृतीयसवनीयान्व-
 सुमद्रणेन गायत्रच्छन्दसा प्रातःसवनीयान्भक्षयेद्बुधवद्रणेन
 त्रिष्टुप्छन्दसा माध्यंदिनीयानादित्यवद्रणेन जगतीच्छन्दसा
 तृतीयसवनीयानित्यथ जगती प्रातःसवने द्वितीये त्रिरात्रे
 द्वादश कृत्वो ऽग्रे प्रथममुपांश्चभिषवमभिषुणुयादष्टौ कृत्वो
 द्वितीयमेकादश कृत्वस्तृतीयं महाः इन्द्रो य ओजसेत्येतया

Acchāvāka recites the Evayāmarut hymn. Then what does the Adhvaryu do ? He utters the response, one should reply.

The Anuṣṭubh verses which the Adhvaryu shifts become four Gāyatrī verses which are basically three Anuṣṭubh verses. He should take down king Soma with *soma rājan nehy avaroha* one Pada of the Gāyatrī. How does the tenth day become furnished with Stotras characterised by calculation by Caturviṃśastoma even though it is Triṣṭoma excepting the silent reciting ? The Bahiṣpavamāna is Caturviṃśa, the Brahmasāman is Pañcadasa and the Agniṣtomasāman is Trayastriṃśa. Out of them (= thirtythree) nine (Stomas) go (to the fifteen). So they become twentyfour. In this way the tenth day becomes characterised by twentyfour by calculation even though it is Triṣṭoma excepting the silent reciting.

“Let the milker, the supporter, holding the calf release it towards its mother: “To which divinity is this offering made ? To Prajāpati, one should say.

XXVI.15

Now we shall classify this Dvādaśāha in consonance with the priority of the Soma-cups. Its nine days, excepting the Prāyaṇīya, the Udayanīya and the tenth day, need classification. There are the (three) Chandomas. There remain six. The first three days should be as they are. In the morning pressing all verses (in the Stotras and the Śāstras) are in Gāyatrī metre¹ on the first three days. One should first do the pressing with the Upāṃśusavana stone eight times, eleven times at the second turn, twelve times at the third turn. The Adhvaryu should take up the draught for Mahendra with the Triṣṭubh verse *mahān indro nṛvad ā carṣaṇīprāh* ... that for Savitr with the Jagatī verse *adabdhēbhiḥ savitāḥ pāyubhiḥ tvam* The cakes at the morning pressing should be on eight potsherds, at the Midday pressing on eleven potsherds and at the third pressing on twelve potsherds. One should partake of the goblets at the morning pressing with the formula, *vasumadgaṇena gāyatrācchandasā* ... at the Midday pressing with *rudravadgaṇena triṣṭupchandasā* ... and at the third pressing with *ādityavadgaṇena jagatīcchandasā*

At the second set of three days the verses (in the Stotras and the Śāstras) should be in Jagatī metre. One should press Soma with Upāṃśusavana stone for twelve times in the first turn, eight times in the second turn and eleven times in the third turn. The Adhvaryu should take up the draught for Mahendra with the Gāyatrī verse *mahān indro ya ojasā* ... ; that for Savitr with the Triṣṭubh verse, *vāmam adya savitar* One should prepare the cakes on twelve potsherds at the morning

1. The text reads *gāyatrīprātaḥsavane*. Bhavasvamin reads *gāyatrīh*.

गायत्र्या माहेन्द्रं ग्रहं गृह्णीयाद्द्वाममद्य सवितरित्येतया त्रिष्टुभा
सावित्रं द्वादशकपालान्प्रातःसवनीयान्कुर्यादष्टाकपा-
लान्माध्यंदिनीयानेकादशकपालाःस्तृतीयसवनीयाना-
दित्यवद्गणेन जगतीच्छन्दसा प्रातःसवनीयान्भक्षयेद्वसुमद्गणेन
गायत्रच्छन्दसा माध्यंदिनीयानुद्रवद्गणेन त्रिष्टुपच्छन्दसा
तृतीयसवनीयानिति । अथ त्रिष्टुप्प्रातःसवने तृतीये त्रिरात्र
एकादश कृत्वो ऽग्रे प्रथममुपाःश्वभिषवमभिषुणुयाद्द्वादश
कृत्वो द्वितीयमष्टौ कृत्वस्तृतीयम् । महाः इन्द्रो य ओजसेत्येतां
गायत्रीं त्रिरभ्यावर्तयेदनुपयामाः सा जगती संपद्यते तया
माहेन्द्रं गृह्णीयाद्धिरण्यपाणिमूतय इत्येतया गायत्र्या सावित्र-
मेकादशकपालान्प्रातःसवनीयान्कुर्याद्द्वादशकपाला-
न्माध्यंदिनीयानष्टाकपालाःस्तृतीयसवनीयानुद्रवद्गणेन
त्रिष्टुप्च्छन्दसा प्रातःसवनीयान्भक्षयेदादित्यवद्गणेन जग-
तीच्छन्दसा माध्यंदिनीयान्वसुमद्गणेन गायत्रच्छन्दसा
तृतीयसवनीयानिति ॥ १५ ॥ दशमः ॥

अथायं वैषुवतो लभेत मासगणानामित्येक आहुः ।

XVI.14 :1042.3 सप्तदश दीक्षा द्वादशोपसदो वैषुवतं त्रिंशत्तमम् । कथमु
खलु गोआयुभ्याः स्तोमा भवन्तीति । गोर्नु खलु पञ्चदशो

XVI.15 :1042.15 बहिष्पवमानस्त्रिवृन्त्याज्यानि सर्वसप्तदशं माध्यंदिनः
सवनः सर्वैकविंशं तृतीयसवनः सोक्थ्यमथायो-
स्त्रिवृद्बहिष्पवमानः पञ्चदशान्याज्यानि सर्वसप्तदशं
माध्यंदिनः सवनः सर्वैकविंशं तृतीयसवनः सोक्थ्यमथेमौ

XVI.14 :1042.38 विश्वजिदभिजितावग्निष्टोमौ सत्त्रगतौ भवतः । केनु खल्वेतयो
स्तोमा भवन्तीति । अभिजिन्नु खलु त्र्युदयश्चतुरावृत्तोऽथ
विश्वजिच्चतुरुदयस्त्र्यावृत्तः । कथमु खल्वेकविंशतिगर्भो
भवतीति । अभिजितमुपेत्य पृष्ठ्यः षडहमुपेयुरथ

pressing, on eight potsherds at the Midday pressing and on eleven potsherds at the third pressing. One should partake of the goblets at the morning pressing with the formula, *ādityavadgaṇena jagaticchandasā* ... at the Midday pressing with *vasumadgaṇena gāyatrachchandasā* ... and at the third pressing with *rudravadvadgaṇena triṣṭupchandasā*

At the third three days the verses (in the Stotras and Śāstras) should be in the Triṣṭubh metre. In the first turn one should press Soma with the Upāṁśusavana stone eleven times, in the second turn twelve times and in the third turn eight times. The Adhvaryu should repeat the Gāyatrī *mahān indroya ojasā* ... three times without repeating the Upayāma-formula. That makes the Jagatī metre. With it he should take up the draught for Mahendra. That for Savitṛ with the Gāyatrī verse *hiraṇyapāṇim ūtaye*. ... One should prepare the cakes on eleven potsherds at the morning pressing, on twelve potsherds at the Midday pressing and on eight potsherds at the third pressing. One should partake of the goblets at the morning pressing with the formula, *rudravadvadgaṇena triṣṭupachandasā* ... at the midday pressing with *ādityavadgaṇena jagaticchandasā* ... and at the third pressing with *vasumadgaṇena gāyatrachchandasā*

XXVI.16

Now this sacrifice to be performed on the Viṣuvat day assumes the character of month—so they say : seventeen Dikṣā-days, twelve Upasad-days and the thirtieth day is the Viṣuvat.

Which Stomas are to be applied to the Stotras in Go and Āyus sacrifices ? For the Go sacrifice the Bahiṣpavamāna has Pañcadaśa Stomas, the Ājyastotras are Trivṛt; the midday pressing has Saptadaśa Stomas for all Stotras; the third pressing has Ekaviṁśa Stomas for all Stotras; including the Ukthya Stotras. Now for the Āyus: the Bahiṣpavamāna has Trivṛt Stoma; the Ājyastotras have Pañcadaśa Stomas; the midday pressing has Saptadaśa Stomas for all Stotras; the third pressing has Ekaviṁśa Stomas for all Stotras together with the Ukthya Stotras.

The Viśvajit and Abhijit—the Agniṣṭoma sacrifices are a part of a Sattra. Which are the Stomas of their Stotras ? Abhijit has three formulations and four repetitions of Stomas.¹ Viśvajit has four formulations and three repetitions of Stomas.² How does (the Abhijit sacrifice) become characterised with the Ekaviṁśa stoma being

1. Three formulations of the stomas of the twelve stotras of Agniṣṭoma would be: (i) 9, 15, 17, 21 (ii) 15, 17, 21, 27 (iii) 17, 21, 27, 33 cf. TāṇḍBr. XVI 4.12. The ĀrṣeyaKalpa (II.1.7) mentions four formulations.
2. Four formulations of the Stomas of the twelve Stotras of Agniṣṭoma would be: (i) 9, 15, 17 (ii) 15, 17, 21 (iii) 17, 21, 27 (iv) 21, 27, 33. cf. TāṇḍBr. XVI 4.13. The ĀrṣeyaKalpa (II.7.1) mentions three formulations.

त्रीन्परःसाम्नो ऽथ वैषुवतमथ त्रीन्प्रत्यक्साम्नो ऽथावृत्तं
पृष्ठ्यः षडहमथ विश्वजितम् । कथमु खलु गोआयुषी
विहते जानीयादिति । पुरस्तादभिजितो गामुपेयात्स्वस्थान
एवायुर्भवतीति । कियन्तो नु खलु गवामयनेऽग्निष्टोमा
भवन्तीति । ज्योतिरग्निष्टोमस्त्रिवृदग्निष्टोमो विश्वजिदभि-
जितावग्निष्टोमौ वैषुवतं दशममहर्महाव्रतमिति सप्तेति ह
वा इदं गवामयनं प्रज्ञातस्तोमं ब्रुवते । तस्य होत्तरं पक्ष
आवृत्तं भवति यदन्यद्गोआयुभ्यां च दशरात्राच्च ।
अनीकानत्रावृत्तान्ग्रहान्गृहीयात् ॥ १६ ॥

- अथेमा द्वात्रिंशतमेकादशिन्यो गवामयने तेषां
पूर्वस्मिन्पक्षसि षोडश निष्ठीयन्ते सप्तदश एकादशिन्यै
बार्हस्पत्यो वैषुवते सवनीयः संपद्यते । तस्य
नवाहान्यपशुकान्यतिरिच्यन्त इति । कतमानि खल्वि-
मान्यहानि भवन्तीति । पृष्ठ्यस्य षडहस्योत्तराणि त्रीणि
त्रयश्छन्दोमा दशममहर्महाव्रतमुदयनीयोऽतिरात्र इत्य-
XVI.16 :1042.19 भिप्लवाश्चाक्षीयन्ति च तदङ्गिरसामयनमिति । पृष्ठ्यानामत्र
स्थाने ऽभिप्लवानेव दधाति । पृष्ठ्याश्चाक्षीयन्ति च तदा-
दित्यानामयनमित्यभिप्लवानामत्र स्थाने पृष्ठ्यानेव दधा-
XVI.16 :1042.20 त्यग्निष्टोमाश्चाक्षीयन्ति च तत्प्रजापतेरयनमित्युभयेषामत्र
पृष्ठ्याभिप्लवानां स्थाने ऽग्निष्टोमानेव दधाति । आघाटीभिः
पिच्छोलाभिः कर्करीकाभिरित्याघाट्यो ऽह कोलोष्ठा भवन्ति
XVI.21 :1048.20 पिच्छोला उ ह वीणाकाणभ्रशा वीणा उ कर्करीकास्तं काल
XVI.21 :1048.17 एव शस्त्र्यातृणत्तीत्यातृन्द्यादित्येवेदमुक्तं भवति ॥ १७ ॥
एकादशः ॥

- अथ वै भवति ब्रह्मवादिनो वदन्ति स त्वै यजेत यो
XVI.23 :1050.21 ऽग्निष्टोमेन यजमानो ऽथ सर्वस्तोमेन यजेतेति । चत्वारि
पञ्चदशान्याज्यानि तौ द्वौ त्रिंशद्गौ तयोरितरस्मिन्स्त्रिंशद्गौ

covered? Having performed the Abhijit, they go through the Pr̥ṣṭhya Śaḍaha, then the three Paraḥsāman sacrifices (with increasing Stomas), then the Viṣuvat, then the three Pratyakṣāman sacrifices (with decreasing Stomas), then the Pr̥ṣṭhya Śaḍaha in a reverse order and then the Viśvajit. How should one manage the intertwined Go and Āyus sacrifices? One should perform the Go before the Abhijit; the Āyus sacrifice should be in its place. How many Agniṣṭomas are there in the Gavām Ayana? Jyotiragniṣṭoma, Trivṛd Agniṣṭoma, Viśvajit and Abhijit—the two Agniṣṭomas, Viṣuvat, the tenth day and the Mahāvratā—these are seven. They understand this Gavām Ayana as having discerned Stomas. Its latter wing is reversed except Go, Āyus and Daśarātra. Herein the Tryanīka draughts should be taken in a reverse order.

XXVI.17

Now there are thirtytwo Ekādaśinī rites in Gavām Ayana. Out of these sixteen are performed during the first wing. The seventeenth Ekādaśinī dedicated to Br̥haspati takes the place of the Savanīya sacrifice in the Viṣuvat.

In this (Daśarātra) nine days are left without animals : which are these nine days? (They are :) the last three days of Pr̥ṣṭhya Śaḍaha, three Chandoma days, tenth day, Mahāvratā and Udayanīya Atirātra.

All Abhiplava Śaḍahas and the days to complete the Sattrā make the Aṅgirasām Ayana : here one replaces the Pr̥ṣṭhya Śaḍahas by Abhiplava Śaḍahas.

The Pr̥ṣṭhya Śaḍahas and the days to complete the Sattrā make the Ādityānām Ayana : here one replaces the Abhiplava Śaḍahas by Pr̥ṣṭhya Śaḍahas. Agniṣṭoma and the days to complete the Sattrā make Prajāpater Ayana : one sets the Agniṣṭomas in both the Pr̥ṣṭhya and Abhiplava Śaḍahas.

(The wives sit around the Udgātṛ) taking cymbals, flutes and lutes : the cymbals are known by the word *kolosṭha*.¹ The flutes are known by the word *viṇākāṇabhraśa*.² Lutes are known by the word *viṇā*.

(The Prince) holding the weapon (bow and arrow) pricks (the piece of leather) at the proper time. He should prick it through, so is it said.

XXVI.18

AHĪNA SACRIFICES

It is said, "The experts in Vedic lore say, after having performed the Agniṣṭoma (on the first day) one performs (the Atirātra) involving the chanting with all Stomas

1. ?

2. ?

तिस्त्र उपास्यति तौ द्वौ त्रिणवत्रयस्त्रिंशौ । गायत्रं पूर्वे

XVI.24 :1052.6 ऽहन्साम भवति त्रैष्टुभमुत्तर इति होतुराज्यमेतानि

XVI.24 :1052.11 संपादयेदेवमेवोत्तरे ऽहि होतुरेवाज्ये । अथास्यैषा सहस्र-

तम्यन्यतएनी कण्डूकृतोपकृप्ता भवतीति । सःसेवि-

तेत्येवेदमुक्तं भवति । कस्मिन्नु खलु काले लक्ष्मणां पष्ठौही

वार्रघ्नीं दद्यादिति । संग्रामं जित्वा राजन्य एनां दद्यात् । कथमु

खलु गर्गत्रिरात्रेणर्तुमुखेषु विहतेन यजेतेत्याषाढे वा श्रावणे

XVI.27 :1056.22 वा पक्षे ऽग्निष्टोमेन वा यजेत तत्पत्नीसंयाजान्तं वा हृदयशू-

लान्तं वाहः कृत्वा समुपनह्य राजानं काले वसतीवरीर-

भिगृह्याहीनसंततिं कृत्वा ग्रावोवायव्यः संप्रक्षाल्य द्रोणकलशे

दशापवित्रे समवधायाग्रीध्रं द्रुत्वा समिद्धारा यन्ति । आहत्य

समिध आहवनीय उपसादयन्ति । परिहृतासु वसती-

वरीष्वाहूतायाः सुब्रह्मण्यायाः संवेशनीयाः समिधो

ऽभ्याधायेध्माबर्हिः संनह्याविशिष्य पयाःस्युपवसन्ति ।

अथ श्वो भूते सवनेष्ट्या यजेत । तत्र न स्तम्बयजुर्हरति । स

एवमेवाहरहर्वसतीवरीः परिहरमाणश्चतुरो मासः सवनेष्ट्या

यजते नाग्निहोत्रं जुहोति न दर्शपूर्णमासाभ्यां यजते । अथ

चतुर्षु मासेषु पर्यवेतेषु परिहृतासु वसतीवरीष्वाहूतायाः

सुब्रह्मण्यायामहरहः संवेशनीयाः समिधो ऽभ्याधायेध्माबर्हिः

संनह्य पयाःसि विशिष्योपवसन्ति ॥ १८ ॥

अथ श्वो भूत उक्थ्येन यजते । तत्तथैव पत्नीसंयाजान्तं

वा हृदयशूलान्तं वाहः कृत्वा समुपनह्य राजानं काले

वसतीवरीरभिगृह्याहीनसंततिं कृत्वा ग्रावोवायव्यः संप्रक्षाल्य

द्रोणकलशे दशापवित्रे समवधायाग्रीध्रं द्रुत्वा समिद्धारा

यन्ति । आहत्य समिध आहवनीय उपसादयन्ति । परिहृतासु

वसतीवरीष्वाहूतायाः सुब्रह्मण्यायाः संवेशनीयाः समिधो

(on the second day)."¹ The four Ājyastotras are with Pañcadaśa Stoma. They form two sets of thirty Stomas each. In the latter set of thirty Stomas he inserts three verses; they become the two-Trīṇava and Trayastriṃśa. On the preceding day the Sāman is based on Gāyatrī verses; on the succeeding day on Trīṣṭubh verses. Thus one should ascertain the Ājyastotra related to the Hotṛ's Śāstra (on the first day). In this manner one should ascertain the Ājyastotra related to the Hotṛ's Śāstra on the next day.

The one thousandth cow is procured which has a white spot on any one side of her back and desirous of coupling : Enjoyed by a bull; so is it said. At what time should the sacrificer give away the spotted heifer killing the enemies ? After having won a battle the king should give her away.

How should one perform the Garga Trirātra in components at the openings of seasons ? One should perform the Agniṣṭoma² in the (bright) half of Āṣāḍha or Śrāvaṇa. He should finish the sacrifice with Patnīsamīyājas or with the discarding of the heart-spike. He should tie up Soma (= bundles), add (a part of old Vasatīvarī waters to new) Vasatīvarī waters at the proper time, accomplish the continuity of the Ahīna sacrifice, wash the pressing stones and wooden goblets, put the woollen filter and the fringe into the wooden trough and move to the Āgnīdhra chamber. The firestick-fetchers go out. They fetch firesticks and put them down by the side of the Āhavanīya. The Vasatīvarī waters are carried around; Subrahmanya is invoked. The Adhvaryu puts on the fire the firesticks in relation to sleeping at night, fastens the sacrificial grass and faggot; he does not give directions regarding the various milks. They keep waiting. Next day he performs the Savaneṣṭi. Herein he does not carry the Stambayajus. In this way, carrying around the Vasatīvarī waters every day, he goes on performing the Savaneṣṭi for four months. He does not offer the Agnihotra, nor does he perform the Full-moon and New-moon sacrifices. After four months have passed, one carries around Vasatīvarī waters; Subrahmanya is invoked, firesticks in relation to sleeping at night are put on the fire; sacrificial grass and faggot are fastened; instructions in respect of milks are given, and they keep waiting.

XXVI.19

Next day one performs the Ukthya sacrifice. He concludes the sacrifice ending with the offering of Patnīsamīyājas or with the discarding of the heart-spike, fastens the Soma (- bundles), adds (old Vasatīvarī waters to the new) Vasatīvarī waters, accomplishes the continuity of the Ahīna sacrifice, washes the pressing stones and

1. TS VII.1.3.1

2. The text reads *agniṣṭomena vā*.

ऽध्याधायेध्माबर्हिः संनह्याविशिष्य पयांस्युपवसन्ति ।
 अथ श्वो भूते सवनेष्ट्या यजते । तत्र तथैव न स्तम्बयजुर्हरति ।
 स एवमेवाहरहर्वसतीवरीः परिहरमाणो ऽपरांश्चतुरो मासः
 सवनेष्ट्या यजते । नैवाग्निहोत्रं जुहोति न दर्शपूर्णमासाभ्यां
 यजते । अथ चतुर्षु मासेषु पर्यवेतेषु परिहृतासु वस-
 तीवरीष्वाहूतायाः सुब्रह्मण्यायामहरहः संवेशनीयाः समिधो
 ऽध्याधायेध्माबर्हिः संनह्य पयांसि विशिष्योपवसन्ति ।

XVI.27 : 1056.17 अथ श्वो भूतेऽतिरात्रेण यजते सयज्ञपुच्छेन । अथैतां
 सहस्रतमीं प्राचीं वोदीचीं वावर्तयस्तया विहारं चात्मानं
 च न व्यवेयादिति ॥ १९ ॥ द्वादशः ॥

किंदक्षिणा उ खल्वहीना भवन्तीति । अहर्गणोऽहर्गणः
 सहस्रदक्षिणः स्यादित्येतदेकमेकैकमहः सहस्रदक्षिणं
 स्यादित्येतदेकं द्वादशशतदक्षिणं स्यादित्येतदेकं
 यथाश्रद्धदक्षिणं स्यादित्येतदपरमादेशादेवैतस्मिन्नतिरात्रे
 सहस्रमनुविहितं ददाति । द्विरात्रप्रभृतयो ऽहीना
 भवन्त्यैकादशरात्रात् । अथेमान्यहीनाभिपरीतानि सत्राणि
 भवन्ति यथैतत्संवत्सरगर्भ एकादशरात्रः । उभयविधो हि
 भरतद्वादशाहो द्वादशाग्निष्टोमा रथंतरसामानः स ह
 भरतद्वादशाहो ऽथोद्यत्स्तोमेषु त्रिवृत्प्रथममहः स्यात्पञ्चदशं

XXIII.12 : 1514.1 द्वितीयं सप्तदशं तृतीयमेकविंशं चतुर्थमितीञ्चेकमथा-
 परस्त्रिवृत्प्रथमस्याहः प्रातःसवनं पञ्चदशं माध्यंदिनं सवनं
 सप्तदशं तृतीयसवनम् । अथ द्वितीयस्याहः पञ्चदशं प्रातः
 सवनं सप्तदशं माध्यंदिनं सवनमेकविंशं तृतीयसवनमथ
 तृतीयस्याहः सप्तदशं प्रातःसवनमेकविंशं माध्यंदिनं
 सवनं त्रिणवं तृतीयसवनमथ चतुर्थस्याह एकविंशं प्रातः
 सवनं त्रिणवं माध्यंदिनं सवनं त्रयस्त्रिंशं तृतीयसवनम्
 ॥ २० ॥

wooden goblets, puts the woollen filter and the fringe into the wooden trough, and moves to the Āgnīdhra chamber. The firestick-fetchers leave. Having brought firesticks, they put them down by the side of the Āhavanīya. Vasatīvarī waters are carried around. Subrahmaṇyā is invoked; firesticks in relation to sleeping at night are put on fire; sacrificial grass and faggot are fastened; no instructions are given in respect of milks; and they keep waiting.

Next day he performs the Savaneṣṭi; herein he does not carry the Stambayajus as he did not carry before. In this way, carrying around Vasatīvarī waters every day, he goes on performing the Savaneṣṭi for four months. He does not offer Agnihotra, nor does he perform the Full-moon and the New-moon sacrifices. After four months have passed, Vasatīvarī waters are carried around, Subrahmaṇyā is invoked, firesticks are put on fire in relation to sleeping at night every day, sacrificial grass and faggot are tied up, instructions in respect of the milks are given, and they keep waiting. Next day one performs the Atirātra together with "tail of sacrifice" (= concluding rites).

While turning the one thousandth cow towards the east or north, one should not allow her to pass between the sanctuary of fires and self.

XXVI.20

What should be the Dakṣiṇās at the Ahīna sacrifices? In each Ahargāṇa sacrifice a thousand cows should be given as Dakṣiṇā —this is one view. On each day of the Ahargāṇa a thousand cows should be given —this is one view. On each day a hundred and twelve cows should be given —this is one view. One should give Dakṣiṇās according to his will —this is another view. Only by specific instructions one gives away in this Atirātra a thousand cows in order.

The Ahīna sacrifices begin with the Dvirātra and end with the Ekādaśarātra. There are certain Sattras seized by the Ahīnas, e.g. Ekādaśarātra bearing the notion of the Samvatsarasattra. The Bharatadvādaśāha is of two kinds. There are twelve Agniṣṭomas having Rathantarasāman as the Prṣṭhastotra. This is called the Bharatadvādaśāha.

In the case of the rising numbers of stomas of Stotras the first day (of the Catūrātra) should be Trivṛt, the second Pañcadaśa, the third Saptadaśa, and the fourth Ekaviṃśa. This is one view. The second is: the morning pressing of the first day should be Trivṛt, the midday pressing Pañcadaśa, and the third pressing Saptadaśa. On the second day the morning pressing should be Pañcadaśa, the midday pressing Saptadaśa and the third pressing Ekaviṃśa. On the third day the morning pressing should be Saptadaśa, the midday pressing Ekaviṃśa, the third pressing Triṇava. On the fourth day the morning pressing should be Ekaviṃśa, the midday pressing Triṇava, and the third pressing Trayastriṃśa.

अथेम औपसदाः पुरोडाशाः शूर्पादानप्रभृतय आप्यान्ताः

XXIII.12 :1514.3 सुवाहुत्या चैनान्सह सकृज्जुहुयादौपमन्यवीयेन कल्पे-
नाग्नेयानेककपालाननुसरस्वति प्राञ्चो यान्तीत्याहव-
नीयसकाशाच्छम्यां प्रास्येत्सा यत्र निपतेत्तद्गार्हपत्यस्या-

XVI.29 :1060.1 यतनः स्यात्प्राचीनं तत आहवनीयः । अथ यद्यपर्याणा अप
उपाधिगच्छेयुरपोनप्त्रीयं चरुं तृतीयसवनीयानामनुनिर्वाप्यं
कुर्युरथोपोत्तरेद्युः समाप्यत्वेव शम्यां प्रास्येत् । त्र्यहा

XVI.31 :1062.11 भवन्ति पञ्चाहा भवन्तीत्यभिप्लवानामेवैते ऽपच्छेदा भवन्ति ।

XXIII.13 :1514.23 अष्टमे ऽह्नि वाजपेय इति । तत्र यदेव सुत्याभिपरीतं

XVI.34 :1064.22 वाजपेयिकं कर्म तत्कुर्यात् । अथेदं सः सदामयनमच्छन्दोमं
भवतीति । विज्ञायत उ खल्वस्य छन्दोमभक्तयश्चतुर्विंशं
चतुश्चत्वारिंशमष्टाचत्वारिंशं शमिति ॥ २१ ॥ त्रयोदशः ॥

अथायमतिरात्र उभयविधो भवत्यहीनो वैकाहो वापि

XVII.1 :1072.1 तु खल्वस्याहीनस्यैव रूपं द्वादशोपसदो ऽनेकमहरभि-
विधत्ते ऽथैकाहस्यैव रूपः सकृद्वसतीवरीर्गृह्णाति सकृत्पशू-

XVII.3 :1076.2 नुपाकरोत्येकं क्रतुकरणम् । समयाविषिते सूर्ये हिरण्येन
षोडशिन स्तोत्रमुपाकरोतीत्यर्धास्तमित इत्येवेदमुक्तं भव-
ति । तस्य चेदनुपाकृत आदित्यो ऽभ्यस्तमियाद्गार्हपत्ये

XIV.25 :928.13 तिस्रः सुवाहुतीर्जुहुयाद्बुधुवः सुवरिति । अथ यस्योक्थ्ये
ऽतिरिच्येतातिरात्रं कुर्वीतेत्यतिक्रान्ताः खल्वस्य दीक्षोपसदो
ऽतिक्रान्तं क्रतुकरणमतिक्रान्तः षोडशिनो ग्रहणमथ
तदानीमेव षोडशिपात्रमुपकल्प्य तिसृभिर्ऋग्भिर्गृह्णीयात् ।
अथैतेन पुरस्ताद्रात्रिपर्यार्ययेभ्यश्चरेत्तत्रैवमेव संप्रैषः
प्रतिप्रस्थातराग्रयणतृतीयं गुदतृतीयानि जाघनीः पृषदाज्यं

XXVI.21

Now these cakes to be offered at the Upasads are to be prepared with the formulas employed in the rites beginning with the taking of the winnowing basket and ending with the pouring down of the wash water for the Āpyas. One should offer them in one attempt together with the offering of the spoonful. He should offer the cakes on one potsherd to Agni with the procedure laid down by Aupamanyava.

They proceed towards the east along the stream of the river Sarasvatī. One should throw the yoke-halter from the side of the Āhavanīya. The spot where it would fall down should be the place for the Gārhapatyā. The Āhavanīya should be to its east. If they meet waters which are unavoidable, cooked rice to Apām Napāt should be offered subsequent to the offering of the Savanīyapuroḍāśas at the third pressing. Having crossed waters at a shallow place¹ one should throw the yoke-halter.

"Three days are to be observed, five days are to be observed" —these are the components of the Abhiplava Śaḍaha.²

The Vājapeya is to be performed on the eighth day. One should go through that part of the Vājapeya which is attached to the Soma-pressing.

This Samsadām Ayana is void of Chandomas. It is said, the distributions of the Chandomas are the Caturvīmśastoma, Catuścatvārimśastoma and Aṣṭācatvārimśastoma.

XXVI. 22

ATIRĀTRA

Now this Atirātra is of two kinds Ahīna or Ekāha. The character of the Ahīna is: There are twelve Upasad days, and the Atirātra goes on over a day. The character of the Ekāha Atirātra is : one takes the Vasativarī waters once, and dedicates the animals at one time. The Kratukaraṇa formula is to be employed once.

"The Adhvaryu introduces the Stotra related to the Śoḍaśi cup by means of a piece of gold when the sun has half set" : when it has half set, so is it said. If the sun sets while the Stotra is not yet introduced, he should offer three spoonfuls on the Gārhapatyā with *bhūḥ bhuvāḥ* and *svaḥ*.

"One whose Soma remains excessive in the Ukthya sacrifice should perform the Atirātra" : in his case the Dikṣā days and the Upasad days have already passed over; the Kratukaraṇa formula is passed over; and the taking up of the Śoḍaśi draught is also passed over. One should at the very moment procure the Śoḍaśi cup,

1. The text is corrupt.

2. This is obscure.

गोपायाग्रीदाश्विनं ते द्विकपालः शृतमप्यपररात्रे ऽस्त्विति ।

कस्मिन्नु खलु काल आश्विनो द्विकपालो निरुप्यत इति ।

XVII.10 :1084.11 तार्तीयसवनिकैर्वा पुरोडाशैः सहापि वा पुरस्तादुत्तमस्य

XVII.10 :1084.13 रात्रिपर्यायस्य । त्रिवृद्धै स्तोमानामवमस्त्रिवृत्परम इत्य-

तिरात्रब्राह्मणमेवैतद्भवति । अथेयः सौत्रामणिकी सुरा

XVII.31 :1112.9 पादकिण्वा वा भवत्यपि वा पञ्चिका । शष्पाणि च तोक्माणि

XVII.31 :1112.12 चेति । यवानामु ह शष्पाणि भवन्ति ब्रीहीणामु ह तोक्माणि

माषास्तु नग्नहुः । अथायं कारोतरो दारुमयो वा वैदलो वा

मृन्मयो वा चर्मणा त्वेवाभिविदि स्यादयः सुतासुतीति

XVII.31 :1144.15 सुतमु हास्यामुत्र भवत्यासुतमु हास्येह भवति ।

अथास्मिन्दाक्षायणयज्ञे कुर्यादुपाःशुयाजमिति ॥ २२ ॥

चतुर्दशः ॥

अथास्यामेकादशिन्यां यूपाहुतिस्तन्त्रं यागौ हूयते

XVII.11 :1186.9 ऽथात्रश्चनजा संचारिणी सःस्पर्शकं कर्म तद्भवत्यग्निष्ठां

प्रथमस्याश्रिःसकृदाहन्याद्विद्वितीयस्य त्रिस्तृतीयस्यैवमेवे-

तरेषामनुपूर्वं छेदनज्ञानाय च । अथ वेदिविमानं दशानां च

रथाक्षाणामेकादशानां च पदानामष्टाङ्गुलस्य च चतुर्विंशं

XVII.12 :1088.10 भागमाददीत स प्रक्रमः स्यात्तेन वेदिं विमिमीताथेमावुप-

स्थावानौ चतुरङ्गुलमात्रेण विकृष्टतमौ स्यातामथेतरे

रथाक्षान्तराला एव स्युरिति । अथ वै भवत्युपरसंमितां

XVII.12 :1088.12 मिनुयात्पितृलोककामस्येति यावत्यग्निष्ठस्योपरं तावन्मात्रा

XVII.12 :1088.13 इतरे भवन्ति चषालसंमितामिन्द्रियकामस्येति यावदग्निष्ठस्य

XVII.12 :1088.14 रशना तावन्मात्रा इतरे भवन्ति । सर्वान् प्रतिष्ठाकामस्येति

and take up the Ṣoḍaṣi draught with three verses,¹ and offer it before the nocturnal rounds. At that time the call should be, "O Pratiprasthātṛ, do you keep an eye on the third portion of the Āgrayaṇa vessel, the third part of anus of each of the animals, the tails, and the Pṛṣadājya, O Agnīdh, let the cake on two potsherds for the Aśvins be cooked and kept ready in the latter part of night."

At what time is paddy for the cake on two potsherds to the Aśvins poured out? Along with the Savanīyapuroḍāṣas for the third pressing or before the last nocturnal round.

"Trivṛt is the first among the Stomas, Trivṛt the last"² —this Brāhmaṇa-injunction relates to the Atirātra.

SAUTRĀMAṆĪ

"The Surā to be prepared for the Sautrāmaṇī contains the grains as one fourth part or one fifth part, sprouting grass and young blades": The sprouting grass is of barley and young blades are of paddy. Beans are intended for fermentation.

Now this filtering basket is wooden or of split bamboo or earthen; it has however a leather spread over it. This (sacrificer) is one who has pressed Soma and who has also filtered wine. The pressing leads him to the yonder world; the filtering of wine grants him welfare here.

Now in this Dākṣāyaṇayajña one should offer the Upāṁśuyāja.

XXVI.23

EKĀDAŚINĪ

Now in this Ekādaśinī the offering of clarified butter related to the cutting of the sacrificial post which is to be offered on the fire is to be offered combinedly. The offering which pertains to the cutting of the tree is of course a separate one. That action concerns direct touching. One should strike once the corner of the post facing the fire in respect of the first tree; twice of the second; thrice of the third; in this manner serially also of the other trees for isolation. Now the measuring of the Vedi. One should take up the twenty-fourth part of the total length of ten axles of a chariot, eleven Padas and eight Aṅgulas. This is the Prakrama. One should measure the Vedi with this measurement.

1. Namely, *ā tiṣṭha vṛtrahan ratham* ... (TS I.4.37), *mahān indro vajrabāhuḥ* ... (TS I.4.41) and *aśvī soma indra te* ... (TS I.4.39) or *sarvasya pratiśṭhvarī* ... (TS I.4.40) with which the Ṣoḍaṣi draught is respectively to be taken at the morning, midday and third pressings.
2. TS VII.1.3.3 The Bahiṣpavamānastotra —the opening stotra has Trivṛtstoma; the last Samdhistotra of the Atirātra has Trivṛtstoma.

सर्वान्समान्प्रतिष्ठाकामस्य करोति ये त्रयो मध्य-

XVII.12 :1088.16 मास्तान्समान्प्रशुकामस्येति तान्समान्प्रशुकामस्य करोति ।

XVII.12 :1088.17 व्यतिषजेदितरानिति स एवमेव दक्षिणमुत्तरमित्यष्टौ
यूपान्व्यतिषजति । अथ वै भवति यं कामयेत प्रमायुकः

XVII.12 :1090.1 स्यादिति गर्तमितं तस्य मिनुयादुत्तरार्ध्यं वर्षिष्ठमथ
ह्रसीयाऽसमित्युत्तरार्ध्यमत्र वर्षिष्ठं मिनोति दक्षिणार्ध्यं
ह्रसीयाऽसमेष वै गर्तमिदस्यैवं मिनोति ताजक् प्रमीयत
इति ब्राह्मणम् । दक्षिणार्ध्यं वर्षिष्ठं मिनुयात्सुवर्गकामस्याथ

XVII.13 :1090.3 ह्रसीयाऽसमिति ॥ २३ ॥

अङ्गुष्ठपर्वमात्रेणाङ्गुष्ठपर्वमात्रेणोत्तरमुत्तरं यूपः ह्रसी-
याऽसं मिनुयादपि वा यूपवटानामेवैता मात्रा अतिखनेदपि
वोपशयमेवोपनिदधते ताभिर्मात्राभिरभिसंपादयेत् । कथमु
खलु यूपवटाऽश्च परिलिखतो यूपःश्चोच्छ्रयतः
पशूऽश्चोपाकुर्वतः संचरी स्यादित्यन्तरेणाग्रिष्ठं चोपस्थावानं
चोपातीत्य जघनेनोत्तरवेदिं परिक्रम्यान्तरेणाग्रिष्ठं चैवो-
पस्थावानं चोपातीत्यैकैकं परिलिखेद्वोच्छ्रयेद्वोपाकुर्याद्वापि
वा यंयं परिलिखेद्वोच्छ्रयेद्वोपाकुर्याद्वा तंतं न व्यवेयादक्षिणेन
दक्षिणमुत्तरेणोत्तरमपि वा सर्वानेवाग्रेण यूपान्परीत्यैकैकं
परिलिखेद्वोच्छ्रयेद्वोपाकुर्याद्वा । व्यतिषङ्गं तेन पूर्वाः संपद्यन्त
एवं व्यतिषक्तानामेवैतेषां पशूनां पञ्च दक्षिणार्ध्यान्प-
शून्पक्रम्यैव स्थापयेयुर्वारुणं प्रथममत्यानयेयुरथानुपूर्व-
मितरान् । अन्तरेण चात्वालोत्करावुदङ्गुपनिष्क्रम्य

The two neighbouring posts (standing on both sides of the central post) should be at a distance of four *Āṅgulas* (from the central post). The others should each be at a distance of the axle of a chariot.

It is indeed said, "For one desiring to attain the *Pitṛloka* one should erect the eleven posts by the variation of the height of a post to be buried underground"¹: The other posts should be of the height equal to the height of the post standing in front of the fire excluding the part to be buried.

"For one desiring power their height should be equal to its height excluding the *Caṣāla*."¹ For others the height should be equal to the point of the cord wound round.

"For the sacrificer desiring stability one should make all equal in height."¹ One should prepare all posts equal in height for one desiring stability.

"For the sacrificer desiring cattle one should prepare the middle three as equal."¹ One should make them equal in height for one desiring cattle.

"He should interlink the others." In this very manner he should interlink the eight posts—first the southern one, then the northern one.

It is indeed said, "In respect of one whom he thinks that he may die, one should erect the posts in the manner of the funeral place, the northern one as the highest and (the southern one) as the lower one."¹ He erects the northern one to be the highest, and the southern one to be the lower one. This is the pattern of the funeral place. The sacrificer for whom one erects in this manner, expires instantly," so is it said.

"For the sacrificer desiring heaven, one should erect the southern one to be the highest, (the northern one) as the lower one."¹

XXVI.24

One should erect each northern post successively lower by the phalanx of the thumb. Alternatively one should dig out the holes for the posts successively deeper by that measure. Or while laying down the lying post (*upaśaya*) one may adjust those measurements. What should be the route¹ of one tracing around the holes for posts, erecting the posts and dedicating the animals? One should pass between the post in front of the fire and its neighbouring post, pass around along the rear of the *Uttaravedi*, pass between the post in front of the fire and the (second) neighbouring post, and trace around the holes one by one, erect the posts one by one, and

1. TS VI.6.4.1-2

1. The text reads *samīcari* as corrected. cf. BaudhŚS XXV.20.

प्रस्थान्वा निहन्युरपि वा मण्डलीकृताः स्तेषां वपा
उत्तिव्रद्धाहरेयुर्यथा वपाभिर्विहारं चात्मानं च न व्यवेयुः ।

XVII.15 :1092.13 अथायं पाल्नीवतो ऽङ्गुष्ठपर्वमात्रेणोत्तरार्ध्याद्यूपाद्ध्रसी-
यान्स्यादपि वा यथाब्राह्मणमवाङ्नाभिमचपालमन-
वस्तीर्णमथेदः सर्पाणामयनः स्तोमतो विकृतं भवति ।

XVII.18 :1096.7 अथेदं विश्वसृजामयनं कथमिदानीन्तनेषु स्यादिति । शतं

XVII.18 :1096.8 दीक्षाः शतमुपसदः सहस्रं प्रसुतः ॥ २४ ॥ पञ्चदशः ॥

अथेदं कुण्डपायिनामयनमग्निहोत्रपूर्वमेके ब्रुवते

XVII.20 :1100.1 सोमपूर्वमुपयन्ति । तत्पत्नीसंयाजान्तं वा हृदयशूलान्तं वाहः
कृत्वा समुपनह्य राजानं काले वसतीवरीरभिगृह्याहीनसंततिं
कृत्वा ग्रावोवायव्यः संप्रक्षाल्य द्रोणकलशे दशापवित्रे
समवधायाग्रीध्रं द्रुत्वा समिद्धारा यन्त्याहृत्य समिध
आहवनीय उपसादयन्ति । परिहृतासु वसतीवरीष्वाहूतायाः
सुब्रह्मण्यायाः संवेशनीयाः समिधो ऽभ्याधायेध्माबर्हिः
संनह्याविशिष्य पयाः स्युपवसन्ति । अथ श्वो भूत आमावास्येन
हविषा यजते तत्र न स्तम्बयजुर्हरति त एवमेवाहर-
हर्वसतीवरीः परिहरमाणा अष्टाविंशतिमहान्यामावास्येन
हविषा यजन्ते नाग्निहोत्राणि जुह्वति न पौर्णमासीं यजन्ते ।
स यत्र तृतीयसवने धिष्ण्यान्विहरति तदजस्रं मार्जालीयं
करोति । समासत्रेषु हविःषु गार्हपत्ये करम्भपात्राण्यभि-
पर्यग्नि कृत्वा तैर्मार्जालीये प्रचरति । गार्हपत्य एव

dedicate the animals one by one. Or one should not pass along the south of the southern one and along the north of the northern one, (the hole) which one may trace around (the post) which one may erect and (the animal) which one may dedicate. Or having gone around along the front of all posts, he should trace around the holes for posts one by one, erect the posts one by one and dedicate the animals one by one. Thereby they act facing east so as to be connected mutually. Out of these animals mutually connected, one should begin with the five southern animals and make them stand. The animal to Varuṇa should be first carried beyond; successively the others. Having led towards the north between the Cātvala and the rubbish-heap, they should immolate them in the same order or circularly arranged. Their omenta should be extracted out and should be brought in such a way that the omenta do not intervene between the sanctuary of fires and himself.

The post for the Pātnīvata animal should be shorter by a phalanx of the thumb than the northern post. Or it may be, as prescribed in the Brāhmaṇa, with its navel below, without the Caṣāla and not strewn.

SARPĀNĀM AYANA

The Sarpānām Ayana is characterised with Stotras having modified Stomas.

VIŚVASRĪJĀM AYANA

How is the Viśvasrjām Ayana possible with the present generation? There should be a hundred Dikṣā-days, a hundred Upasad-days and a thousand pressing days.

XXVI.25

KUṆḌAPĀYINĀM AYANA

Some teachers understand this Kuṇḍapāyinām Ayana as beginning with Agnihotra-offering. Others understand it as commencing with Soma-sacrifice. The Ārambhaṇīya day should be concluded with Patnīsaṃyājas or the discarding of the heart-spike; Soma (- bundles) should be fastened, (old) Vasatīvarī waters should be added to the water, the continuity of the Āhina-sacrifice should be formally accomplished, pressing stones and wooden goblets should be washed, the woollen filter and the fringe should be put into the wooden trough, and they should move to the Āgnīdhra-chamber. The firestick-fetchers proceed. Having fetched fire-sticks, they put them down by the side of the Āhavanīya. Vasatīvarī wates are carried around, the Subrahmaṇyā is invoked, the fire-sticks relating to the sleeping at night are offered, sacrificial grass and faggot are tied, no instructions are given pertaining to the milks, and they keep waiting. Next day the Adhvaryu performs the New-moon sacrifice. Herein he does not carry the Stambayajus. In this way carrying around the Vasatīvarī waters every day, they go on performing the New-moon sacrifice for

पिण्डपितृयज्ञः श्रपयित्वा तेन मार्जालीय एव प्रचरति ।
 प्रतिपूरुषमुवेवैषां प्रवरान्प्रवृणीत एकैकस्यैवैषां त्रयस्त्रयः
 पिण्डास्ते पञ्चदश । महापितृयज्ञे स्तीर्णं बर्हिर्भवति न
 वेदिमालिखति न स्तम्बयजुर्हरति नाज्यानि गृह्णीते । स यत्र
 तृतीयसवने धिष्ण्यान्विहरति तदजस्रं मार्जालीयं करोति
 समासन्नेषु हविःषु गार्हपत्ये महापितृयज्ञहवींषि श्रपयित्वा
 तैर्मार्जालीये प्रचरेदाहवनीये मारुत्या प्रचरेदन्तमेवावभृथः
 परीयाद्वितृतीया वेदिर्भवति प्रक्रमाणामु ह तृतीयं नवमस्तु
 भूमेर्भागो भवतीति ॥ २५ ॥ षोडशः ॥

अथ पञ्चहविषमिष्टिमिष्ट्वान्वहं पुनरावृत्तमेकैकेन हविषा
 XVII.23 :1104.5 यजेतैकं चेद्देवे वा हविषी पर्यवेते स्यातामथ संवत्सरः
 समाप्येत कथं तत्र कुर्यादिति । प्रतिकृष्यैतस्य पक्षस्य
 पञ्चहविषमिष्टिं निर्वपेदथ संवत्सरतमे ऽहिं पञ्चहविः
 स्यादिति । प्रथमे द्वादशाहे ऽग्निं चिन्वीतेति प्रथमे द्वादशाहे
 ऽग्निं चिन्वानश्चतुरहं प्रथमयोपसदा गच्छेच्चतुरहं
 मध्यमयाष्टाहोनः संवत्सरमुत्तमयाथेतराःश्चतुरहोनाः-
 चतुरहोनेकैकया चतुरश्चतुरहोनान् मासान्प्रत्याददीत चतुरहं
 प्रथमयोपसदा गच्छेच्चतुरहं मध्यमया चतुरहमुत्तमयापि वा
 चतुरश्चतुर एव मासानेकैकयोपसदा गच्छेदित्युत्तमे द्वादशाहे
 ऽग्निं चिन्वीतेत्युत्तमे द्वादशाहे ऽग्निं चिन्वानो ऽष्टाहोनः
 संवत्सरं प्रथमयोपसदा गच्छेच्चतुरहं मध्यमया
 चतुरहमुत्तमयाथेतराःश्चतुरहोनेकैकया चतुरश्चतुरहो-

twenty-eight days. They do not offer Agnihotra; nor do they perform the Full-moon sacrifice. When one spreads fires on the Dhiṣṇiyas for the third pressing, he keeps the fire on the Mārjālīya Dhiṣṇiya lasting. After the oblations have been placed within the altar, he carries a firebrand around the Karambha-pots over the Gārhapatya, and offers them on the Mārjālīya fire. Having cooked rice for the Piṇḍapitṛyajña over the Gārhapatya, he offers it on the Mārjālīya fire. The Adhvaryu should pronounce the Pravaras of each of the (five)¹ participants. For each one there are three balls (of cooked rice). They number fifteen. In the Mahāpitṛyajña the sacrificial grass is already spread (within the altar); the Adhvaryu does not dig out the altar; he does not carry the Stambayajus, he does not take up clarified butter (into the ladles). When he spreads fires over the Dhiṣṇiyas for the third pressing, he keeps the Mārjālīya fire lasting. After the oblations have been placed within the altar, having cooked the oblations for the Mahāpitṛyajña over the Gārhapatya, he offers them on the Mārjālīya fire. He offers (the Āmikṣā) for the Maruts on the Āhavanīya. The Avabhṛtha rite should be gone through. The Vēdi is one third in area. One third of a Prakrama should be adopted. The ground covered is the ninth part.

XXVI.26

UTSARGINĀM AYANA

TAPASĪCITĀM AYANA

Having performed the Iṣṭi of five oblations, one should go on repeating the Iṣṭi by offering successively one oblation each day. Supposing the year comes to a conclusion after one or two oblations have been offered, how should one act? He should bring the fortnight to a close and perform the Iṣṭi of five oblations. Thus the Iṣṭi of five oblations will take place on the last day of the year.

“In the first Dvādaśāha sacrifice one should pile up the fire”: one, who is going to pile up fire in the first Dvādaśāha sacrifice, should perform the first Upasad rite for four days, the middle one for four days, and the last one for a year less by eight days. In regard to the other years each less by four days, one should adjust the Upasads with four months each less by four days. For four days one should perform the first Upasad, next four days the middle one and the next four days the last one. Or one may perform each Upasad rite for each four months.

“One should pile up the fire in the last Dvādaśāha”: one who is going to pile up the fire in the last Dvādaśāha sacrifice, should go on performing the first Upasad rite for a year less by eight days, four days the middle one, and four days the last one.

1. Namely, the Adhvaryu, the Pratiprasthātr, the Brahman, the Hotṛ and the Āgnidhra.

नान्मासान्प्रत्याददीत चतुरहं प्रथमयोपसदा गच्छेच्चतुरहं
मध्यमया चतुरहमुत्तमयापि वा चतुरश्चतुर एव
मासानेकैकयोपसदा गच्छेदिति ॥ २६ ॥

अथ लोकंपृणा इष्टका उपदधन्मासमेतीति । लोकंपृणा
XVII.24 :1104.11 इष्टका उपदधन्मासं गत्वा त्रिंशत्तमेऽह्नि सर्वं प्रच्छादं
प्रच्छादयेदपि वा त्रिंशतो ऽवकाशं कृत्वा लोकंपृणा
इष्टका उपदधन्मासमेतीति कथमेतं मासं गच्छेदितिष्टिः
प्रथमाथ पूर्वाह्निके प्रवर्ग्योपसदावथेष्टका अथापराह्निके
प्रवर्ग्योपसदौ मासि वसोधरिति । मासं पुरीषेण यन्तीति
कथमेतं मासं गच्छेदितिष्टिः प्रथमाथ पूर्वाह्निके
प्रवर्ग्योपसदावथ पुरीषमथापराह्निके प्रवर्ग्योपसदौ । चतुरो
मास उपसद्भिरेतीति । यदमुत्र मासेन करोति तदिह
दशरात्रेण करोति चतुरो मासः सुनोतीति । कतमे नु
खल्विमे मासा भवन्तीति । गवामयनस्य प्रथमोत्तमौ च
मासौ यौ चाभितो विषुवतः सह वैषुवतेन । वसतीवरीषु
मृत्पिण्डमन्ववधायेति किमर्थो नु खल्वयं मृत्पिण्डो भवतीति ।
XVII.27 :1108.4 संतन्यर्थ एष भवतीति । भिन्ने कुम्भे ऽन्यस्मिन्कुम्भ एतं
मृत्पिण्डमन्ववधायाप आनयेत्तत्पत्नीसंयाजान्तं वा
हृदयशूलान्तं वाहः कृत्वा समुपनह्य राजानं काले
वसतीवरीरभिगृह्याहीनसंततिं कृत्वा ग्रावोवायव्यं संप्रक्षाल्य

In regard to the other years each one less by four days, one should adjust the Upasads with four months each less by four days. For four days one should perform the first Upasad, next four days the middle one and the next four days the last one. Or one may perform each Upasad rite for four months each.

XXVI.27

AHARAHĀŚCAYANA

“For one month one goes on piling the Lokampṛṇā bricks” : having gone over a month piling up Lokampṛṇā bricks, one should pile up the entire area on the thirtieth day. Or leaving away on the first day adequate space for the bricks to be piled up on the remaining twenty-nine days, one piles up on the first day and goes on piling suitably upto the end of the month. How should one pass the month ? Iṣṭi at the beginning, then the morning Pravargya and Upasad, then the bricks, then the afternoon Pravargya and Upasad, and Vasor dhārā at the end of the month. They pass on a month by piling earth. How should one pass the month ? Iṣṭi at the beginning, then the morning Pravargya and Upasad, then the earth, then the afternoon Pravargya and Upasad. One goes on performing the Upasad rite for four months. The rites which are performed there¹ in a month are performed here for ten days. One presses Soma for four months : which are these months ? The first and the last months of the Gavām Ayana and the two on both sides of the Viṣuvat together with the Vaiṣuvata day.

UPARIṢṬĀNMĀSAM
PURASTĀNMĀSAM
BRAHMAṆO'YANAM

“Having put down a lump of clay into the Vasatīvarī waters” : What is the purpose of the lump of clay ? It is meant for continuity. If the pitcher (in which the lump was put) breaks off, one should put the lump in another pitcher and bring waters. One should conclude the procedure of that day with Patnīsamīyājas or with the disposal of the heart-spike, Soma (-bundles) should be fastened, old Vasatīvarī waters should be added to the new one, accomplish the continuity of the Ahina sacrifice, pressing stones and wooden goblets should be washed, the woollen filter and the fringe should be put into the wooden trough, and the Adhvaryu should enter the Āgnīdhra chamber; the firestick-fetchers should go out. Having fetched the firesticks, they should put them down by the side of the Āhavanīya. The

1. In the Tapaścītām Ayana.

द्रोणकलशे दशापवित्रे समवधायाग्रीध्रं द्रुत्वा समिद्धारा
यन्त्याहृत्य समिध आहवनीय उपसादयन्ति परिहृतासु
वसतीवरीष्वाहृतायाः सुब्रह्मण्यायाः संवेशनीयाः समिधो
ऽभ्याधायेध्माबर्हिः संनह्याविशिष्य पयाःस्युपवसन्त्यथ
श्चो भूते सवनेष्ट्या यजन्ते तत्र न स्तम्बयजुर्हरति त
एवमेवाहरहर्वसतीवरीः परिहरमाणाः संवत्सरः सवनेष्ट्या
यजन्ते नाग्निहोत्राणि जुह्वति न दर्शपूर्णमासाभ्यां यजन्ते ऽथ
संवत्सरतम्यां पर्यवेतायां परिहृतासु वसतीवरीष्वाहृतायाः
सुब्रह्मण्यायामहरहः संवेशनीयाः समिधो ऽभ्याधायेध्माबर्हिः
संनह्य पयाःसि विशिष्योपवसन्त्यथ श्वो भूते
ऽभिजितेष्टोत्तिष्ठन्ति ॥ २७ ॥ सप्तदशः ॥

अथ वै भवति छन्दश्चितं चिन्वीत पशुकाम
XVII.28 :1108.10 इत्यभ्यादानप्रभृतीन्मन्त्रान्साधयेदा वायव्यात्स प्रत्यक्षं
वायव्येन पशुना यजेत प्रत्यक्षं दीक्षणीययोखाप्रवृञ्जन-
प्रभृतीन्मन्त्रान्साधयेदा वात्सप्रविष्णुक्रमेभ्यः प्रत्यक्षं
वात्सप्रविष्णुक्रमैः क्रमित्वा निगदेदेवेतरान्मन्त्रान्विहरेदग्निः
रूपाणि दर्शयेद्गच्छेदिरिणं तत्र नैर्ऋतान्मन्त्रान्निगदेत्स प्रत्यक्षं
गार्हपत्यमुपतिष्ठेत प्रत्यक्षं प्रायणीयया प्रत्यक्षमातिथ्यया
कार्ष्णाजिनीप्रभृतीन्मन्त्रान्साधयेदा कर्षणवपनाभ्यां प्रत्यक्षं
कर्षणवपने प्रथमां चितिः सपुरीषां निगदेदेवं द्वितीयामेवं
तृतीयाः सर्वा चितिः सपुरीषाः सवण्डां चितिः सपुरीषां
निगदेद्या अहान्तःशालीका आहुतयः स्युर्जुहुयादेव ता अथ
य औत्तरवेदिका मन्त्राः स्युर्निगदेदेवतान् ॥ २८ ॥

Vasatīvarī waters should be carried around; the Subrahmaṇyā should be invoked; the Adhvaryu should put on the fire the firesticks relating to sleeping at night, should fasten the sacrificial grass and faggot; he should not give instructions relating to the milks, and they keep waiting. The next day the Savaneṣṭi should be performed. Herein he should not carry the Stambayajus. In this way, carrying around the Vasatīvarī waters every day, they go on performing the Savaneṣṭi for a year. They do not offer the Agnihotras, nor do they perform the Full-moon and New-moon sacrifices. After (the Savaneṣṭi) of the last day of the year has passed over, the Vasatīvarī waters should be carried around, the Subrahmaṇyā should be invoked, fire-sticks relating to sleeping at night should be put every day, sacrificial grass and faggot should be fastened, instructions pertaining to the milks should be given, and then they keep waiting. Next day they perform the Abhijit sacrifice and rise from the sacrificial session.

XXVI.28

OPTIONAL CITIS

It is indeed said in the Brāhmaṇa; "One who is desirous of cattle, should pile up Chandaściti."¹ One should (merely) pronounce the formulas beginning with the one for taking up the hoe and ending with that pertaining to the animal for Vāyu. One should actually offer the animal to Vāyu, actually perform the Dikṣaṇīyeṣṭi. One should pronounce the formulas beginning with that for baking the cauldron upto the Viṣṇukrama and Vātsapra.² The sacrificer should actually stride the Viṣṇustrides³ and pray with the Vātsapra Anuvāka and merely pronounce the other formulas. He should spread out the fire; should refer to the various forms of Agni. One should go to a desert place; and should pronounce there the formulas addressed to Nirṛti.³ The sacrificer should actually pray to the Gārhapatya; should actually perform the Prāyaṇīyeṣṭi and the Ātithyā. He should pronounce the formulas beginning with those for wearing the footwear made of the skin of black antelope upto those for tilling and sowing.⁴ Tilling and sowing should be actually done. He should pronounce all the formulas related to the piling of the first layer together with the spreading of earth. Similarly the second layer, similarly the third. He should pronounce the formulas related to all layers and also the Vanḍaciti together with the spreading of earth. He should however actually offer those offerings which may intervene the Soma-days. He should merely pronounce those formulas which pertain to the Uttaravedi.

1. TS V.4.11.1

2. TS IV.2.1.2

3. BaudhŚS X.17

4. BaudhŚS X.23 ff

अग्निहोत्रं वै दशहोतुर्निदानं दर्शपूर्णमासौ चतुर्होतुरित्येक
आनुपूर्व्यं ब्रुवते । अथाप्युदाहरन्त्यग्न्याधेयं पूर्वस्यां
ततावेकादशप्रयाजः सर्वः सहोत्पन्नमृतवः षड्भोतेति
षाण्मास्य एष पशुबन्ध उक्तो भवति । अथाप्युदाहरन्ति
षट्सुषट्सु मासेष्वाहिताग्निना पशुना यष्टव्यं भवत्युभे काष्ठे
अभियजेत । माघमासे धनिष्ठाभिरुत्तरेणैति भानुमानर्धाश्लेषस्य
श्रावणस्य दक्षिणेनोपनिवर्तत इत्येते काष्ठे भवतस्तदन्ततो
ऽनीजानस्य संवत्सरो नातीयादथ चातुर्मास्येषु सोमेषु

XVII.55 :1148.16 पञ्चहोता सप्तहोतु स्थानं प्रत्येत्यथ य एष चातुर्मास्यसंयोजनो
निर्मन्थ्य उत्सीदत्येष पशुसंयोजन एव भवति । परिधौ
पशून्नियुञ्जीतेति ब्राह्मणमेतद्यूपा एव तदस्माकं भवन्त्यथ

XVII.61 :1160.1 महापितृयज्ञे स्तीर्णं बर्हिर्भवति न वेदिमालिखति न
स्तम्बयजुर्हरति नाज्यानि गृह्णीते । स यत्र तृतीयसवने
धिष्ण्यान्विहरति तदजस्रं मार्जालीयं करोति । महा-
हविर्भिश्चरित्वा समासन्नेषु हविःषु गार्हपत्ये महापितृयज्ञ-
हवींषि श्रपयित्वा तैर्मार्जालीये प्रचरेदाहवनीये मारुत्या
प्रचरेदन्तमेवावभृथः परीयात्तस्य प्रथमा चितिः पुरीषवती
मन्त्रवती भवतीति प्रथमैवास्य चितिः पुरीषवती मन्त्रवती
भवति । अथेतरास्तूष्णीका यांयां चितिः सपुरीषां ब्रुवते
सासैवास्य चितिः पुरीषवती मन्त्रवती भवत्यथेतरा-
स्तूष्णीकाः ॥ २९ ॥ अष्टादशः ॥

XXVI.29

Agnihotra is the source of Daśahotr-formulas; Full-moon and New-moon sacrifices of the Caturhotr-some teachers propose such order. It is also said, the setting up of fires is prescribed in the first series; all rituals involving the offering of eleven Prayājas are homogeneous; the (six) seasons form the source of the Ṣaḍdhotr-formulas. the Animal-sacrifice is said as being performed every six months. It is said, an Āhitāgni should perform an Animal-sacrifice every six months. One should perform (the Animal-sacrifices) at both the ends. The sun advances (northwards) in the month of Māgha towards the north of the constellation Dhaniṣṭhā, and comes again (southwards) in the month of Śrāvaṇa towards half the advance in the constellation Āśleṣā. They form the two ends of the course of the sun. The year should not pass without one's sacrifice by the end.

In the Cāturmāsya Somas the Pañcahotr-formulas take the place of the Saptahotr. The churning out of fire which even though associated with the Cāturmāsya, is excluded herein, is however associated with the ritual of the animal-offering. One should fasten the animals to an enclosing stick—this is a Brāhmaṇa injunction. For our sacrifice the animals have the enclosing stick for the sacrificial post.

In the Mahāpitṛyajña the sacrificial grass is (already) spread out. (Therefore) one does not trace the altar; does not carry the Stambayajus; does not take up clarified butter (into the ladles). When one spreads out fires on the Dhiṣṇīyas at the third pressing, one retains the fire on the Mārjāliya mound. When the Mahāvis sacrifice is being performed, when the oblations have been placed within the altar, one should bake the oblations for the Mahāpitṛyajña over the Gārhapatya, and should offer them on the Mārjāliya fire. One should offer (the Āmikṣā) for the Maruts on the Āhavanīya. The Avabhṛtha rite should be concluded (at the proper time).

"His first Citi is provided with a layer of earth and with bricks piled up to the accompaniment of formulas"¹ : his first Citi alone is provided with a layer of earth and with bricks piled up to the accompaniment of formulas. Other layers are to be piled up silently. Whichever of the layers is said to have been provided with a layer of earth is provided with a layer of earth and is piled with bricks to the accompaniment of formulas. Other layers are to be piled up silently.

1. According to Bhavasvāmin's *Vivaraṇa*, this prescription pertains to the Citi piled up with three thousand bricks. As the style indicates, the Sūtrakāra has referred here to an earlier prescription which, however, is not traced. Probably this refers to the normal triple Citi optionally prescribed for the Āśvamedha cf. *prākṛto vā triguṇah*, BaudhŚS V.21.

अथेम एकाहास्तेषां यान्यहान्यनादिष्टान्यग्निष्टोमा इत्येव

- XVIII.1 :1164.1 तानि जानीयादथाहीनरात्रिसत्रेषु यान्यहान्यनादिष्टान्युक्थ्या
इत्येव तानि जानीयान्माध्यंदिनीया एवैनं चमसा निमृजन्तो
- XVIII.2 :1168.8 यन्तीति सदस्यासीनं माध्यंदिनीया एवैनं चमसा निमृजन्तो
यन्ति भक्षार्थाश्चतुर्विंश एष भवति शुक्रामन्थिनोः
- XVIII.2 :1166.8 सस्त्रावेणाभिषिञ्चतीति यजमानायतन आसीनः
शुक्रामन्थिनोः सस्त्रावः समानीयाभिषिञ्चति । चतुष्टोम
- XVIII.2 :1166.11 एष भवति । सप्त हवींषि प्रातःसवनीयाननुवर्तन्त इत्याग्नेयो
- XVIII.3 :1166.15 ऽष्टाकपालः पौष्णश्चरुः सावित्रो द्वादशकपालस्त्वाष्ट्रो
ऽष्टाकपालो वारुणो दशकपालो वैश्वदेवश्चरुर्मारुतः
सप्तकपाल इत्यष्टौ हवींषि प्रातःसवनीयाननुवर्तन्त
- XVIII.4 :1168.10 इत्याग्नेयो ऽष्टाकपालः सौम्यश्चरुः सावित्रो द्वादशकपालो
बार्हस्पत्यश्चरुरग्रीषोमीय एकादशकपालः सारस्वतश्च-
रुर्वारुणो दशकपालो द्यावापृथिव्य एककपाल इति ।
- XVIII.5 :1170.1 यत्किंच राजसूयमृतेसोमं तत्सर्वं भवतीति । मारुतं
चात्रैकविंशतिकपालं प्रतिषेधयत्यौपसदाश्चेष्टीरर्धचतुर्दशैरेष
मासैः संतिष्ठते । यत्किंच राजसूयमनुत्तरवेदीकं तत्सर्वं
भवतीति । द्विपशुं चात्र पशुबन्धं प्रतिषेधयति चातुर्मास्यानि
- XVIII.6 :1170.19 चाध्यर्धेनैष मासेन संतिष्ठते सिंहे व्याघ्र उत या पृदाकाविति ।
- XVIII.8 :1174.13 किंदेवत्या उ खल्वियमाहुतिर्भवतीति ॥ ३० ॥
- इन्द्राणीदेवतेत्येव ब्रूयात्सप्तदशिना पशुबन्धेनेष्टोखाः
- XVIII.11 :1182.1 संभृत्य पशुशीर्षाणि च वायव्येन पशुना यजेतापि वा
पुरस्तादेव तूष्णीं संभृताः संभृत्य मन्त्रवतीं मृदः संभृत्य
तयानुप्रलिप्य नियुनक्त्युक्थ्यस्योपयामगृहीतो ऽस्यग्रये त्वा
- XVIII.12 :1182.2 बृहद्वते वयस्वत उक्थायुवे यत्ते अग्रे बृहद्वयस्तस्मै त्वा
विष्णवे त्वा जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते

XXVI.30

EKĀHAS

Now these Ekāha sacrifices. One should understand as Agniṣṭomas those sacrifices out of these whose character is not specifically mentioned. One should understand as Ukthyas those sacrifices among the the Ahīnas and the Rātrisattras whose character is not specifically mentioned.

“The goblets pertaining to the midday pressing are passed on after touching”: The goblets pertaining to the midday pressing are passed on to the Camasins for consuming after they are touched by the sacrificer seated in the Sadas. This (Bṛhaspatisava) is a Caturviṃśastoma sacrifice.

The Adhvaryu sprinkles (the royal sacrificer) with the remnants of the Śukra and Manthin cups. The Adhvaryu brings in the remnants of the Śukra and Manthin cups, and sprinkles with them the sacrificer seated on the sacrificer's seat. This sacrifice is a Catuṣtoma (Sthapatisava).

Seven oblations follow (the offerings of the Savanīya-puroḍāśas) at the morning pressing (in Sthapatisava): (they are) a cake on eight potsherds to Agni, cooked rice to Pūṣan, a cake on twelve potsherds to Savitr, a cake on eight potsherds to Tvaṣṭr, a cake on ten potsherds to Varuṇa, cooked rice to Viśve Devas, and a cake on seven potsherds to Maruts.

“Eight oblations follow (the offerings of the Savanīyapuroḍāśas) at the morning pressing (of the Sūtasava)”: (they are) a cake on eight potsherds to Agni, cooked rice to Soma, a cake on twelve potsherds to Savitr, cooked rice to Bṛhaspati, a cake on eleven potsherds to Agni-soma, cooked rice to Sarasvatī, a cake on ten potsherds to Varuṇa, and a cake on one potsherd to Dyāvāpṛthivī.

“Whatever is prescribed in the Rājasūya excepting the Soma-libations, all that is observed in this (Somasava)”: here are excluded the cake on twentyone potsherds to Maruts and the Upasad-rites.

“Whatever is prescribed in the Rājasūya excepting the rites pertaining to the Uttaravedi, all that is observed (in this Pṛthisava)”: The sacrifice of two animals and also the Cāturmāsyas are excluded here. This sacrifice is concluded after one and a half month.

“(May the divine and fortunate brilliance) which lies in a lion, in a tiger, in a bos constrictor ...”: To which divinity this offering is made ?

XXVI.31

Indrāṇī, one should say.

Having performed the sacrifice of seventeen animals, having prepared cauldrons and having procured heads of animals, one should offer an animal to Vāyu

- योनिरग्रये त्वोक्थायुव इति । नियुनक्ति ध्रुवस्य मूर्धानं दिवो
 XVIII.14 :1188.5 अरतिं पृथिव्या मघवन्तमृताय जातमग्निम् । कविं
 सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः॥
 उपयामगृहीतो ऽसीन्द्राय त्वा मघवते जुष्टं गृह्णामीति ।
 परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा मघवत इति ।
 XVIII.14 :1190.1 नियुनक्ति पालीवतस्योपयामगृहीतो ऽसि बृहस्पतिसुतस्य
 त इन्द्रो इन्द्रियावतः पत्नीवन्तं ग्रहं गृह्णामीन्द्राः पत्नीवाः
 इति । नियुनक्ति हारियोजनस्योपयामगृहीतो ऽसि रोहिदसि
 रोहिद्योजनो रोह्यो स्थाता वज्रस्य भर्ता पृथ्वेः प्रेता तस्य ते
 देव सोमेष्टयजुष स्तुतस्तोमस्य शस्तोक्थस्य रोहिद्वन्तं ग्रहं
 गृह्णामि रोही स्थ रोह्योर्धानाः सहसोमा अग्रये स्वाहेति । यो
 ऽग्निष्टुतीन्द्रस्पर्शस्तमुत्सादयेद्य इन्द्रस्तुत्यग्निस्पर्श-
 स्तमुत्सादयेन्नित्या अन्या देवताः । किं देवत्यानि
 खल्वतिरिक्तस्तोत्राणि भवन्तीत्याश्विनानीत्येव ब्रूयाद्यच्च
 XVIII.15 :1192.1 किंच रात्रिमुपातिरिच्यते सर्वं तदाश्विनमितीन्वेकमथा-
 परमाग्रेयं प्रथममैन्द्रं द्वितीयं वैश्वदेवं तृतीयं वैष्णवं चतुर्थ-
 मिति ॥ ३१ ॥ एकोनविंशः ॥

- स ग्रीष्मस्य जघन्याहःसु प्रजहितेषु यवेष्विति
 XVIII.20 :1200.19 प्रमृदितेष्वित्येवेदमुक्तं भवत्यधिकरणेनेत्येवेदमुक्तं
 भवत्यृत्विजः पदेनाह्वापयतीति तत्पूर्वं वेत्यथैनमभ्यज्य
 XVIII.20 :1200.20 पवयित्वोदानयतीति सिद्धमत्राग्निष्टोमिकं कर्म जानीया-
 XVIII.20 :1202.3 दोत्तरस्मादुपघातादेतस्मिंश्च काले त्रीणि बर्हींषि यजुषा
 कुर्याद्दीक्षणीयायाः प्रायणीयाया आतिथ्याया इत्यथ
 निर्वपेद्दीक्षणीयां प्रायणीयामातिथ्यादाज्येन वर्तयेद्यावद्रथा
 आगच्छेयुः सहनिरुप्तमाज्यं तिसृषु स्थालीषु विगृह्णीयात् ।

(in the Pañcaśārādīya sacrifice). Or one should silently prepare cauldrons, procure earth with the relevant formula and should besmear the cauldrons with it.

(In the Agniṣṭut sacrifice) the Adhvaryu employs the suitable formula for the Ukthya draught: "Thou art taken with a support; for Agni praised with Brhatsāman, possessing food, praiseworthy thee; O Agni, I take up the draught dear to thee who hast ample food, and also to Viṣṇu." Having wiped around, he places it with the formula, "This is thy birth-place, for praiseworthy Agni thee."

(In the Īndrastut sacrifice) he employs the suitable formula for the Dhruva draught. "The head of the heaven, moving on the earth, bountiful, born for the holy order, Agni the sage, the king, the guest of men; the gods have produced as a cup for their mouths. Thou art taken with a support; I take thee dear to bountiful Agni."¹

He employs the suitable formula for the Pātnīvata (Indra) draught. "Thou art taken with a support; O Soma, I take thee a draught for Patnīvant Indra out of the powerful Soma pressed for Brhaspati, O Patnīvant Indra." He employs the suitable formula for the Hāriyojana draught. "Thou art taken with a support; thou art a red mare, yoking red mares, the driver of female deers, bearer of a thunderbolt, leader of the spotted deer; O god Soma, I take the draught granting red mares out of thee, offered with a formula, praised with a Stotra, and praised with a Śāstra. You are female deers, parched grains for female deers together with Soma. Svāhā to Agni." He should remove the reference to Agniṣṭut; he should remove the reference to Agni in the Īndrastut. Other divinities should stand.

What should be the divinity of the excessive Stotras (in the Aptoryāma sacrifice)? They should be addressed to the Āśvins —one should say. Whatever passes beyond the night, all that belongs to the Āśvins. This is one view. The other view is: the first Stotra should be addressed to Agni, the second to Indra, the third is to Viśve Devas and the fourth to Viṣṇu.

XXVI.32

"In the latter part of the summer after the barley has been abandoned": This means when it has been trampled down. This is with reference to the receptacle (= Sadyaskrī).

"He causes the priests to be addressed with the words": (he does so even beforehand).

"He gives (the sacrificer) a bath, purifies him and brings him in": the procedure pertaining to the Agniṣṭoma should be as prescribed until the next

- या दीक्षणीयायै संस्था तया दीक्षणीयाः संतिष्ठा-
 पयिषेत्प्रणीताभिः प्रायणीयस्य प्रतिपद्येतैष एवातिथ्याया
 XVIII.21 :1202.14 उपक्रमो भवतीति । त्रिवत्सेन साण्डेन वत्सतरेण राजानं
 क्रीत्वोह्यातिथ्यं निर्वपतीति त्रिहायणेनेत्येवेदमुक्तं भवति ।
 कथमु खल्वस्य मन्त्रानभिनमयेच्चिदसि मनासि धीरसि
 दक्षिणो ऽसि यज्ञियो ऽसि क्षत्रियो ऽस्यदितिरस्युभयतः
 शिराः स नः सुप्राङ् सुप्रत्यङ् संभवेत्येकगणा उपसदो
 XVIII.21 :1202.15 भवन्तीति । पूर्वाह्निका एवैता उक्ता भवन्ति । खलेवाली यूपो
 भवतीत्येतामेवेषां मेथीं कुर्वन्ति स खलेवाली यूपस्तस्यै
 XVIII.21 :1204.1 कटे परमिव चषालभाजनं भवतीत्याकुट्ट इत्येवेदमुक्तं
 भवत्यथैतान्पशूनुपाकरोत्यग्रीषोमीयमाग्रेयमनूबन्ध्यमिति ।
 XVIII.21 :1204.2 यमा एवैते छागाः समानयोनयो भवन्ति तेषामुक्तं
 चरणमथास्याः सद्यस्क्रियामनुक्रियां परिक्रियामतिक्रियाम-
 वभृथप्रभृत्यस्तमिते यज्ञपुच्छं तासां प्रथमैव सरथा प्रथमा
 चित्ससोमक्रयणी प्रथमाग्नि-होत्रोच्छेषणव्रताथास्याः
 सद्यस्क्रियामनुक्रियां परिक्रियामतिक्रियां त्रिस्तनद्विस्तनैक-
 स्तनव्रतस्य रूपाणि कुर्वन्ति । क्र उ खल्वेकाहे दृष्टः
 संनिवापो भवतीति । व्रात्यस्तोमे चेन्द्राग्न्योश्च कुलाय
 इत्येव ब्रूयादथास्मिन्व्रात्यस्तोमे बहव एकस्मै
 दीक्षन्तेऽदीक्षिता एवैनान्याजयन्ति । दण्डोपानहः शामुला-
 XVIII.24 :1206.9 जिनमिति । शामुलकानामु ह दध्रिमिश्राः कम्बला भवन्ति
 XVIII.25 :1208.15 स च भवति श्वेतं चौरभ्राजिनम् ॥ ३२ ॥

violation. At this time one should ceremonially procure three sets of sacrificial grass—for the Dikṣaṇīyeṣṭi, Prāyaṇīyeṣṭi and Ātithyeṣṭi. Then he should pour out paddy for the Dikṣaṇīyā, Prāyaṇīyā and Ātithyā, and also pour out clarified butter. When the chariots arrive, one should distribute into three vessels the clarified butter poured jointly. One should decide to conclude the Dikṣaṇīyā as is normally concluded. He should commence the Prāyaṇīyā with the carrying forth of the Praṇītā waters. This also is the starting point of the Ātithyā.

“One purchases Soma in exchange for a weaned calf of three years age, carries it and performs the Ātithyeṣṭi” : *Trivatsa* means “of three years’ age.” How should one modify the relevant formulas? (They should be) “Thou art cognition, thou art devotion; thou art talent; thou art diligent; thou art worthy of sacrifice; thou art a noble man; thou art invulnerable with heads on both sides; do thou be going straight forward and going straight westwards. “The Upasads are of a single variety”: it means they are morning Upasads.

“The sacrificial post is erected on the threshing floor” : The shaft itself is deemed to be the splinter. This is the post on the threshing floor. “On it is set the Caṣāla —implement placed upon a twist of grass” : this means the threshing spot.

“He dedicates the animals —to Agni-Soma, Agni and Anūbandhya” : these goats are twins being born of the same womb. The procedure of their offering is already laid down. For this Sadyaskrī, Anukrī, Parikrī and Atikrī¹ “the tail of the sacrifice” is performed after sunset beginning with the Avabhṛtha. Out of these the first alone is provided with the ritual of the chariot, in the first there is the Soma-purchasing cow, in the first the sacrificer is to take only the remnants of the Agnihotra-milk as his Vrata-food. In this Sadyaskrī, Anukrī, Parikrī and Atikrī the rule of three udders, two udders and one udder is observed.

In which Ekāha sacrifice does one come across pouring together of oblation-materials? In the Vrātyastoma and Indrāgnyoḥ Kulāya,² one should say. In the Vrātyastoma many entrust initiation to one person. Those who are not initiated cause one³ to offer.

“Footwear and staff, woollen garment and the skin of black antelope”: woollen blankets are made of woollen threads woven together. There should be such a blanket and a white skin of a ram.

1. cf. TāṇḍBr XVI.12-15.

2. BaudhŚS XVIII. 24-26 TāṇḍBr. XIX.15

3. The text reads *adikṣitā evai'nān yajayanti*. It is difficult to construe *enān*.

- स एष ज्येष्ठानामग्निष्टोम एष एव सन्कनीयसा-
 XVIII.26 :1210.1 मुख्यश्चतुष्टोमं पूर्वमहर्भवति पञ्चस्तोममुत्तरं रथो हविर्धानं
 XVIII.36 :1224.6 कुर्यात्तत्पुरुषमुत्तरं हविर्धानमुत्सीदेयुः शकटमन्त्रा द्वौ
 XVIII.36 :1224.8 त्रयस्त्रिंशौ मध्यत स्तोमौ भवत इति पृष्ठ्यस्तोमावेवैता-
 वितश्चामुतश्च प्रतिलोमौ भवतो ऽथामावास्यायां प्रतिसमस्य
 XVIII.37 :1224.13 चान्द्रमसं पिण्डपितृयज्ञं दद्यात्तं ब्राह्मणः सन्तं पर्युपविश्य
 भक्षयन्ति यदृतं मन्यन्ते तेन ब्राह्मणं ब्राह्मणो वै वर्णानां श्रेष्ठो
 ऽग्निर्देवानामित्येतेन वा भक्षयेदपि वा व्याहृतीभिश्चतुष्टोम
 XVIII.34 :1220.8 एष भवतीति चतुरुत्तरीय एष दिशां चतुष्टोमो भवति ।
 XVIII.41 :1230.9 अथास्मिन्कानान्धयज्ञे ऽवभृथप्रभृत्यस्तमिते यज्ञपुच्छं तस्य
 XVIII.43 :1232.20 दशसु बहिष्पवमानः शते सहस्रे ऽयुते नियुते प्रयुते ऽर्बुदे
 न्यर्बुदे समुद्रे मध्ये ऽन्ते परार्धे पद्वे पल्वे । नित्यमुक्त्वा
 मनसैव स्तुवानो मन्यत एतावति मे स्तुतमित्यथ सकृत्प्रवर्ग्य
 XVIII.24 :1242.9 एकमेवाग्निहोत्रमथास्मिञ्छुनस्कर्णयज्ञे तिलमिश्रमशित्वा
 मत्स्यान्खादित्वा क्षारमात्रं पिबेदथ सामपथे संविशेत् ।
 स्वप्रादेव स्वप्ने गच्छति राशिकृतं धान्यं ददाति मरायकृतं
 XVIII.48 :1242.15 धान्यं ददातीति । मूतकृतमित्येवेदमुक्तं भवति । प्रचरन्ति
 प्राञ्चः प्रत्यञ्चः प्रचरन्तीति । यः प्रत्यङ्ग्विहारो दक्षिणत उपचार
 XVIII.48 :1244.4 एष भवत्येतेनैवापि सर्वतोमुखो व्याख्यात एतेन सहस्रशालो
 XVIII.49 :1244.7 ऽथैनमिह पवयित्वा मुत्र पवयन्तीति । सिद्धमत्राग्निष्टोमिकं
 कर्म जानीयादुत्तरस्यैव शालायै । स द्वौ त्रिरात्रौ कुरुत एकं
 XVIII.51 :1250.1 च द्विरात्रमिति । दीक्षोपसद्भिरेवास्यैतान्यहान्यभिधिधत्ते

XXVI.33

This is the Agniṣṭoma of the seniormost. This itself is the Ukthya of the juniors. The first day has its Stotras with Catuṣṭoma; the next is with Pañcastoma.

(In the Iṣu sacrifice) a chariot (is the southern) Havirdhana cart; a bed is northern Havirdhāna cart. The formulas pertaining to the moving of the Havirdhāna carts are left out.

The two middle Stomas (in the Saṁdamśa sacrifice) are Trayastrimśa Stomas: These are the Prṣṭhastomas which are employed in the reverse order on two sides.¹

(In the Duraśa sacrifice) one should pull back the offering of cooked rice to Candramas on the new-moon day and should offer the Piṇḍapitṛyajña in the evening. Even though (that rice in the Iṣṭi for Candramas) belongs to the Brahman, all the priests sit around it and consume it with the formula, "In that they honour truth, thereby (the oblation) belongs to Brahman" : Alternatively the Brahman should consume it with the formula, "The brāhmaṇa is superior among the castes, Agni among the gods," or with the Vyāhṛtis.

This sacrifice is Catuṣṭoma. Increasing by four (in Stomas), it becomes "Diśām Catuṣṭoma."

In this Kānāndhayajña "the tale of sacrifice" beginning with the Avabhṛtha takes place after sunset.

In his (Yamastoma) the Bahiṣpavamāna Stotra comprises ten (Stomas or) a hundred, a thousand, ten thousand, a lakh, ten lakhs, crore, ten crores, a hundred crores, a thousand crores, ten thousand crores, a lakh crores or ten lakh crores. Having chanted the normal number of Stomas, he mentally thinks, "I have chanted in such and such a number." One performs the Pravargya once. There is a single Agnihotra-offering.

In this Śunaskarṇa sacrifice the sacrificer should eat food mixed with sesame, should eat fish and drink only salt water. He should lie down in the region destined for Sāman-chanting. He becomes asleep and attains (permanant) sleep.

"The sacrificer gives away a heap of grains (as Dakṣiṇā); gives away a woven basket full of grains" : This means the grains collected in a woven basket.

"(In the Viṣūcīnaśāla sacrifice) they perform the rites towards the east and also towards the west" : in the sanctuary which is towards the west the movements should be along the south.

The ritual of the Sarvatomukha should be understood as explained hereby, also the Sahasraśāla sacrifice. Having first purified the sacrificer here one purifies him yonder. The procedure pertaining to the Agniṣṭoma to be adopted in the northern wing should be as prescribed.

1. cf. Ārṣeyakalpa V. 19

ऽहीनविधो ऽति यज्ञं दद्यात्तदिदं प्रोक्तं यद्वृत्तः सूत्रतः
 सामयिकं त्वेव क्रतुयोगं यज्ञे यज्ञमुपलक्षयेतेति बौधायनो
 यज्ञे यज्ञमुपलक्षयेतेति बौधायनः ॥ ३३ ॥ विंशः ॥

॥ इति षड्विंशः प्रश्नः ॥

॥ कर्मान्तिसूत्रं समाप्तम् ॥

“(Among the Peya sacrifices one performs two Trirātra sacrifices and one Dvirātra: one should bring these sacrifices in contact by means of Dikṣā and Upasad days. A sacrifice of the Ahīna character marks continuity with the succeeding sacrifice.

Here (in the Karmāntasūtra) is explained what is not directly prescribed in the principal Sūtra-text. One should pay attention in a sacrifice to the ritual which may be required to be added by context. So says Baudhāyana.

CHAPTER XXVI ENDS.

END OF THE KARMĀNTASŪTRA.

॥ प्रायश्चित्तसूत्रम् ॥

अथातो मन्त्रगणाम्नातानि प्रायश्चित्तानि व्याख्यास्यामः । सर्वत्रोपरिष्ठा-
न्मन्त्रकृतं यद्यधस्तान्निपतेद्ब्रह्म प्रतिष्ठा मनस इत्येतया प्रतिष्ठाप्यैतयैव
सुवाहुतिं जुहुयाद्धत्वा वा प्रतिष्ठापयेद्धत्त्वानन्तरं कर्म कुर्यात् । एव-
मन्येष्वपि । अतिक्रान्तं कर्म नाद्रियेत यद्यर्थलुप्तं भवति ।
सर्वत्राश्रावितप्रत्याश्रावितवषट्काराणामत्युक्तानुक्तहीनेष्वाश्रावित
मत्याश्रावितमित्येतया सुवाहुतिं जुहुयात् । सर्वत्र देवतोच्चारणेषु भागिनीं
देवतामनुच्चारयित्वा योन्यामुच्चारयेद्यद्वो देवा अतिपादयानीत्येतया सुवाहुतिं
जुहुयात् । सर्वत्र देवतावाहनेषु भागिनीं देवतामनावाहयित्वा
योऽन्यामावाहयेदेतयैव सुवाहुतिं जुहुयात् । यत्र स्मरेत्तदुपोत्थायैनां
मनसावाहयेदथातिरिक्तामाज्येन यथोढां यजेत । सर्वत्र प्रणीतानां
प्रणीयमानानां प्रणीतानां वा यदि विप्रुषो विपतेयुः स्रवेद्वा चमस आपो
हि ष्ठा मयोभुव इति तिसृभिरद्भिः पूरयित्वा ततं म आपस्तदु तायते
पुनरित्येतया सुवाहुतिं जुहुयात् । सर्वत्र वितते यज्ञकर्मणि यदि सूर्यो

PRĀYAŚCITTASŪTRA

(Expiation-rites)

CHAPTER - XXVII

IṢṬIPRĀYAŚCITTĀNI

XXVII.1

Now we shall explain the expiations indicated by the groups of mantras. In all cases, if an object placed to the accompaniment of a formula falls down, one should restore it to its proper place with the verse, "The divine knowledge is the stability of mind, of speech, of sacrifice, of the oblations, of clarified butter. Compensating the rites which may be in excess or may be wanting, the sacrificer goes on furnishing the parts of sacrifice. May the Svāhā-utterance reach the gods."¹ He should offer a spoonful with the same verse. Or he should restore after having made the offering. Having made the offering he should attend to the subsequent rite. He should act similarly in other cases also. If any rite is trespassed, one may ignore it provided its purpose is over. In all cases if the calling out, the response or the Vāṣaṭ-utterance is repeated or missed or is defective, one should offer a spoonful with the verse, "Compensating the announcing, over-announcing, repetition of Vāṣaṭ-utance, absence of Vāṣaṭ-utterance ... "¹ In all instances of pronunciation of the divinity if one pronounces the name of the divinity other than the correct one, one should offer a spoonful with the verse, "O Maruts, the excess in vowing the offence towards gods which I have perpetrated with regard to you through speech, which seeks to harm us who are poor, do you place it away from us."¹ In all instances of invocations of divinities if one invokes a divinity other than the correct one, one should offer a spoonful with this very verse. At the moment when he recollects the correct divinity, he should stand up and mentally invoke it, and make an offering of clarified butter to the divinity which he had wrongly invoked. If while the Praṇīta-waters are carried forth or are being carried forth drops are scattered, or the goblet oozes out, one should fill it in with the three verses, "You waters are healing; lead us to strength to see great joy. —The most auspicious essence that is yours, provide us with it here like eager mothers. —To him may we come with satisfaction to whose dwelling you quicken us O waters, and propagate us." He should then offer a spoonful with the verse, "My deed is performed; it is being continued further. The favourable prayer is being recited for praise. This is an ocean having all remedies. O R̥bhus, do you be gratified with the oblation offered to the accompaniment of the Svāhā-utterance."¹ In all cases when the sun does not become visible while a sacrificial rite is going on, unless otherwise specified, one should offer spoonfuls

नाविर्भवत्यन्यत्रादेशादुद्वयं तमसस्पर्युदु त्यं चित्रमित्येताभिः
 सुवाहुतीर्जुह्यात् । यदि सूर्याचन्द्रमसोर्ग्रहणं विद्यत एतदेव । अथ यदि
 यजमानस्यत्विजां वा स्वप्ने रेतोविसर्गः स्यादिमं मे वरुण तत्त्वा
 यामीत्येताभ्यां सुवाहुती जुह्यात् । सर्वत्र हविर्देवतायाज्यापुरोनुवाक्या-
 हुतीनां हुताहुतश्रेष्वन्तरिते विपर्यासे च त्वं नो अग्रे स त्वं नो अग्र
 इत्येताभ्यां सुवाहुती जुह्यात् । सर्वत्र दर्विकूर्चप्रस्तरपरिधिबर्हि-
 विधृतिपवित्रवेदोपवेधेध्मद्रव्यसंभाराणां छेददाहोपघातेषु नाशे विनाशे
 वान्यं यथालिङ्गं कृत्वा यथालिङ्गमुपसाद्य त्वमग्रे अयासि प्रजापत
 इत्येताभ्यां सुवाहुती जुह्यात् । सर्वत्र वितते यज्ञकर्मणि ॥ १ ॥

यदि पुरा प्रयाजेभ्यो बहिःपरिध्यङ्गारा अभिपर्यावर्तेरन्ब्राह्मणोक्तं
 प्रायश्चित्तं कृत्वेमं जीवेभ्यः परिधिं दधामीत्येतया सुवाहुतिं जुह्यात् ।
 सर्वत्र वितते यज्ञकर्मणि यदि यज्ञश्रेष आगच्छेदिष्टेभ्यः स्वाहा वषट्निष्टेभ्यः
 स्वाहेत्येतैरष्टाभिः सुवाहुतीर्जुह्यात् । सर्वत्र वितते यज्ञकर्मणि यदि जन्यं
 भयमागच्छेद्यत इन्द्र भयामहे स्वस्तिदा विशस्पतिरित्येताभ्यां सुवाहुती

with the verses, "We have gone above darkness, beholding the highest light, god Sūrya among the gods, the highest light. —The rays bear upwards god Sūrya, the lord of wealth so that every thing may be visible. —The bright face of the gods has arisen, the eye of Mitra, Varuṇa and Agni. The sun, the soul of the moving and the standing has filled in the heaven and the earth and the midregion."¹ If there is an eclipse of the moon or the sun, the same (expiation should be observed). If the sacrificer or the priests emit semen virile while being asleep, one should offer spoonfuls with the verses, "Do thou, O Varuṇa, harken my invocation; do favour to me today. Seeking thy favour, I implore thee. —Praying to thee with the divine song, I come to thee. The sacrificer seeks that (favour of thine) through oblations. Without getting angry, O Varuṇa, do thou know of this (divine song)." In all cases if there occurs offering, or non-offering or failure, intervention or inversion in respect of oblation, puronuvākya or yājñya and offerings, one should offer two spoonfuls with the verses, "Do thou, O Agni, the wise, pacify the anger of god Varuṇa. The best of sacrificers, the best messenger of gods, the brilliant, do thou remove all evil spirits from us. —Do thou, O Agni, be nearest to us, closest to help, at the dawning of the dawn, bestowing wealth on us, do thou appease Varuṇa through sacrifice for us; show thy mercy; be ready to hear our call."¹ If in all cases a ladle or bunch of grass, or Prastara or an enclosing stick, or sacrificial grass or separating blade, or strainer or Veda or fire-stirring stick, or faggot or any of the substances is broken or burnt or injured or lost or destructed, one should prepare it suitably, put down suitably and offer two spoonfuls with the verses, "Thou art quick, O Agni; being quick thou art placed in the mind (as a meassanger to gods); being quick, thou carriest the oblation; being quick, grant us medicine. —O Prajāpati, none other than thee has encompassed all beings. May it belong to us for which we make offering to thee. May we be lords of wealth."¹ In all cases, while a sacrificial procedure is going on.

XXVII.2

If the embers stroll around outside the enclosing sticks before the offering of the Prayājas, one should offer the expiation prescribed in the Brāhmaṇa¹ and offer a spoonful with the verse, "I place this fence for the living; let none of them pass away at the half of this age. May they live over a hundred years; let the death be held aside through a mountain, svāhā"¹ In all cases if there is a violation of sacrifice during the sacrificial procedure, one should offer spoonfuls with the eight formulas. "To those whom sacrifice has been-offered, svāhā; to the divinities to whom offerings have not been made at the Vasaṭ-utterance, svāhā; the remedy for the ill sacrifice, svāhā; to Nirṛti svāhā; to Daurārdhi svāhā; to the divine bodies svāhā; to Ṛddhi svāhā; to

1. TBr III.7.2

जुहुयादभये वा पुनर्यजेत । सर्वत्रोपांशुप्रभृति वाच स्थानानां स्वराक्षर-
 पदवृत्तभ्रेषेष्वाभिर्गीर्भिर्यदतो न ऊनमित्येतया सुवाहुतिं जुहुयात् ।
 सर्वत्रानाज्ञातप्रायश्चित्तेष्वनाज्ञातं पुरुषसंमित इत्येताभ्यां सुवाहुती
 जुहुयात् । सर्वत्रेध्माबर्हिषः प्रयाजानूयाजानां पाकत्राकर्मसु यत्पाकत्रा
 मनसेत्येतया सुवाहुतिं जुहुयात् । सर्वत्र स्कन्ने भिन्ने छिन्ने भग्ने नष्टे क्षामे
 विपर्यासे उद्वाहे ऊनातिरिक्ते वा यन्म आत्मनो मिन्दाभूत्पुनरग्निश्चक्षुरदा-
 दित्येताभ्यां सुवाहुती जुहुयात् । सर्वेष्वग्न्युघातेषु पुनस्त्वादित्या रुद्रा
 वसवः समिन्धतामित्येतया समिधमादध्यादेतयैव सुवाहुतिं जुहुयात् ।

Samṛddhi svāhā.”¹ In all cases if a fright relating to the people occurs while a sacrificial rite is going on, one should offer two spoonfuls with the verses, “O Indra, render us fearless of that from which we fear. Do thou become capable of that for our protection. Do thou smite our enemies and foes. —May Indra bestowing welfare, the lord of subjects, the killer of Vṛtra, the controller of enemies, the mighty, bestowing welfare, the dispeller of fear, go ahead of us.”² One should perform the sacrifice again after the fright is over. In the event of the violation of accent, syllable, word or transformation in the case of modulations of speech beginning with uttering in a low voice, one should offer a spoonful with the verse, “O (Indra) having steeds, being nourished with these praises, do thou swell what is wanting. When thou severely breakest the clouds for the worshippers, we shall be receivers of plenty from thee.”² In all cases of violations for which an expiation is not presented, one should offer spoonfuls with the two verses, “O Agni, do thou bring in order that of the sacrifice which either unknown or known, has been wrongly presented. Thou knowest as to how it should be. —As big as a human being is the sacrifice; the sacrifice is as big as a human being; O Agni, do thou bring in order”² In all cases if there are any blemishes in respect of the sacrificial grass and faggot or the offerings of Prayājas and Anūyājas, one should offer a spoonful with the verse, “What the feeble mortals do not know simply through mind, may Agni the wise Hotṛ, the best of sacrificers, knowing it, carry oblations to the gods regularly.”² In all cases if a sacrificial object has fallen down or is split or is broken or is shattered or is lost or is scorched or is inverted or flows out or becomes either deficient or superfluous, one should offer spoonfuls with the two verses, “Whatever fault has been mine, Agni has put it right, all-knower, he who belongs to all men. Agni has given back the eye-sight; Indra and Bṛhaspati have given it back. Do you two O Aśvins, restore my eyesight within the eyes.”³ In all damages to the sacred fires one should put a fire-stick on the fire with the verse, “O wealth—bringing Agni, may the Vasus, Rudras and Ādityas reinstall thee; may the priests reinstall thee with offerings. Do thou nourish thy bodies with clarified butter; may the desires of the sacrificer be fulfilled.”⁵ He should also offer a spoonful with this verse. In all sacrifices after having made the Patnīsaṁyāja offerings, having gone to the east, and having swollen the Dhruvā, one should offer the Sarvaprayāścitta offerings (with clarified butter from the Dhruvā) with the verses from the Anuvāka beginning with the verse, “The divine knowledge is the stability of mind”⁵ It is indeed said, “He

2. TBr III.7.11.4-5

3. TS III.2.5.4

4. TS IV.2.3.4

5. TBr III.7.11

सर्वेषु यज्ञक्रतुषु पत्नीः संयाज्य प्राडेत्य ध्रुवामाप्याय्य ध्रुवातः
 सर्वप्रायश्चित्तानि जुहोति ब्रह्म प्रतिष्ठा मनस इत्येतेनानुवाकेन प्रत्यृचम् ।
 अथ वै भवति समिष्टयजूंषि जुहोति यज्ञस्य समिष्ट्यै । यद्वै यज्ञस्य क्रूरं
 यद्विलिष्टं यदत्येति यन्नात्येति यदतिकरोति यन्नापिकरोति तदेव तैः
 प्रीणातीति ब्राह्मणम् । एतान्येव ब्राह्मणविधिविहितान्याप्यायनानि
 नित्यानि मन्त्रगणवन्ति भवन्तीति बौधायनः । मन्त्रगणाम्नातानि
 नैमित्तिकानीति शालीकिः ॥ २ ॥ प्रथमः ॥

अथ कपालकरणे रथचक्रचित्याकृत्यश्वशफमात्रं स्थानं कल्पितं
 भवति । संकल्पे ऽधिकारः कपालवृद्धिः कपालह्रासो वा ।
 कपालानामनभिप्रथने व्याहृतीभिराहवनीये सुवाहुतीर्जुह्याद्भूर्भुवःसुव-
 रिति । एतावदेव नानाप्रथने चातिप्रथने च । अथ हविषामशृतद्रव-
 दाहोत्सेकनिस्त्रावे प्रायश्चित्तिः । अशृते रुद्राय स्वाहेत्याहवनीये सुवाहुतिं
 जुहुयात् । द्रवे वायवे विदग्धे निर्ऋत्यै । यदि दग्धः स्याद्यत्तत्र शृतः
 स्यात्तेन प्रचरेत् । अथ यदि सर्वमेव दग्धः स्यादपो ऽभ्यवहृत्य मिन्दाहुती
 जुहुयात् । अथान्यं निर्वपेदाज्येन वा प्रचरेत् । सैव ततः प्रायश्चित्तिः ।
 यस्यैयस्यै दिश्युत्सिच्येत तस्यैतस्यै देवतायै सुवाहुतिं जुहुयाद्यदि

offers the Samiṣṭayajus offerings for the total offerings of the sacrifice. By means of them one compensates for whatever might have been ferocious in the sacrifice, whatever disjoined, whatever might have transgressed the normal procedure, whatever might not have sufficed for the needs of the procedure, whatever might have been overdone and whatever might not have been properly done.⁶ All these swellings (i.e. the offerings made with the clarified butter from the Dhruvā ladle) for the expiation prescribed in the Brāhmaṇa should be offered as a normal procedure and should be accompanied by groups of mantras.⁷ So says Baudhāyana. (The expiations) indicated by the groups of mantras should be offered only in the event of the relevant incidence. So says Śāliki.

XXVII.3

In respect of the arrangement of the potsherds the spot located is like the Rathacakraciti and as spacious as the hoof of a horse. The consideration whether expansion or reduction of measurement of the potsherds is to be adopted, depends upon the determination (to perform the specific sacrifice).¹ If the potsherds are not fully covered (by the cake), one should offer spoonfuls on the Āhavanīya with the Vyāhrtis *bhūḥ bhuvah* and *svah*. The same expiation (is to be observed) if the cake is irregularly spread or overspread. Now the expiation in respect of the non-baking, fluid, burning, overflow or flowing out of the oblations. If not baked, one should offer a spoonful on the Āhavanīya with "To Rudra svāhā." If it became fluid "To Vāyu;" if burnt out "To Nirṛti;" if partly burnt, one should offer that portion which is baked. If it is totally burnt, one should dispose into water and offer two Mindāhutis.² One should pour out paddy for another oblation or offer clarified butter. This is the expiation therefor. One should make an offering to each of the divinities governing the respective direction towards which the oblation would have overflowed. If towards the east, "to Agni;" if towards the south, "to Yama;" if towards the west, "to Varuṇa;" if towards the north, "to Soma." If it has overflowed towards all quarters, one should make offerings to all these divinities. He swells the oblation with the two verses related to swelling, namely, "O Soma, do thou swell, let thy strength be gathered from all sides; do thou be the cause for the gathering of

6. This is not traced to any Taittirīya text.

7. Caland reads *mantravanti*. Two of his MSS read *nityāni mantravamaṇanti*. I think that *nityāni* be added and *mantravamaṇanti* be emended as *mantragaṇavanti*.

1. Caland text reads *saṁkalpo*. The variant *saṁkalpe* recorded in the foot-note is preferable.

2. BaudhŚS XVII.2; TS III.2.5.4

प्रागग्रये यदि दक्षिणतो यमाय यदि पश्चाद्वरुणाय यद्युत्तरतः सोमाय । अथ यदि सर्वत एवोत्सिच्येतैताभ्यः सर्वाभ्यो देवताभ्यः सुवाहुतीर्जुहुयात् । तमाज्येनाप्यायनीभ्यामाप्याययत्याप्यायस्व सं त इति । अथ हविषामुद्वासनकाले पतनफालनखण्डनोद्वर्तनसं सर्पणविपरीत-
व्यवायकरणेषु व्याहृतीभिराहवनीये सुवाहुतीर्जुहुयाद्भूर्भुवः सुवरिति ।
अथान्तरेण वेद्युत्करावुदङ्ङुपनिष्क्रम्या तमितोरुदङ्ङुपनिःसृप्य
व्याहृतीरुक्त्वा व्याहृतीभिरेव प्रतिपद्यते ॥ ३ ॥

व्याहृतयस्तु चतुष्पादा नवांशाश्च षडक्षराः ।

चतुर्णामपि वेदानामादिमध्यावसानिकाः ॥

मन्त्रोनं वातिरिक्तं वा दुरिष्टं वापि यद्भवेत् ।

व्यपोहयन्ति पाप्मानं तस्माद्व्याहृतयः स्मृता इति ॥

यद्यृको यज्ञभ्रेष आगच्छेद्भूरिति गार्हपत्ये जुहुयात् । यदि यजुष्टो
भुव इत्यन्वाहार्यपचने । यदि सामतः सुवरित्याहवनीये । यदि सर्वतः सर्वा
जुहुयात् ।

उद्धृते तु पुरोडाशे वेपिते स्यन्दिते तथा ।

भिन्ने संसर्पणे चापि प्रायश्चित्तं कथं भवेदिति ॥

विज्ञायते

उद्धृते तु कुलं हन्याद्वेपिते नश्यति प्रजा ।

भिन्ने संसर्पणे चापि यजमानः प्रमीयत इति ॥

अथ पतनफालनखण्डनोद्वर्तनसंसर्पणेषु प्रसिद्धमुद्वास्य बर्हिषदं
कृत्वा प्रभूतेन सर्पिषावसिच्याभिमन्त्रयते किमुत्पतसि किमुत्प्रोष्टाः शान्तः
शान्तेरिहागहि । अघोरो यज्ञियो भूत्वासीद सदनं स्वमासीद सदनं
स्वमिति । ब्रह्मणे वरं दत्त्वान्तर्वेद्यासादयेत् । तस्यां संस्थितायां
सुरभिमतीं निर्वपेत् । तस्यां संस्थितायां तन्तुमतीं निर्वपेत् ।

आयुष्मत्यस्तु कर्तव्या उत्तराश्वच्छन्दसः क्रियाः ।

हविर्भ्रेषविधिस्त्वेष विहितस्तत्त्वदर्शिभिरिति ॥

strength. O Soma, let the milks the food-grains, the strength-giving substances join thee the smiter of enemies. O Soma, being swollen for immortality, do thou procure the best heavenly foods."³ If while being taken down from over the fire, the oblations fall down or crack or break into pieces or turn round or are displaced or are placed in an inverted position, one should offer spoonfuls on the Āhavanīya with *bhūḥ bhuvah* and *svah*. He should then pass out towards the north between the altar and the rubbish-heap, go further towards the north, hold his breath as long as he can, recite the Vyāhrtis, and return again with the Vyāhrtis.

XXVII.4

The Vyāhrtis have four feet, nine components and six syllables; they occur at the beginning, in the middle and at the end of all the four Vedas. Whatever is deficient or superfluous in a mantra or what is wrongly offered —they (the Vyāhrtis) drive away the blemish. Therefore they are known as Vyāhrtis. If the sacrifice is violated through the Ṛk, one should make an offering with *bhūḥ* on the Gārhapatya; if through Yajus, with *bhuvah* on the Anvāhāryapacana; if through Sāman, with *svah* on the Āhavanīya; if through all the three, with all the three. If the oblation is pulled up or wavers or spills out or breaks or rolls down, what should be the expiation? It is said, if pulled up, it would injure the family; if wavers, the progeny will be ruined; if it breaks into pieces or rolls down, the sacrificer will die. If the oblation falls down or cracks or breaks into pieces or turns round or is displaced, one should take it down in the formal manner, keep it on the sacrificial grass, pour ample clarified butter over it and recite over it the verse, "Why dost thou leap up? Why didst thou rise up? Pacified, do thou come up here for the sake of peace. Do thou become kind and worthy of sacrifice and sit in thine own place; sit in thine own place."¹ Having given a boon to the Brahman, he should place it within the altar. After the Iṣṭi is concluded, one should perform the Surabhimatī Iṣṭi.² After that Iṣṭi is concluded, one should perform the Tantumatī Iṣṭi.³ One should further perform the Iṣṭis prescribed for the attainment of long life which are prescribed in the scripture. This is the expiation prescribed for the violation of sacrifice by the exponents. One should perform the expiation when one becomes aware of the fault, even in the course of the procedure, of the oblation-material dropping down, or taking or pouring out or reciting a formula over the substance. The utterance of Praṇava and the Vyāhrtis is indeed the sacrifice —big or small.

3. TS IV.2.7.4

1. BhārṢṢ IX.19.8; ĀpṢṢ IX.16.11

2. cf. TS II.2.2; BaudhṢṢ XIII.4

3. BaudhṢṢ XIII.43

स्कन्ने ग्रहणनिर्वापे द्रव्याणां चानुमन्त्रणे ।
 यस्मिन्काले विजानीयात्तत्कुर्यात्कर्मसंस्तरे ॥
 प्रणवो व्याहृतयश्चैव यज्ञ एष परो ऽवरः ।
 तस्माद्यज्ञस्य यत्स्कन्नं विपरीतं च यद्भवेत् ।
 तत्सर्वं व्याहृतीभिः कुर्यादन्यत्र च वषट्कृतात् ॥
 अजानद्भिः कृतं यच्च त्वरमाणैश्च यत्कृतम् ।
 व्याहृतीनां प्रयोगेण यत्कृतं कृतमेव तदिति ।
 कपालानां प्रमाणानि ब्रूयादाध्वर्यवे विधौ ।

समानि चतुरश्राणि द्वयङ्गुलानि समन्ततः ॥

हविर्विकाराणां प्रमाणेन समविषमाणि वर्धयन्तीति बौधायनः ॥ ४ ॥
 द्वितीयः ॥

अथारणिगतानामात्मगतानामजस्राणामन्वाहितानां सवनगतानां
 चाग्नीनामुद्गातानां प्रायश्चित्तिः। अरणिगतं मथित्वा विहारं कल्पयित्वा
 गार्हपत्य आज्यं विलाप्योत्पूय स्नुचि चतुर्गृहीतं गृहीत्वाहवनीये संतनीं
 जुहोति मनो ज्योतिर्जुषतामाज्यं विच्छिन्नं यज्ञं समिमं दधातु । या इष्टा
 उषसो निमृचश्च ताः संदधामि हविषा घृतेन स्वाहेति । एतत्प्रायश्चित्तमनुगते
 ऽहुते ऽभ्युदिते ऽभिनिमृक्ते च । एतत्परिवित्तस्य । एतत्परिवित्तस्यै-
 तत्परिविविदानस्यैतत्सोमवामिने सोमातिपविताय भक्षान्तरितस्यै-
 तद्भक्षरहितस्यैतत्परीष्टस्यैतत्परियष्टुरेतदेव यस्य पुरुषो रथो ऽश्वो गौर्महिषो
 वराहो ऽहिर्मृगः श्वा वान्यद्वा श्वापदमन्तराग्नीनाच्छेत् । एतदेव
 यस्याग्रेरेकदेशमपहरेयुरेतदेव सर्वास्वेवाग्निहोत्रस्यार्तिषु मनस्वत्या
 प्रायश्चित्तिः क्रियते । इष्ट्वा वसीयान्भवतीति ब्राह्मणम् ॥ ५ ॥ तृतीयः ॥

Therefore whatever of the sacrifice is dropped down or otherwise disturbed—all that except the *Vaṣaṭ*-utterance one should compensate with the *Vyāhṛtis*. Whatever might have been done unaware or in haste, is deemed to have been done correctly through the utterance of the *Vyāhṛtis*. In the *Adhvaryu*'s functioning one should understand the measurements of potsherds—they should be of equal size, square and measuring two *aṅgulas* on all sides. The measurements are to be modified in accordance with the variations of the oblations. So says *Baudhāyana*.

XXVII.5

Now the expiation in respect of the fires which become extinguished while being consigned into the kindling woods, or within oneself, or when they are ceaselessly maintained or when fuel has been formally added to them or during the procedure of *Soma*-pressing. If the fire becomes extinguished while being consigned into the kindling woods, one should churn it, spread it, melt clarified butter over the *Gārhapatya*, purify it, take four spoonfuls into the ladle, and offer on the *Āhavanīya* the *saṃtanī*-offering with the verse, "May the mind rejoice in the light, the clarified butter; may it unite this scattered sacrifice. I join with the oblation—the clarified butter the offerings (formerly) made in the mornings and the evenings (to those not offered) *svāhā*."¹ This expiation is applicable when the fire becomes extinguished while the sun rises or sets without (the *Agnihotra*) being offered. This is prescribed for one whose younger brother has married before him; for one whose younger brother has set up the fires before him. This is prescribed for the younger brother who marries or sets up the sacred fires before his elder brother. This is prescribed for the sacrificer who has vomitted *Soma*; who has purged *Soma*; whose partaking of *Soma* is passed over; who is deprived of partaking. This is for one whose brother has performed a sacrifice before the elder one; this is for the younger brother who has performed a sacrifice before his elder brother. This is for one in whose case a man or a chariot or a horse or an ox or a buffalo or a boar or a serpent or a deer or a dog or any quadruped would pass between the fires. This is for one whose fire is carried away in part. In all deficiencies of the *Agnihotra*-offering this is the expiation, namely, the offering with the *manasvatī*-verse. By performing an *Iṣṭi* (void of any deficiency), one becomes more wealthy. So says the *Brāhmaṇa*.

अथ दर्शपूर्णमासयोश्चत्वार ऋत्विजः । तेषामेकस्मिन्नविद्यमाने त्रयः
 प्रचरेयुर्द्वौ वा । अथ यद्येक एव स्यात्पुरा प्रयाजेभ्य आज्यस्थाल्याः
 स्रुवेणोपघातमेकाध्वर्यवप्रायश्चित्तानि जुहोति जुष्टो वाचो भूयासं जुष्टो
 वाचस्पतये देवि वाक् । यद्वाचो मधुमत्तस्मिन्मा धाः सरस्वत्यै स्वाहा ॥
 इमामेवाश्विना यज्ञस्य यद्वाचो यदुरिष्टम् । तदश्विनौ भेषजेन संदधातां
 स्वाहा ॥ त्रातारमिन्द्रमवितारमिन्द्रः हवेहवे सुहवः शूरमिन्द्रम् । हुवे नु
 शक्रं पुरुहूतमिन्द्रः स्वस्ति नो मघवा धात्विन्द्रः स्वाहा । यन्मे मनसश्चिद्रं
 यद्वाचो यच्च मे हृदः । देवास्तच्छमयन्तु सर्वः सोमो बृहस्पतिश्च
 स्वाहा ॥ यद्विद्वांसो यदविद्वांसो मुग्धाः कुर्वन्त्यृत्विजः । अग्निर्मा
 तस्मादेनसः श्रद्धा देवी च मुञ्चतां स्वाहा ॥ यदन्तरिक्षं पृथिवीमुत द्यां
 यन्मातरं पितरं वा जिहिंसिम । अग्निर्मा तस्मादेनसो गार्हपत्यः प्रमुञ्चतु
 दुरिता यानि चकृम करोतु मामनेहसः स्वाहा ॥ ब्रह्मत्वे हौत्र आध्वर्यव
 आग्नीध्रे याजमाने चैक एव यज्ञे यत्पर्याणि तन्मे देवा रक्षन्तां प्राणान्मे मा
 हिंसिषुः स्वाहा । अहं ब्रह्माहः होताहमध्वर्युरहमाग्नीध्रोऽहं यजमान
 एक एव यज्ञे पर्याणि तन्मे देवा रक्षन्तां प्राणान् मे मा हिंसिषुः
 स्वाहेति । एकाध्वर्यवप्रायश्चित्तानि हुत्वान्तर्वेद्यासीनः सर्वा देवता यजतीति
 विज्ञायते ।

अतिक्रान्तेषु होमेषु पर्वस्वाग्रयणेषु च ।

अरण्योर्ध्रियमाणेषु कथं तन्त्रं न लुप्यते ॥

शुचिश्च पावमानी च तन्तुमानथ पाथिकृत् ।

एता इष्टयः प्रयोक्तव्यास्ततस्तन्त्रं न लुप्यते ॥

शुचिः शोधयते पापं तन्तुस्तन्त्रं न लोपयेत् ।

XXVII.6

For the Full-moon and the New-moon sacrifices there are four priests. If one of them is absent, the remaining three should function; or two. If there is only one, before the Prayāja-offerings, one should offer, by dipping the spoon each time in the vessel of clarified butter, the Ekādhvaryava Prāyaścitta offerings respectively with the verses, "May I be agreeable to speech; agreeable to the lord of speech; O divine speech, transfer me to what is sweet of speech, to Sarasvatī svāhā."¹ — "May the Āśvins join through remedy (the ill) of speech and the ill of offering svāhā."² — "I invoke Indra the guardian, protector, easily invocable on all occasions, brave, powerful and often invoked. May bountiful Indra grant me welfare, svāhā."³ — "May gods, Soma and Brhaspati remove all blemish which rests in my mind, my speech, my heart, svāhā."⁴ — "May Agni and goddess Śraddha release me from the evil which the bewildered priests do knowingly or unknowingly, svāhā."⁵ — "Whatever harm we have done to the midregion, to the earth, to the heaven, to mother and father, may Agni, the lord of the house release me from that sin; may he render me blameless in respect of all the evils which we have committed."⁶ — "May the gods favour what I have carried out in one and the same sacrifice in respect of the Brahmatva, Hautra, Ādhvaryava and Yājamāna. May they not injure my vital breaths svāhā."⁷ "In one and the same sacrifice I am functioning as the Brahman, the Hotṛ, the Adhvaryu, the Āgnīdhra and the sacrificer. May the gods favour it; may they not injure my vital breaths, svāhā."⁷ Having offered these Ekādhvaryava expiations one should sit down within the altar and offer oblations to the relevant divinities. So is it said.

How is it that the observance of the ritualistic vow does not become disturbed when, while the fires are consigned into the kindling woods, the Agnihotra-offerings are passed over on the Parvan-days and on the days of the Āgrāyaṇeṣṭi? One should perform these Iṣṭis—offerings of cakes on eight potsherds to Śuci Agni, Pavamāna Agni, Tantumant Agni and Pathikṛt Agni. Thereby the observance of the ritualistic vow does not become disturbed. Baudhāyana's view is that the performance of the Iṣṭi to Pathikṛt Agni would keep him on the track, and the one to Pavamāna Agni would purify him. Śālikī's view is : if the new-moon day has passed over (without Agnihotra-offerings), one should perform the Iṣṭi to Pathikṛt Agni;

1. TS III.1.10.1
2. The origin of this verse could not be traced.
3. TS I.6.12.5
4. KS XXXIV.19; ĀpŚS XIV.16.1
5. AV VI.115.1; ĀpŚS III.12.1
6. TS I.8.5.3
7. The origin of this verse could not be traced.

पथिकृत्पन्थानमारोहेत् पावमानी तु पावयेदिति नु बौधायनस्य कल्पः ।
दर्शे व्यतीते पाथिकृती कार्या पौर्णमासे व्यतीते वैश्वानरी कार्योभये व्यतीत
उभे कार्ये बहुषु व्यतीतेष्वन्वारम्भणीया स्यादिति शालीकिः ॥ ६ ॥
चतुर्थः ॥

अथ यद्यरणी जीर्णे स्यातां जन्तुभिर्मन्थनेन वा समाने नवे अन्ये
अरणी आहृत्यामावास्यायामुपोष्य श्वो भूते दार्शनेष्ट्वा तस्मिञ्जीर्णे शकलीकृत्य
गार्हपत्ये प्रक्षिप्य प्रज्वाल्य दक्षिणेनोत्तरारणिमादाय सव्येनाधरारणिमुपर्यग्नौ
धारयञ्जपत्युद्ध्वस्वाग्रे प्रविशस्व योनिमन्यां देवयज्यां वोढवे जात-
वेदः । अरण्या अरणिमनुसंक्रमस्व जीर्णां तनुमजीर्णया निर्णुदस्वेति । अयं
ते योनिर्ऋत्विय इत्यरण्योरग्रीन्समारोह्य मन्थनस्यावृता गार्हपत्यं मथित्वा
विहारं कल्पयित्वा गार्हपत्य आज्यं विलाप्योत्पूय स्नुचि चतुर्गृहीतं
गृहीत्वाहवनीये संतनीं जुहोति मनो ज्योतिर्जुषतामाज्यं विच्छिन्नं यज्ञः
समिमं दधातु । या इष्टा उषसो निमृचश्च ताः संदधामि हविषा घृतेन
स्वाहेति । अथाग्रये तन्तुमते पुरोडाशमष्टाकपालं निर्वपति । शरावं दक्षिणां
ददाति । सा प्रसिद्धेष्टिः संतिष्ठते ॥ ७ ॥ पञ्चमः ॥

अथारण्योर्व्यापत्तिं व्याख्यास्यामः । अष्टाभिर्निमित्तैर्विनश्यत्यमेध्यश्च-
चाण्डालशूद्रवायसपतितरासभरजस्वलाभिश्च सस्पर्शने ऽरण्यो-
र्विनाशः । तयोरुत्सृज्य समाने नवे अन्ये अरणी आहृत्याग्निसहमग्न्याधेय-
मरणिगतं पुनराधेयं नष्टारणी अप्सु निमज्जति भवतं नः समनसाविति ।

if the full-moon day is passed over, one should perform an Iṣṭi to Vaiśvānara Agni. If both are passed over, one should perform both; if many new-moon days and full-moon days are passed over, one should perform the Anvārambhaṇīya Iṣṭi.

XXVII.7

If the kindling woods have become worn out through worms or through kindling, one should procure similar other kindling woods, observe the Upavasatha on the new-moon day, perform the New-moon sacrifice the next day, break the kindling woods into pieces, put them on the Gārhapatya, enflame them, take up the new upper kindling wood with the right hand, the lower one with the left, hold them over the fire and murmur the verse, "O Jātavedas Agni, do thou be roused, enter into the other womb in order to carry the offerings to gods. Do thou be transferred from the (old) kindling wood to the (new) kindling wood, and remove the old body with the new one." He should consign the fires into the kindling woods with the verse, "This is thy natural birth-place, O Agni, born from which thou hast shone. Knowing it, do thou rise up and increase our wealth,"¹ churn out Gārhapatya following the procedure of churning, spread out fires, melt clarified butter over the Gārhapatya, purify it, take four spoonfuls into the ladle, and offer on the Āhavanīya the Saṁtani offering with the verse, "May the mind rejoice in the light"² Then he offers a cake on eight potsherds to Tantumant Agni. The sacrificer gives away a potful of paddy as Dakṣiṇā. The Iṣṭi comes to a close in the prescribed manner.

XXVII.8

Now we shall explain the expiation in connection with the defilement of kindling woods. The kindling woods become defiled on account of eight contingencies. The defilement of kindling woods occurs as a result of the contact with an impure object, a dog, a Cāṇḍāla, a Śūdra, a crow, a sinner, a donkey, or a woman in her menses. One should discard such kindling woods, and get prepared similar new ones. If they become defiled while the fires are directly maintained, one should set up the fires. If they become defiled while the fires are consigned into the kindling woods, one should reset them. One should throw the defiled kindling woods into water with the verse, "Do you two become unanimous, having a common place, stainless. Do you not harm the sacrifice, nor the lord of sacrifice. O two Jātavedases, do you become auspicious to us today."¹ He should chop off the (old)

1. TS I.5.5.2; IV.7.13.4

2. BaudhŚS XXVII.5

1. TS IV.1.5.1

अथोत्तरां छित्त्वा भित्त्वा शकलीकृत्य मन्थनसामर्थ्यं समारोपणसामर्थ्यं मन्थनशेषं वा प्रमन्थनं च कुर्यात्समस्तशल्यवर्जम् । सन्तिष्ठते ऽरण्योर्व्यापत्तिः ॥ ८ ॥ षष्ठः ॥

अथ हविर्दोषान्व्याख्यास्यामो यथैतन्नीलमक्षिकाशातिकामत्कुण-
श्रैलशिरसोर्यूके कीटो वा पिण्डकारी स्यात्क्षुद्रकीटमक्षिकापिपीलिकावर्जः
श्वमार्जारनकुलकुक्कुटमर्कटध्वाङ्गाखुपुरीषसिक्पदकेशमृतनखकु-
नखपूतिद्रप्सस्वेदासृक्स्नेहाश्रुकासक्षवध्वार्द्रव्रणैर्वोपहतमन्यैर्वोपहतः
रजस्वलया वा स्पृष्टं तथाप्रयतेन भ्रूणघ्नेन वा दृष्टं तथापपात्रेणामध्ये वा
देशे । स्कन्नं दुष्टं हविरपो ऽभ्यवहरन्ति । शीते भस्मनि वा निधापयति ।
मिन्दाहुती हुत्वाथान्यन्निर्वपेदाज्येन वा प्रचरेत् । अपि तु खलु
क्षिप्रसंस्कारमाज्यं ब्रुवत इति । मिन्दाहुती हुत्वा मनस्वतीं जुहोति । सैव
ततः प्रायश्चित्तिः ॥ ९ ॥ सप्तमः ॥

अथातो ऽग्नीनामुद्घातानां प्रायश्चित्तिः । आहुतयः संस्कारार्था दृष्टा
भवन्ति । चतुर्होतार इत्येके व्याहृतय इत्येके मिन्दाहुती इत्येके मनस्वतीत्येके
महाव्याहृतय इत्येके । अथ यदि सर्व एवोद्घायेयुरायतनेभ्यो ऽरण्यो-
रग्नीन्समारोह्य मन्थनस्यावृता गार्हपत्यं मन्थतीतः प्रथमं जज्ञे अग्निः
स्वाद्योनेरधि जातवेदाः । स गायत्रिया त्रिष्टुभा जगत्या देवेभ्यो हव्यं वहतु

upper kindling wood, break it into pieces (and thus remove) its capacity for churning out fire and for having the fire consigned into the kindling woods or the churning remained in part. One should render the churning rod devoid of all defects.² The expiation for the defilement of kindling woods thus comes to a close.

XXVII.9

Now we shall explain the blemishes of oblations. An oblation becomes defiled if it is vitiated by the touch of insects such as blue bee, *Āśātikā*,¹ a bug, a louse occurring in a garment or in the head, or an insect causing a boil except a tiny insect or a fly or an ant, or if it is vitiated by the excrement of a dog or a cat or an ichneumon or a cock or a monkey or a crow or a rat, or vitiated by mud-sprinklings from the feet or by hair, or by pared out nails or by deceased nails or by pus or by sweat or by blood or by fat or by tears or by mucus from cough or by an oozing wound, or vitiated by the touch of any other thing; or if it is touched by a woman in menses or if it is looked at by an impure person or by an embryo-killer, or if it is placed in an improper vessel or if it is placed on a spot which is unworthy of sacrifice. One should throw away into water the oblation which has dropped down or which has become defiled. Or he should discard it on cold ashes. He should offer two *Mindāhutis*² and prepare another oblation. Or he should offer clarified butter. Clarified butter is said to be easily accomplishable as oblation. Having offered two *Mindāhutis*² one offers the *Manasvatī*.³

This is the expiation.

XXVII.10

Now the expiation for the fires which have become extinguished. Offerings are intended for accomplishment. (The offerings with) the *Caturhotṛ* formulas; this is one view. With the *Vyāhrtis*; this is one view. Two *Mindāhutis*;² this is one view. *Manasvatī*; this is one view. *Mahāvvyāhrtis*; this is one view. If all the fires become extinguished, one should consign the fires from the fire-places into the kindling woods and churn out the *Gārhapatya* with the verse, "Jātavedas Agni was first born from here, from his own womb. May he, knowing, carry oblation to the gods by means of the *Gāyatrī*, the *Triṣṭubh* and the *Jagatī*."⁴ "He generates him from his own womb by means of the metres,"⁴ so says the *Brāhmaṇa*. If being churned, it is not

2. The translation is tentative.

1. cf. TĀ IV.36

2. cf. BaudhŚS XXVII.2

3. An offering with the verse *mano jyotir* ... cf. BaudhŚS XXVII.7.

4. TS II. 2.4.8

प्रजानन्निति । छन्दोभिरेवैनं स्वाद्योनेः प्रजनयतीति ब्राह्मणम् । अथ यदि मथ्यमानो न जायेत यत्रान्यं पश्येत्तत आहत्य होतव्यमिति । अथान्यमत्वरमाणः पुनर्मन्थेत् । अथ यदि जात एवोद्वायेत्समारोपणमन्त्रं जपित्वा पुनरेव मन्थेत् । अथैनमुपतिष्ठत इषे रय्यै रमस्व सहसे द्युम्रायोर्जे ऽपत्यायेति । अथैनमुपसमिन्दे सारस्वतौ त्वोत्सौ समिन्धाताः सम्राडसि विराडसीति । अथैनमुपसमाधायान्वाहार्यपचनमाहत्य ज्वलन्तमाहवनीय-मुद्धृत्य न्युप्योपसमाधाय गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा दशहोतारं मनसानुद्धृत्याहवनीये जुहोत्यन्वारब्धे यजमाने स्वाहेति । अथ प्रदक्षिणमावृत्य प्रत्यङ्मद्रुत्य गार्हपत्ये दशात्मकं ब्राह्मण एकहोतेत्येतस्यानुवाकस्य दश स्रुवाहुतीः । अथ यद्यन्वाहार्यपचन उद्वायेद्गार्हपत्यादेनमुद्धृत्यान्वाहार्यपचने चतुर्होतारं जुहोति गार्हपत्ये दशात्मकम् । अथ यद्याहवनीय उद्वायेद्गार्हपत्यादेनमुद्धृत्याहवनीये पञ्चहोतारं जुहोति गार्हपत्ये दशात्मकम् । अथ यदि सवनगतानामग्रीनामाग्रीध्रीय उद्वायेच्छालामुखीयादेनमुद्धृत्याग्रीध्रीये षड्होतारं जुहोति शालामुखीये दशात्मकम् । अथ यद्यौत्तरवेदिक आहवनीय उद्वायेदाग्रीध्रीययादेनमुद्धृत्यौत्तरवेदिक आहवनीये सप्तहोतारं जुहोत्याग्रीध्रीये दशात्मकम् ॥ १० ॥

एतयैवावृतैकस्मिन्नुद्वाते द्वयोर्वा प्रतिविभज्य होतृञ्जुहुयाद् व्याहतीश्चेद्व्यस्ताः समस्ताश्च जुहुयात्तथा मिन्दाहुती जुहुयान्मनस्वतीं

generated, one should procure it from wherever he finds, and make the offering. Another view is: if he is not in a hurry, he should again churn. If it becomes extinguished immediately after being churned out, one should murmur the verse intended for consigning,⁵ and churn again. He should then pray to it with the formula, "Do thou rejoice for food, for wealth, for power, for lustre, for strength and for offspring."⁵ He adds fuel with the formula, "May the two springs belonging to Sarasvatī enkindle thee; thou art Samrāt, thou art Virāt."⁶ He enkindles it, procures the Anvāhāryapacana fire, lifts up the enflaming Āhavanīya, places it, enkindles it, melts clarified butter over the Gārhapatya, purifies it, takes four spoonfuls into the ladle, mentally goes along the Daśahotṛ formulas, and makes an offering on the Āhavanīya with "Svāhā" while the sacrificer has contacted him. He turns by the right, hastens to the west, and offers on the Gārhapatya ten spoonfuls with the ten formulas beginning with "Brāhmaṇa is the singular Hotṛ" constituting the Anuvāka.⁷

If the Anvāhāryapacana becomes extinguished, one should replace it by taking out of the Gārhapatya, and make an offering on the Anvāhāryapacana with the Caturhotṛ formulas and on the Gārhapatya with the ten (above-mentioned) formulas. If the Āhavanīya becomes extinguished, one should replace it by taking out of the Gārhapatya, make an offering on the Āhavanīya with the Pañcahotṛ formulas and on the Gārhapatya with the ten (above-mentioned) formulas. If the Āgnīdhṛīya fire among the fires at the Soma-pressing becomes extinguished, one should replace it with the fire drawn from the Śālāmukhiya, and make an offering on the Āgnīdhṛīya with the Ṣaḍdhotṛ formulas, and on the Śālāmukhiya with the (above-mentioned) ten formulas. If the Āhavanīya on the Uttaravedi becomes extinguished, one should replace it with the fire drawn from the Āgnīdhṛīya, and make an offering on the Āhavanīya with the Saptahotṛ formulas, and on the Āgnīdhṛīya with the (above-mentioned) ten formulas.

XXVII.11

In this manner, if a single fire becomes extinguished. If two become extinguished, one should make offerings with the Hotṛ-formulas equally divided. If Vyāhṛtis are employed, one should offer with them recited severally and jointly.

5. *ayam te yonir ṛtvīyaḥ* ... TS I.5.5.2.

6. TBr I.4.4.8-9

7. TĀ III.7

चेदाहवनीये जुहुयात् । सैषाजस्राणामन्वाहितानां सवनगतानां चाग्नीनामुद्धातानां प्रायश्चित्तिः । एतदेव होमकाले ऽन्वाधानवर्जम् । अथ यस्याग्निरुद्धतो ऽहुते ऽग्निहोत्र उद्धायेदिति यथासूत्रं वा कुर्यादपि वा गार्हपत्यादिधममादीप्य मन्थनमधिमन्थनमुपसमिन्थनमित्येतान्मन्त्रा-
न्निगदेदपि वा ज्योतिष्मतीमिष्टिं निर्वपेदपि वा ज्योतिष्मतीभ्यामृग्भ्यां पूर्णाहुतिं जुहुयादपि वा ज्योतिष्मतीं स्तुवाहुतिं जुहुयादग्रये ज्योतिष्मते स्वाहेति इष्टिपूर्णाहुतिस्तुवाहुतीनां पूर्वपूर्वं विधिं बलीयांसमाचार्या ब्रुवते । तत्रोदाहरन्ति

येये विशेषा लघवो यत्रयत्रोपलक्षिताः ।

कर्म तैर्न प्रसङ्गेन कुर्यादापत्सु तद्धनम् ॥

विशेषात्सर्ववेदेभ्यः प्रयत्नेनोपधारयेत् ।

कर्मणां प्रविचारार्थमापत्सु च समाप्नुयादिति ॥

यदि प्रसङ्गेन हुतं च लौक्ये मुग्धैर्वा बालैर्हुतं स्याद्विहते च पत्न्या तानरण्योरग्नीन् समारोह्योदवसाय मथित्वाग्नीन्विहृत्य पूर्णाहुतिस्तन्तुमती च कार्येति । अथ यद्यप्रसङ्गेन हुतं च लौक्ये मुग्धैर्वा बालैर्हुतं स्याद्विहतं च पत्न्या तान्व्याहतीभिर्विहृत्य पूर्णाहुतिस्तन्तुमती च कार्येति ॥ ११ ॥
अष्टमः ॥

अथ वै भवति निर्ऋतिर्वा एतस्य यज्ञं गृह्णाति यस्यां कस्यां च हविः क्षायति यद्यवदानानि विन्दन्ति नात्र प्रायश्चित्तं कुर्वन्ति । दहति ह वा एषो ऽध्वर्युरवदानानि । समूह्यैतान्येष संतर्पयति । दहति ह वा एष य आज्यं पुरस्तादहुत्वाथावदानानि जुहोत्याज्येनोपरिष्ठान्नाभिधारयति । तेषां

Similarly he should offer the two Mindāhutis. If an offering is to be made with the *manasvatī* verse, he should offer it on the Āhavanīya. This expiation is to be employed also in the case of the fires having been extinguished which are ceaselessly maintained and to whom fuel has been added and also those employed in the Soma-pressing. This expiation is to be employed if the fires become extinguished at the time of Agnihotra-offering. This does not become applicable if the fires become extinguished after fuel has been added to them. If the Āhavanīya fire carried forward becomes extinguished when the Agnihotra is not yet offered, one should perform the expiation-rite as prescribed in the sūtra.⁸ Alternatively, he should enkindle a faggot on the Gārhapatya, recite the formulas respectively pertaining to churning,⁹ praying to the fire¹⁰ and enkindling.¹¹ Or one should perform the Jyotiṣmatī Iṣṭi.¹² Or one should offer the Pūrṇāhuti with two verses addressed to Jyotiṣmant Agni.¹³ Or one should offer a spoonful with "to Jyotiṣmant Agni svāhā." Among the rites of the Iṣṭi, Pūrṇāhuti, and a spoonful each preceding one is more authoritative, so say the teachers. Here the following authority is quoted: "Whatever lesser options have been prescribed for various incidences, one should not adopt them by way of preference. One should resort to them only in emergency. One should take into account the options prescribed in all Vedic schools in order to decide the specific rites. In emergency one should adopt (suitable options)." If one deliberately offers the Agnihotra on secular fire or if it is offered by an ignorant or by a boy on the fire spread out by the sacrificer's wife, one should consign the fires into the kindling woods. He should move out, churn out fire, and spread out fires. Pūrṇāhuti should be offered and then a cake on eight potsherds to Tantumant Agni. If one non-deliberately offers the Agnihotra on secular fire or if it is offered by an ignorant or by a boy on the fire spread out by the sacrificer's wife, one should spread out the fires with the Vyāhrtis. Pūrṇāhuti should then be offered and then a cake on eight potsherds to Tantumant Agni.

XXVII.12

It is indeed said, "Nirṛti takes hold of that sacrifice in which the oblation catches fire." If (in that case) one obtains portions (for offering), no expiation is done. The Adhvaryu indeed burns the portions of the oblation. He satiates them

8. cf. BaudhŚS III.7

9. Namely, *itaḥ prathamam jajñe* ... TS II.2.4.8; cf. BaudhŚS XIII.7, XIV.24; XXIII.1.

10. Namely, *iṣe rayyai ramaśva* ... TBr I.4.4.8; cf. BaudhŚS XIII.7; XIV.24; XXIII.1.

11. Namely, *sārasvatau tvo'tsau samindhātām* TBr I.4.4.9; BaudhŚS XIII.7; XIV.24, XXIII.1.

12. cf. BaudhŚS XIII.7

13. Namely *ud agne śucayas tava* ... and *vi jyotiṣā* ... TS.I.4.46.3.

संदग्धानां न देवास्तृप्यन्ति न यजमानः । अथ हैनान्येष संतर्पयति य
 आज्यं पुरस्ताद्धत्वाथावदानानि जुहोत्याज्येनोपरिष्ठादभिचारयति । तेषां
 संतृप्तानां तृप्यन्ति देवास्तृप्यति यजमानः । अथ यद्याग्नेयात्पुरोडाशादग्नीषोमौ
 यजेताग्नीषोमीयाद्वाग्निं यजेत नैतत्प्रदानमिति । आहवनीये सुवाहुतिं
 जुहुयाद्यद्वौ देवा अतिपादयानीति । देवपवित्रमाग्रेय्यो याज्यापुरोनुवाक्या
 देवपवित्रमैन्द्रियो देवपवित्रं प्राजापत्या देवपवित्रं व्याहृतय इति । अथ
 यदि होता याज्यापुरोनुवाक्यासु मुह्येत सर्वाभिराग्नेयीभिर्यजेतेति । विज्ञायते
 ऽग्निः सर्वा देवता इति । ऐन्द्रीभिर्विज्ञायत इन्द्रो वै सर्वा देवता इति ।
 प्राजापत्याभिर्विज्ञायते प्रजापतिः सर्वा देवता इति । व्याहृतीभिः । विज्ञायते
 सर्वा वा ऋचः सर्वाणि सामानि सर्वाणि यजूंषि यद्व्याहृतय इति । अथ
 यदि यजमानो याजमानेषु मुह्येत व्याहृतीभिरेवान्तरेण वेद्युत्करौ प्रपदनं
 व्याहृतीभिरेवोपनिष्क्रमणं व्याहृतीभिरेवानुमन्त्रणम् । विज्ञायते सर्वा वा
 ऋचः सर्वाणि सामानि सर्वाणि यजूंषि यद्व्याहृतय इति । उपासते ह वै
 यज्ञं देवा अन्तरिता इदमु नो हविर्न हुतं तद्धोष्यत इति । आ स्विष्टकृत
 इत्येक एडाया इत्येक आनुयाजेभ्य इत्येक आ शंयुवाकादित्येक आ
 समिष्टयजुष इत्येके । ऊर्ध्वं चेत्समिष्टयजुषः स्मरेत्संस्थाप्यैता-
 मिष्टिमन्यामिष्टिमनुल्बणां तन्वीत । यज्ञो ह वै यज्ञस्य प्रायश्चित्तिरिति
 विज्ञायते ॥ १२ ॥ नवमः ॥

अथ सांनाय्यदुहो धयेयुश्चेद्वत्सा वायव्यया यवाग्वा सायं यजेत् ।
 अप्येकस्यां दुग्धायां न धीतां दोहयेद्युग्धाभिः संस्थाप्यादुग्धानां
 वत्सानपाकृत्य श्वः सांनाय्येन यजेत । सायंदोहश्चेदार्तिमार्छेदिन्द्राय

by associating them (with something).¹⁴ He indeed burns them who without first pouring clarified butter offers the portions and does not pour clarified butter afterwards. By the burnt portions the gods do not become gratified nor the sacrificer. He who beforehand pours clarified butter, then offers the portions and then pours clarified butter over them, satiates them. When the portions become satiated, the divinities become gratified and the sacrificer becomes gratified. If one offers to Agni-Soma out of the cake to Agni, or to Agni out of that to Agni-Soma, that is not the (correct) offering. (In such a case) he should offer a spoonful on the Āhavanīya with the verse, "O gods Maruts, the excess involving offence towards gods which I have perpetrated with regard to you through speech, which seeks to harm us who are poor, do you place it away from us."¹⁵ The *puronuvākya*s and *yājya*s to Agni effect the clearing of mind of gods; the *puronuvākya*s and *yājya*s to Indra effect the clearing of mind of gods; those to Prajāpati effect the clearing of mind of gods; those to Prajāpati effect the clearing of mind of gods; the *Vyāhṛti*s effect the clearing of mind of gods. If the Hotṛ becomes inadvertant with regard to the *puronuvākya*s and *yājya*s, he should recite those addressed to Agni. It is said, Agni indeed is all divinities. (Or) with those addressed to Indra. It is said, Indra indeed is all divinities. (Or) with those addressed to Prajāpati. It is said, Prajāpati indeed is all divinities. (Or) with *Vyāhṛti*s. It is said, the *Vyāhṛti*s are all Ṛks, all Sāmans, all Yajuses. If the sacrificer becomes inadvertant with regard to his duties, he should pass between the altar and the rubbish-heap with the *Vyāhṛti*s; should go out with the *Vyāhṛti*s; or should follow an offering with the *Vyāhṛti*s. It is said, the *Vyāhṛti*s indeed are all Ṛks, all Sāmans and all Yajuses. The divinities who have been passed over, linger at the sacrifice thinking "such and such offering is not offered to us; it may still be offered." They linger up to the *Sviṣṭakṛt* offering according to some teachers; upto the invocation of *Idā* according to some teachers; upto the *Anūyāja* offerings according to some teachers, upto the *Śamīyuvāka* according to some teachers, upto the *Samīṣṭayajus* according to others. If one is reminded of (the passing over) subsequent to the *Samīṣṭayajus*, one should conclude that *Iṣṭi* and perform another in the regular form. A sacrifice is the expiation for a sacrifice, so is it said.

XXVII.13

If the calves suck their mothers yielding the *Sāmnāya*, one should offer in the evening gruel to *Vāyu*. Even if one cow has been milked, he should not have another cow milked whose calf has sucked her. He should have his purpose served with (the

14. The printed text reads *samūhaitāny eṣa tarpayati*. In consideration of the variants recorded in the Foot-note the correct text would be *samūhy aitāny eṣa samtarpayati*.

15. TBr III.7.11.2

ब्रीहीन्निरुप्योपवसेदिति यथासमाम्नातम् । अपि वा प्रातर्दोहं द्वैधं कृत्वान्यतर-
दातच्य सायंदोहस्थाने कुर्याच्छृतस्थान इतरत् । प्रातर्दोहश्चेदार्तिमाच्छेदैन्द्रं
वा माहेन्द्रं वा पुरोडाशं निरुप्य तेन दध्ना सह प्रचरेत् । उभयं
चेदार्तिमाच्छेदैन्द्रं पञ्चशरावमोदनं निर्वपेदिति । प्रसिद्धमाग्रेयेन प्रचर्येन्द्रेण
प्रचरेत् । सर्वाणि चेद्धवींषि दुष्येयुर्नश्येयुरपहरेयुर्वाज्येनैता देवताः
प्रतिसंख्यायामिष्टैतामिष्टिमन्यामिष्टिमनुल्बणां तन्वीत । यज्ञो ह वै यज्ञस्य
प्रायश्चित्तिरिति विज्ञायते ॥ १३ ॥ दशमः ॥

अथातश्छन्दस्यनाम्नातानि हुतानुमन्त्रणानि व्याख्यास्यामः । वैमृध-
मिष्टमनुमन्त्रयत इन्द्रस्य वैमृधस्याहं देवयज्ययेन्द्रियाव्यसपत्नो
वीर्यवाञ्छ्रीमान्भूयासमित्यसपत्नो वीर्यवान्भूयासमिति वा । पर्जन्यस्याहं
देवयज्यया सुयवसो भूयासम् । सोमस्याहं देवयज्यया प्र प्रजया च
पशुभिश्च जनिषीय सुरेता रेतो धिषीयेति वा । सवितुरहं देवयज्यया
स्वस्तिमान्पशुमान्भूयासम् । सरस्वत्या अहं देवयज्यया वाचमन्नाद्यं
पुषेयम् । सरस्वतो ऽहं देवयज्यया श्रद्धामना भूयासम् । पूष्णो ऽहं
देवयज्यया पुष्टिमान्पशुमान्भूयासम् । मरुतामहं देवयज्यया प्राणैर्ऋध्यासम् ।
विश्वेषां देवानामहं देवयज्यया प्राणैः सायुज्यं गमेयम् । द्यावापृथिव्योरहं
देवयज्ययोभयोर्लोकयोर्ऋध्यासं भूमानं प्रतिष्ठां गमेयमिति वा । वाजिनामहं
देवयज्यया रेतस्वी भूयासम् । वरुणस्याहं देवयज्यया धर्मभाग्भूयासम् ।
कस्याहं देवयज्यया शविष्ठो भूयासम् । विश्वकर्मणो ऽहं देवयज्यया
विश्वानि कर्माण्यवरुन्धीय । अदित्या अहं देवयज्ययाऽहसो मुच्येय ।
वायोरहं देवयज्यया रत्नभाग्भूयासम् । सूर्यस्याहं देवयज्यया सुदृशीको
भूयासम् । अग्राविष्ण्वोरहं देवयज्यया वीर्यवान्भूयासम् । विष्णोरहं

milk of) the cows which have been already milked, drive away the calves of the cows which have not been milked, and offer the Sāmnāyā next day. If milk milked in the evening becomes spoilt, one should pour out paddy (for a cake) to Indra and wait; so is it prescribed.¹ Alternatively, one should divide the morning milk in two parts, curdle one of them and employ the other as the evening milk; one should use the other part as the hot milk. If the morning milk becomes spoilt, one should pour out paddy for a cake to Indra or Mahendra (as the case may be), and offer it together with curds. If both the milks become spoilt, one should pour out paddy measuring five potfuls for Indra.⁴¹ Having offered the cake to Agni as prescribed, he should offer cooked rice to Indra. If all the oblations become polluted or are lost or are snatched away, one should go through the Iṣṭi by offering as many offerings of clarified butter as the number of divinities, and perform another Iṣṭi in the regular form. A sacrifice is indeed the expiation for a sacrifice; so is it said.

XXVII.14

HUTĀNUMANTRAṆAS

Now we shall explain the followings of offerings (by the sacrificer) not recorded in the (Taittiriya) Veda. He follows the offering to Vaimṛdha Indra with the formula, "May I become powerful, without an enemy, possessing valour and wealth through the offering to Vaimṛdha Indra" or "... without an enemy and possessing valour." "May I become possessing ample barley through the offering to Parjanya." "May I propagate offspring and cattle through the offering to Soma," or "May I have seminal fluid and be possessing ample seminal fluid." "May I be faring well and possessing cattle through the offering to Savitr." "May I develop power of speech and food through the offering to Sarasvatī." "May I become faithful-minded through the offering to Sarasvant." "May I become prosperous and possessing cattle through the offering to Pūṣan." "May I become accomplished with vital breaths through the offering to Maruts." "May I be associated with vital breaths through the offering to Viśve Devas." "May I prosper in both the worlds through the offering to Dyāvāprthivī," or "May I obtain abundance and stability." "May I be possessing seminal fluid through the offering to Vājins." "May I be observing law through the offering to Varuṇa." "May I become mighty through the offering to Ka." "May I achieve all deeds through the offering to Viśvakarman." "May I be relieved of evil through the offering to Aditi." "May I be receiving gifts through the offering to Vāyu." "May I be possessing good sight through the offering to Sūrya." "May I become possessing valour through the offering to Agni-Viṣṇu." "May I become pervaded by rays through the offering to Viṣṇu." "May I reach the heaven through the offering to Aryaman." In this way he follows the offering to the relevant divinity.

देवयज्यया शिपिविष्टो भूयासम् । अर्यम्णो ऽहं देवयज्यया सुवर्गं लोकं
 गमेयमिति । यथादेवतमिष्टमनुमन्त्रयत एवमनादिष्टानष्टाकपाला-
 नाग्रेयविकारानाचक्षत एकादशकपालानग्रीषोमीयविकारान्द्वादश-
 कपालान्वैश्वदेवविकारानेककपालं भूमिकपालं च द्यावापृथिव्यविका-
 रावतो ऽन्यानाग्रेयविकारान् । चरून्सौम्यविकारान् । दधिपयआमिक्षापशवः
 सांनाय्यविकाराः । वनस्पतिः स्विष्टकृद्विकारः । उपांशुयाजानुपांशुयाज-
 विकारानाचक्षत इति । अथाप्युदाहरन्ति हविःसामान्यं देवतासामान्यं
 कपालसामान्यमिति । हविर्देवताकपालसामान्ये हविःसामान्यं बलीय
 इति । अपि वास्य यज्ञस्यागुर उदृचमशीयेति सार्वत्रिकम् ॥ १४ ॥
 एकादशः ॥

॥ इति सप्तविंशः प्रश्नः ॥

The cakes on eight potsherds without the mention of the specific divinity are said to be the modifications of the cake to Agni. The cakes on eleven potsherds are said to be the modifications of the cake to Agni-Soma. The cakes on twelve potsherds are said to be the modifications of the cake to Viśve Devas. The cake on one potsherd and that on ground are the modifications of the cake to Dyāvāpṛthivī. The cakes (to deities) other than these are the modifications of the cake to Agni. All (potfuls of) cooked rice are the modifications of cooked rice to Soma. The offerings of curds, milk, Āmīkṣā and animal are the modifications of the offering of Sāmnāyā. The offering to Vanaspati is the modification of the Sviṣṭakṛt offering. The Upāṁśuyāja offerings are said to be the modifications of the Upāṁśuyāja offering.

Now they speak about similarity of the oblation, divinity and the number of potsherds (for the cake). In the event of the similarity between the oblation, divinity and number of potsherds the similarity of oblation is more weighty.

Alternatively the general following of an offering (by the sacrificer) should be "May I achieve the conclusion (of the sacrifice) through the approving exclamation of this offering."

CHAPTER XXVII ENDS.

अथ वै भवति यः पापयक्ष्मगृहीतः स्याद्यो वापरुध्येत देवेभ्य ऋषिभ्यः
पितृभ्यो गोभ्यो ब्राह्मणेभ्य स्तेनाभिशस्तोऽभिशस्यमानो वा रहस्येष्ट्या
यजेतेति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते हिरण्यम् । तस्याः प्रज्ञात
उपवसथः । अथ प्रातर्हुते ऽग्निहोत्रे पुरापां प्रणयनाद्गार्हपत्य आज्यं
विलाप्योत्पूय स्नुचि चतुर्गृहीतं गृहीत्वाहवनीये जुहोत्यन्वारब्धे यजमाने
येन देवाः पवित्रेणात्मानं पुनते सदा । तेन सहस्रधारेण पावमान्यः पुनन्तु
मा स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वाहवनीय एव जुहोति प्राजापत्यं
पवित्रं शतोद्यामं हिरण्यम् । तेन ब्रह्मविदो वयं पूतं ब्रह्म पुनीमहे
स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वाहवनीय एव जुहोतीन्द्रः सुनीती सह
मा पुनातु सोमः स्वस्त्या वरुणः समीच्या । यमो राजा प्रमृणाभिः पुनातु
मां जातवेदा मोर्जयन्त्या पुनातु स्वाहेति । अथ पृष्ठ्या २ स्तीर्त्वापः
प्रणीयाग्रये ऽहोमुचे ऽष्टाकपाल इति दशहविषमिष्टिं निर्वपति ।
श्रपयित्वासादयति । तस्याः सप्तदश सामिधेन्यः । समिध्यमानां च

CHAPTER - XXVIII

MRGĀREṢṬI

XXVIII.1

It is indeed said, "One who is seized by a chronic illness or who is deprived of gods, Ṛsis, Pitṛs, cattle and the brāhmaṇas, or who is or is being accused for robbery, should perform the Rahasyeṣṭi." One who is going to perform this Iṣṭi procures a piece of gold. The rite to be performed on the Upavasatha-day is well known. Next morning after the Agnihotra has been offered, one melts clarified butter over the Gārhapatya before the carrying forth of the Praṇītā waters, purifies it, takes four spoonfuls into the ladle, and makes an offering on the Āhavanīya, while the sacrificer has contacted him, with the verse "May the Pāvamānī verses purify me through that thousand-streamed purifier through which the gods always purify themselves svāhā."¹ He takes another four spoonfuls and offers on the Āhavanīya itself with the verse, "The purifier which belongs to Prajāpati, is made of a hundred darbha-blades and is golden. We who possess divine knowledge shall purify the pure divine song through that purifier, svāhā."¹ He takes another four spoonfuls and again offers on the Āhavanīya with the verse, "May Indra together with Sunīti purify me; Soma together with Svasti; Varuṇa together with Samīci. May king Yama together with the Pramṛṇās purify me; may Jātavedas Agni together with Ūrjayanti purify me svāhā."¹

Having strewn the Prṣṭhyā line and having carried forth Praṇītā waters, he polurs out paddy for the Iṣṭi of ten oblations beginning with a cake on eight potsherds to Arinhome Agnī.² Having cooked (the oblations) he places them (within the altar). For this (Iṣṭi) there are seventeen Sāmidhenī verses. Between the two (Sāmidhenī verses) respectively beginning with the words *samidhyamāna*³ and *samiddha*³ (the Hotṛ) inserts two additional verses containing the word *pāvaka*, namely, "This is the source of waters, the storing place of ocean. O Agni, let thy weapons strike somebody different from us. Purifier, do thou be auspicious to us.— O Agni obeisance to thy heat, thy brilliance, obeisance to thy flame. O Agni let thy...."⁴ The Ājyabhāgas are also the verses containing the word *pāvaka*. (The Hotṛ) recites the puronuvākya (for Agni), "Agni, the bright-flamed, immortal, bright, purifier, venerable, drives away the Rakṣases,"⁵ and recites the yājñā, "O Agni, may

1. TBr I.4.8.6

2. TS VII.5.22

3. Namely, *samidhyamāno adhvare ...* and *samiddho agna āhutaḥ ...* TBr III.5.2.

4. TS IV.6.1.3

समिद्धां चान्तरेण पावकवत्यौ धाय्ये दधात्यपामिदं न्ययनं नमस्त इति द्वे।
 पावकवन्तावेवाज्यभागौ । अग्नी रक्षाशसि सेधति शुक्रशोचिरमर्त्यः ।
 शुचिः पावक ईड्य इति पुरोनुवाक्यामनूच्य यत्ते पवित्रमर्चिष्यग्रे वितत-
 मन्तरा । ब्रह्म तेन पुनीमह इति यजति । यो धारया पावकया परिप्रस्यन्दते
 सुतः । इन्दुरश्वो न कृत्विय इति पुरोनुवाक्यामनूच्या कलशेषु धावति
 पवित्रे परिषिच्यते । उक्थैर्यज्ञेषु वर्धत इति यजति । अथ हविषामग्नेर्मन्वे
 प्रथमस्य प्रचेतस इत्येतस्मिन्ननुवाके याज्यापुरोनुवाक्याः सहसंयाज्या
 भवन्ति । अथ पुरस्तात्स्विष्टकृतः सुवाहुतीरुपजुहोति पवमानः सुवर्जन
 इत्येतेनानुवाकेन प्रत्यृचम् । प्रसिद्धेडा । अथान्वाहार्यमासाद्य हिरण्यं
 ददाति । समानं कर्मा पत्नीसंयाजेभ्यः । अथ पुरस्ताद्बृहपतेः सुवाहुती-
 रुपजुहोति यद्देवा देवहेडनमित्येतेनानुवाकेन प्रत्यृचम् । संतिष्ठत एषेष्टिः
 सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् । एतयैव यजेतर्तुव्यतिक्रमे
 दारव्यतिक्रमे ऽयोनौ वारेतः सिक्त्वा । एतयैव यजेत पातकोपपातकसंयुक्तो
 द्वादशाहं महापातकसंयुक्तो मासं पुण्यमिच्छन्संवत्सरमृतुं वा । तामेतां
 महापवित्रेष्टिरित्याचक्षते मृगारेष्टिरिति वा रहस्येष्टिरिति बौधा-
 यनः ॥ १ ॥ प्रथमः ॥

यथो एतत्सो ऽपरिमितं प्रवसतीति न संवत्सरमतिप्रवसतीत्येवेदमुक्तं
 भवति । स उ चेदति प्रवसेत्पवित्रेष्ट्या यजेतेति । एतयेष्ट्या यक्ष्यमाण
 उपकल्पयते हिरण्यम् । तस्याः प्रज्ञात उपवसथः । अथ प्रातर्हुते ऽग्निहोत्रे

we purify our divine song through thy purifier which is spread amidst thy flame.”⁶ (For the Ājyabhāga to Soma he recites the verse), “The pressed Soma which flows around in a purifying stream like an active horse,”⁷ as the puronuvākya, and recites the yājñā : “(The pressed Soma) flows into the wooden trough (after) it is passed through the woolen strainer. It is extolled in the sacrifice with prayers.”⁸ The puronuvākya and yājñā for the principal offerings together with the Sviṣṭakṛt offering are from the Anuvāka⁹ beginning with “I think of Agni the first and the wise one” Before the Sviṣṭakṛt offering he offers spoonfuls respectively with the verses from the Anuvāka beginning with “(the Soma) which is being passed through the filter, which is born in the heaven”¹⁰ The invocation of Idā is as prescribed. Having placed the Anvāhārya cooked rice (within the altar) the sacrificer gives away a piece of gold as Dakṣiṇā. The rite upto the Patnīsaṁyājas is similar. Before the offering to Gṛhapati Agni, the Adhvaryu offers spoonfuls respectively with the verses from the Anuvāka¹¹ beginning with “O gods, the sons of Aditi, do you relieve us of the deed by which we may have disturbed the gods. Relieve me with the best order.” This Iṣṭi comes to an end with the pouring down of the Praṇitā waters and the Viṣṇu-strides. the sacrificer releases his vow. One who has transgressed the rule of approaching his wife after her menses, who has not at all approached his wife or has dropped his seminal fluid at a place other than the womb, should perform this Iṣṭi. One who has perpetrated a sin or a minor sin should perform this sacrifice for twelve days; if he has perpetrated a great sin, he should perform it for a month; one who desires to acquire merit should perform it for a year or for a season. This Iṣṭi is known as Mahāpavitreṣṭi or Mṛgāreṣṭi or Rahasyeṣṭi. So says Baudhāyana.

XXVIII.2

PAVITREṢṬI

When it is said that “he (the sacrificer) goes on a journey for a longer time,”¹ it is presumed that he should not go on a journey for a period longer than a year. If he goes on a journey for a period longer than a year, he should perform the Pavitreṣṭi. One who is going to perform this Iṣṭi procures a piece of gold. The

5. TBr II.4.1.6

6. TBr I.4.8.2

7. RV IX.101.2; ĀśvŚS II.12.3

8. RV IX.17.4; ĀśvŚS II.12.4

9. TS IV.7.15; cf BaudhŚS XV.37

10. TBr I.4.8

11. TBr III.7.12

1. BaudhŚS III.14 : also cf. BaudhŚS XXIX.9

पुरापां प्रणयनाद्गार्हपत्य आज्यं विलाप्योत्पूय स्तुचि चतुर्गृहीतं
 गृहीत्वाहवनीये जुहोत्यन्वारब्धे यजमाने येन देवाः पवित्रेणात्मानं पुनते
 सदा । तेन सहस्रधारेण पावमान्यः पुनन्तु मा स्वाहेति । अपरं चतुर्गृहीतं
 गृहीत्वाहवनीय एव जुहोति प्राजापत्यं पवित्रं शतोद्यामं हिरण्मयम् । तेन
 ब्रह्मविदो वयं पूतं ब्रह्म पुनीमहे स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वाहवनीय
 एव जुहोतीन्द्रः सुनीती सह मा पुनातु सोमः स्वस्त्या वरुणः समीच्या ।
 यमो राजा प्रमृणाभिः पुनातु मां जातवेदा मोर्जयन्त्या पुनातु स्वाहेति । अथ
 पृष्ठ्यां स्तीर्त्वापः प्रणीयाग्रये पवमानाय पुरोडाशमष्टाकपालं निर्वपति
 सरस्वत्यै प्रियाया उपांश्चाज्यमग्रये पावकाय पुरोडाशमष्टाकपालं निर्वपति

Upavasatha-rite of this Iṣṭi is well known. Next morning, after the Agnihotra has been offered, one melts clarified butter over the Gārhapatya before the carrying forth of Praṇītā waters, purifies it, takes four spoonfuls into the ladle, and makes an offering on the Āhavanīya, while the sacrificer has contacted him, with the verse, "May the Pāvamānī verses purify me through that thousand-streamed filter through which the gods always purify themselves svāhā."² He takes another four spoonfuls and offers on the Āhavanīya with the verse, "The strainer which belongs to Prajāpati is made of a hundred darbha-blades and is golden. We who possess divine knowledge shall purify the pure divine song through that strainer, svāhā."² He takes another four spoonfuls and offers again on the Āhavanīya with the verses, "May Indra, together with Sunīti, purify me; Soma together with Svasti; Varuṇa together with Samīci. May king Yama together with the Pramṇās purify me; may Jātavedas Agni together with Ūrjayanti purify me, svāhā."²

Having strewn the Pṛṣṭhā line and having carried forth Praṇītā waters, he pours out paddy for a cake on eight potsherds to Pavamāna Agni, clarified butter to be offered to Priyā Sarasvatī in the *upāmsu* manner,³ paddy for a cake on eight potsherds to Pāvaka Agni, clarified butter to be offered to Satyaprasava Savitr in the *upāmsu* manner,³ paddy for a cake on eight potsherds to Śuci Agni, clarified butter to be offered to Niyutvant Vāyu in the *upāmsu* manner,³ paddy for a cake on eight potsherds to Vratapati Agni, clarified butter to be offered to Śipiviṣṭa Viṣṇu in the *upāmsu* manner,³ paddy for a cake on eight potsherds to Vaiśvānara Agni and clarified butter to be offered to Dadhikrāvan in the *upāmsu* manner.³ Having cooked (the oblations) he places them (within the altar). For this Iṣṭi there are seventeen Sāmidhenīs. Between the two Sāmidhenī verses, namely, the ones beginning with the words *samidhyamāna*⁴ and *samiddha*⁴ he inserts two additional verses containing the word *pāvaka*, namely, "This is the source of waters ..." and "O Agni, obeisance to thy heat"⁵ The Ājyabhāgas are also the verses containing the word *pāvaka*. (The Hotṛ) recites the puronuvākya "Agni, the bright-flamed ..." ⁶ and recites the yājña : "O Agni, may we purify our divine song"⁷ (For the Ājyabhāga to Soma) he recites the verse, "The pressed Soma which flows around ..."⁸ as the

2. TBr I.4.8.6

3. At the offering the Adhvaryu and the Hotṛ pronounce the name of the divinity to oneself and the Hotṛ recites the puronuvākya and the yājña to oneself.

4. Namely, *samidhyamāno adhvare* ... and *samiddho agna āhutaḥ* TBr III.5.2; BaudhŚS XXVIII.1.

5. TS IV.6.1.3

6. TBr II.4.1.6; BaudhŚS XXVIII.1

7. TBr I.4.8.2

8. RV IX.101.2; ĀśvŚS II.12.3; BaudhŚS XXVIII.1

सवित्रे सत्यप्रसवायोपांश्चाज्यमग्रये शुचये पुरोडाशमष्टाकपालं निर्वपति
वायवे नियुत्वत उपांश्चाज्यमग्रये व्रतपतये पुरोडाशमष्टाकपालं निर्वपति
विष्णवे शिपिविष्टायोपांश्चाज्यमग्रये वैश्वानराय पुरोडाशमष्टाकपालं
निर्वपति दधिक्राव्य उपांश्चाज्यमिति । श्रपयित्वासादयति । तस्याः
सप्तदश सामिधेन्यः । समिध्यमानां च समिद्धां चान्तरेण पावकवत्यौ
धाय्ये दधात्यपामिदं न्ययनं नमस्त इति द्वे । पावकवन्तावेवाज्यभागौ ।
अग्नी रक्षांसि सेधति शुक्रशोचिरमर्त्यः । शुचिः पावक ईड्य इति
पुरोनुवाक्यामनूच्य यत्ते पवित्रमर्चिष्यग्रे विततमन्तरा । ब्रह्म तेन पुनीमह
इति यजति । यो धारया पावकया परिप्रस्यन्दते सुतः । इन्दुरश्वो न कृत्विय
इति पुरोनुवाक्यामनूच्या कलशेषु धावति पवित्रे परिषिच्यते । उक्थैर्यज्ञेषु
वर्धत इति यजति । अथ हविषामग्र आयूँषि पवसे ऽग्रे पवस्वेत्यग्रेः
पवमानस्योत नः प्रिया प्रियास्विमा जुह्वाना युष्मदिति सरस्वत्याः

puronuvākya, and recites the yājyā : “(The pressed Soma) flows into the wooden trough ...”⁹

Now (the puronuvākya and yājyā) of the principal offerings : those for Pavamāna Agni are : “O Agni, thou purifiest life; do thou give food and strength to us. Do thou drive away ill fortune.”¹⁰ “O Agni, doing good work, do thou promote vigour and valour for us granting me prosperity and wealth.”¹¹ For Priyā Sarasvatī : “Sarasvatī, beloved among the beloved, having seven sisters, very agreeable, has become worthy of praise. O Sarasvatī, these offerings are made to thee with obeisance. Do thou accept our song of praise. May we be in the most beloved favour, resorting to thee like a tree serving as a guardian.”¹² For Pāvaka Agni : “O Pāvaka Agni, do thou bring the gods through brilliant and gentle speech, and carry their oblations. —O Pāvaka Agni, do thou, brilliant, bring the gods here, and carry our sacrificial oblation towards them.”¹³ For Satyaprasava Savitṛ : “We invoke with our implorings the universal god, lord of all that exists, Savitṛ, who impels all that exists. God Savitṛ comes up with his golden chariot, beholding all beings, turning up again and again along the true region and setting the mortal and immortal.”¹⁴ For Śuci Agni : “Agni with the most brilliant vow, wise, learned, shines brightly when offering is made to him. —O Agni, thy lustrous flames, shining, brilliant, are coming up.”¹⁵ For Niyutvant Vāyu : “May the advancing Vāyu, being gratified with offerings, gentle, come to the sacrifice with mental speed together with gentle mares. O Vāyu, I carry to thee standing among the gods in heaven the essence of sweet Soma which is bright. O God, well ascending, do thou come for drinking Soma with the chariot carried by mares.”¹⁶ For Vratapati Agni : “O god Agni, thou art the guardian of ordinances among the mortals; thou art worthy of being honoured in sacrifice.— O gods, we the ignorant have violated the ordinances promulgated by you who are wise. May Agni the wise compensate all of them with those acts with which he enables the gods to enjoy the offerings.”¹⁷ For Śipiviṣṭa Viṣṇu : “O Śipiviṣṭa, I, knowing thy forms and devoted to thee, praise thy name. Being feeble, I praise thee, stronger and residing beyond this midregion. O Viṣṇu, what is censurable in that thou sayest “I am covered ?” Do thou not conceal this (name) from us even though

9. RV IX.17.4; ĀśvŚS II.12.4

10. TS I.6.6.2

11. TS I.3.14.8

12. TBr II.4.9

13. TS III.4.11.2

14. TS I.3.14.9

15. TBr II.4.7.6

16. TS I.1.14.4

प्रियायाः अग्रे पावक स नः पावकेति पावकस्या विश्वदेवमा सत्येनेति
 सवितुः सत्यप्रसवस्याग्निः शुचिव्रततम उदग्रे शुचयस्तवेति शुचेर्वायुरग्रेगा
 वायो शुक्रो अयामि त इति वायोर्नियुत्वतस्त्वमग्रे व्रतपा असि यद्वो वयं
 प्रमिनाम व्रतानीति व्रतपतेः प्र तत्ते अद्य किमित्ते विष्णो परिचक्ष्यं भूदिति
 विष्णोः शिपिविष्टस्य वैश्वानरो न ऊत्या पृष्ठो दिवीति वैश्वानरस्य
 दधिक्राव्णो अकारिषमा दधिक्रा इति दधिक्राव्णः । अथ हुतानुमन्त्रणमग्रेः
 पवमानस्याहं देवयज्यया शुचिः पूतो मेध्यो विपाप्मा ब्रह्मवर्चस्यन्नादो
 भूयासमग्रेः पावकस्याग्रेः शुचेरग्रेर्व्रतपतेरग्रेर्वैश्वानरस्याहं देवयज्यया
 शुचिः पूतो मेध्यो विपाप्मा ब्रह्मवर्चस्यन्नादो भूयासमिति ।
 उपांशुयाजायामुपांशुयाजवदिति । अथ पुरस्तात्स्विष्टकृतः स्नुवाहुतीरुप-
 जुहोति पवमानः सुवर्जन इत्येतेनानुवाकेन प्रत्यूचम् । अतिथिवत्यौ
 दमूनवत्यौ संयाज्ये जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुपयाहि
 विद्वान् । विश्वा अग्रे अभियुजो विहत्य शत्रूयतामाभरा भोजनानि ॥
 मार्जाल्यो मृज्यते स्वे दमूनाः कविप्रशस्तो अतिथिः शिवो नः । सहस्र-
 शृङ्गो वृषभस्तदोजा विश्वां अग्रे सहसा प्रास्यन्यानि । प्रसिद्धेडा ।
 अथान्वाहार्यमासाद्य हिरण्यं ददाति । समानं कर्मा पत्नीसंयाजेभ्यः । अथ

thou hast a different (feeble) form at the meet (with the demons at dawn).¹⁷ For Vaiśvānara Agni; "May Vaiśvānara Agni come to us with his favour from a long distance as a result of our song capable of bringing him. —Vaiśvānara Agni attached to the heaven, attached to the earth, attached he has entered all plants. May he, attached severely, guard us against injury by day and at night."¹⁸ For Dadhikrāvan, "I have sung the praise of Dadhikrāvan, the swift strong horse. May he make our mouth fragrant may he prolong our life. Dadhikrā, with his glory, has overspread the five peoples, as the sun with his light the waters. May the strong steed, winning hundreds and thousands, fill with honey these songs of ours."¹⁹

Now the following (by the sacrificer) of the offering: "May I become radiant, pure, holy, sinless, having divine splendour, and capable of eating food through the offering to Pavamāna Agni." May I become radiant, pure, holy, sinless, having divine splendour, and capable of eating food through the offering to Pāvaka Agni." "May I ... to Śuci Agni." "May I ... to Vratapati Agni." "May I ... to Vaiśvānara Agni." With regard to the Upāmsuyāja offering (the following should be) as in the case of (normal) Upāmsuyāja offering.²⁰ Before the Sviṣṭakṛt-offerings (the Adhvaryu) offers spoonfuls with the verses from the Anuvāka beginning with the verse, "The (Soma) which is being passed through the filter"²¹ The puronuvākya and yājñya for the Sviṣṭakṛt offerings should be the verses containing the word *atithi* and *damunas*, namely, "O Agni, do thou, dear (to men), belonging to the house, guest in the house, wise, come to this our sacrifice. Having dispelled all the attacks of the enemies, do thou bring us desirable objects."²² Agni, worthy of being cleansed, residing in the house, praised by the learned, the guest, auspicious to us, of a thousand flames, giver of plenty, is being cleansed. O Agni, thou overcomest all others by thy strength."²³ (The invocation of) Idā is as prescribed. After having placed the Anvāhārya cooked rice (within the altar) the sacrificer gives away a piece of gold (as Dakṣiṇā). The procedure upto the Patnisamyāja-offerings is similar. Before the offering to Grhapati Agni the Adhvaryu offers spoonfuls respectively with the verses from the Anuvāka beginning with the verse, "O gods, the sons of Aditi, do you relieve us of the deed by which we may have disturbed the gods. Do you relieve me with the best order."²⁴ This Iṣṭi comes to an end with the pouring

17. TS II.2.12.5

18. TS I.5.11.1

19. TS I.5.11.4

20. "Thou art injury; may I be uninjured, may I injure N.N." cf. BaudhŚS III.18.

21. TBr I.4.8

22. TBr II.4.1.1

23. RV V.1.8

24. TBr III.7.12.1

पुरस्ताद्बृहपतेः सुवाहुतीरुपजुहोति यद्देवा देवहेडनमित्येतेनानुवाकेन प्रत्यृचम् । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् । एतयैव यजेताभिशस्तो ऽभिशस्यमानो वा । एतयैव यजेतर्तुव्यतिक्रमे दारव्यतिक्रमे ऽयोनौ वा रेतः सिक्त्वैतयैव यजेत संवत्सरमर्धपादमेकविंशतिरात्रं वा । तिर्यग्योनिगतान्जातीन्जात्यन्तरे वर्तमानान्दुष्कृतैरपरुद्धान्दश पूर्वान्दशपरानात्मानं चैकविंशं पङ्क्तिं च पुनाति न च पुनरावर्तत इति । अथाप्युदाहरन्ति ।

वैश्वानरीं ब्रातपतीं पवित्रेष्टिं तथैव च ।

ऋतावृतौ प्रयुञ्जानः पुनाति दशपूरुषमिति ॥ २ ॥ द्वितीयः ॥

अथातो नक्षत्रेष्टीर्व्याख्यास्यामः । अग्निर्वा अकामयतान्नादो देवानां स्यामिति ता ब्राह्मणेन व्याख्याताः । सा या वैशाख्याः पौर्णमास्याः पुरस्तादमावास्या भवति सा सकृत्संवत्सरस्यापभरणीभिः संपद्यते तस्यामारभेतेति । तस्या उपवसथे ऽरण्योरग्रीन्समारोह्योदवसाय मथित्वाग्रीन्विहृत्याजस्रान्वापि वा पौर्णमास्याममावास्यायां वोपवसेद्यस्यां तल्लक्ष्म संपद्यते । तत्रैषो ऽत्यन्तप्रदेशः । हविरुच्छिष्टव्रतो यजमानो भवतीति विज्ञायते ऽपि वा जन्मनक्षत्रे कुर्यादायुष्कामस्य यावज्जीवं

down of the Praṇītā goblet and the striding of Viṣṇu-steps. The sacrificer releases his vow.

One who has been accused or is being accused should perform this Iṣṭi. One should perform this Iṣṭi in the event of transgression of the season or transgression of the rule of approaching his wife after menstruation, or dropping seminal fluid in a place other than the womb. One should continue to perform this Iṣṭi for a year or for one and a half month or twentyone days. He sanctifies his kinsmen born in the animal-world or being in a different life or fallen on account of evil deeds (he purifies) twentyone generations —ten preceding and ten following and himself. And he is not born again. In this connection they quote the following stanza : "One who performs in every season the Vaiśvānarīṣṭi, the Vrātapatiṣṭi, and the Pavitreṣṭi, sanctifies ten generations."

XXVIII.3

NAKṢATREṢṬIS

Now we shall explain the Nakṣatreṣṭis. These have been described in the Brāhmaṇa¹ beginning with "Agni verily desired : may I become the eater of food among the gods." The new-moon day which comes before the full-moon day of Vaiśākha is conjoined with the Bharanī constellation once in a year. On that day one should commence the Nakṣatreṣṭis. On the Upavasatha day of the first Iṣṭi, one should consign the sacred fires into the kindling woods, move away, churn out fire; or he should carry the permanently maintained fires. Alternatively he may observe the Upavasatha-day on that full-moon day or new-moon day which is characterised by that sign (= Bharanī constellation). In that case this is the special procedure : the sacrificer is required to consume only remnants of oblations as the Vrata-food, so is it said. Or for one desiring long life one should make the beginning of the Nakṣatreṣṭis on the day conjoined with the constellation at his birth. The Nakṣatreṣṭis should be performed throughout one's life or three times in minimum. (The Hotṛ) should recite the puronuvākyaś containing the word *jīva*, namely, "O Agni possessing good knowledge, do thou give pleasant wealth adequate for our livelihood. —O Soma, thou bestowest fortune to the elderly one; thou bestowest mental power to the young obeying the law for his maintenance."² The Adhvaryu pours out (paddy for a cake on eight potsherds) with the formulas, "I pour out (the oblation) dear to Agni and Kṛttikāś." He gives out the call to the Hotṛ to recite the yājyā "Do you recite the yājyā for Agni and Kṛttikāś." In every Iṣṭi he should offer along with oblation to the constellation, additional oblations, namely a cake on eight potsherds to Agni and cooked rice to Anumati. Having cooked (the oblations) he

1. TBr III.1.4-6

2. TBr II.4.5.3

त्र्यवरार्थ्यो वा प्रयोगः । जीवन्तावाज्यभागौ यजत्या नो अग्रे सुकेतुना
 त्वः सोम महे भगमिति । अथ निर्वपत्यग्रये कृत्तिकाभ्यो जुष्टं निर्वपा-
 मीति । अग्निं कृत्तिका यजेति संप्रेष्यति । आग्नेयमष्टाकपालमनुमत्यै
 चरुमिति सर्वत्रानुषजति नक्षत्रहविर्मध्ये । श्रपयित्वासादयति । तस्याः
 सप्तदश सामिधेन्यः । समिध्यमानां च समिद्धां चान्तरेण श्रीमत्यौ धाय्ये
 दधाति स्वारुहा यस्य श्रियो दृशे ऽदाभ्यः पुरएतेति । रयिमन्तौ
 पुष्टिमन्तावाज्यभागौ यजत्यग्निना रयिमश्रवद्रयस्फानो अमीवहेति । अथ
 हविषामग्निर्मूर्धा भुवो ऽनु नो ऽद्यानुमतिरन्विदनुमते त्वमिति संचरयोर्याज्या-
 पुरोनुवाक्याः । नक्षत्रहविषामग्निर्नः पातु कृत्तिका इति यथासमाम्नातम् ।
 अथ पुरस्तात्स्विष्टकृतः स्तुवाहुतीरुपजुहोत्यग्रये स्वाहा कृत्तिकाभ्यः
 स्वाहेति यथासमाम्नातम् । स्विष्टवत्यौ संयाज्ये हव्यवाहः स्विष्टमिति ।
 संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् ॥ ३ ॥

places them (within the altar). For that (i.e. each Iṣṭi) there should be seventeen Sāmidhenī verses. Inbetween the verses respectively containing the words *samidhyamāna* and *samiddha*, the Hotṛ inserts two additional verses containing the word *śrī*, namely, "Whose (Agni's) glory, while he is being enkindled at the beginning of sacrifice, is self-made and becomes manifest like the wealth of one having heroic sons. —Invulnerable Agni is the forerunner of human beings. His chariot is always new and speedy."³ He offers the two Ājyabhāgas with the puronuvākyās containing the word *rayi* and *puṣṭi*, namely, "One obtains through Agni wealth, prosperity and glory consisting of heroic sons. —O Soma, do thou, promoting domestic wealth, destroying pain, granting riches, promoting prosperity, be our good friend."⁴

Now (the puronuvākyās and yājyās) of the principal oblations : "Agni is the head of the heaven, the height, lord of the earth; he quickens the seeds of waters."⁵—"Thou art the leader of the sacrifice and the region with which thou becomest associated together with thy auspicious mares. Thou placest in the heaven thy head winning light. Thou renderest O Agni, thy tongue capable of carrying oblation."⁶ And "May Anumati accompany us today and favour our sacrifice today among the gods. May she and the oblation-carrier Agni be cheerful to the worshipper. —O Anumati, do thou favour us and give us bounty; impel us for wisdom and power; prolong our lives." —These are the puronuvākyās and yājyās for the two continuing divinities. (The puronuvākyā-yājyās) for the offerings to the constellations are as laid down in the scripture, beginning with "May Agni and the Kṛttikās the divine constellation granting power help us. Do you (O priests) offer into their mouths the shining oblation."⁷ Before the Sviṣṭakṛt offering the Adhvaryu offers spoonfuls respectively with the formulas, "To Agni svāhā, to Kṛttikās svāhā," as laid down in the scripture.⁸ The puronuvākyā-yājyā for the Sviṣṭakṛt offering are the verses containing the word *sviṣṭa*, namely, "We make an offering to Sviṣṭakṛt Agni, carrier of oblation, smiter of enemies, killer of the Rakṣas, winning the armies, lustrous, shining and bountiful. —O god Agni, do thou fulfil the well-offered oblation; dispel all enemies; do thou shine showing us the wide path; grant us enlightened and non-decaying life."⁹ This Iṣṭi comes to an end with the pouring down of the Praṇitā-goblet and the striding of Viṣṇu-steps. The sacrificer relinquishes the vow.

3. TBr II.4.8.1

4. TS IV.3 13.5

5. TS I.5.5.1

6. TS IV.4.4.1

7. TBr III.1.1-3

8. TBr III.1.4-6

9. TBr II.4.1.4

एवमुत्तरमुत्तरं प्रतितन्त्रमुत्तरउत्तरे ऽहनि यजेत । विशेषान्व्याख्या-
स्यामः । प्रजापतिः सवितेत्युपांशु सर्पेभ्य आश्रेषाभ्य आज्ये करम्भ-
मिति । सर्वे यवा भवन्ति । अधिश्रयणकाले तिरः पवित्रमाज्यमानीयाधिश्रित्य
तिरः पवित्रं करम्भानावपति । पितृभ्यो मघाभ्यः पुरोडाशः षट्कपाल-
मिति । पैतृयज्ञिकेन निर्वपणप्रोक्षणाधिवपनसंवपनादीनि व्याख्यातानि
भवन्ति । तार्तीयसवनिकेन सौम्येन प्रचरणकल्पो व्याख्यातः । अथैतद्वायवे
निष्ट्यायै गृष्ट्यै दुग्धमिति । पयसः प्रातर्दोहवत्संस्कारोऽथ विशाखाभ्या-
मिष्ट्या तदानीमेव पौर्णमासीमाज्येन यजेत । अथ श्वो भूते मित्रायानूराधेभ्यश्चरु-
मिति । उत्तराभिरषाढाभिरिष्ट्या तदानीमेवाभिजिता यजेत । अथ श्वो भूते
विष्णवे श्रोणायै पुरोडाशं त्रिकपालमिति । उत्तरेषु प्रोष्ठपदेषु पुरोडाशं
भूमिकपालमिति । कपालमात्रं भूमौ परिलिख्याङ्गारमधिवर्तयति ।
तस्यैककपालवत्संस्कारोऽथापभरणीभिरिष्ट्या तदानीमेवामावास्यामाज्येन
यजेत । अथ श्वो भूते चन्द्रमसे प्रतीदृश्यायै पुरोडाशं पञ्चदशकपालमिति ।
अभिनीयैवाहनि निर्वपेदुदिते चन्द्रमसि प्रचरेत् । ते एतमहोरात्राभ्यां चरुं
निरवपतां द्वयानां व्रीहीणां शुक्रानां च कृष्णानां न सवात्योर्दुग्धे श्वेतायै च
कृष्णायै चेति । अभिनीयैवाहनि निर्वपेदस्तमिते प्रचरेत् । अपि वा
सन्धावेव निर्वपेत्सन्धावेव प्रचरेत् । निर्वपणन्यायेन प्रचरेत् । अथैतमुषसे
चरुमिति । अभिनीयैव रात्रौ निर्वपेदुषसि प्रचरेत् । अथैतस्मै नक्षत्राय चरुं

XXVIII.4

In this manner one should perform each succeeding Iṣṭi on each subsequent day following the (above-mentioned) procedure. We shall (however) mention the special features. (The puronuvākya and yājñā) in the sacrifice to Prajāpati and in that to Savitr should be recited in a low tone. (In the Iṣṭi) to Sarpas and the Āśreṣās (the oblation should be) flour of parched barley mixed with ghee. (Here) barley-grains should be used. At the time of putting it over the fire the Adhvaryu should pour out clarified butter (into a vessel) over the strainers, heat the clarified butter, and put the flour of parched barley into it over the strainers. One should offer a cake on six potsherds to the Pitṛs and the Maghās. The pouring out (of barley), the sprinkling, the pouring out (for pounding) the pouring out (of the flour etc.) should be regarded as having been explained through (the procedure in) the Mahāpitṛyajña (of the Cāturmāsya). The procedure of offering should be regarded as having been explained by the offering of cooked rice to Soma in the third pressing (of Soma). In regard to the milk of a cow which has borne a calf only once offered to Vāyu and Svāti constellation; the milk should be accomplished as the morning milk (in the New-moon sacrifice).

Having offered to the Viśākhās one should at the same time offer clarified butter in the Iṣṭi on the full-moon day. Next day he should offer cooked rice to Mitra and Anūrādhās. Having offered to Uttarāṣādhās one should immediately offer to the Abhijit constellation. Next day he should offer a cake on three potsherds to Viṣṇu and the Śravaṇa constellation. As for the cake on the ground regarded as the potsherd to Uttarā Proṣṭhapadā : one should trace a potsherd on the earth and pass the ember upon it. That should be accomplished as one potsherd. Having offered to Apabharaṇīs one should immediately offer clarified butter on the new-moon day. Next day he should offer a cake on fifteen potsherds to Candramas and its reflection. He should allow some time to pass and pour out paddy by day, and make the offering after the moon has risen. (The day and night) poured out paddy for cooked rice to Ahorātra of two varieties white and black, to be cooked in the milk of a white cow and a black cow both being the calves of the same mother-cow. Having allowed some time to pass, he should pour out (paddy) by day and make the offering after sunset. Or he may pour out during the (morning) twilight and offer during the (evening) twilight. He should make the offering in accordance with the time of pouring out of the oblation-material.

Now the cooked rice for Uṣas. Having allowed the time to pass, one should pour out (paddy) at night, and make the offering at dawn. He pours out paddy for cooked rice to nakṣatra (in general). The sacrificer, being seated in his seat, murmurs at the time of pouring out (of the paddy) the formula, "May I become (the best) among men just as thou art (the best) among the gods." Having allowed time

निर्वपति । यथा त्वं देवानामस्येवमहं मनुष्याणां भूयासमिति निर्वपणकाले
 यजमानायतन आसीनो यजमानो जपति । अभिनीयैवाहनि निर्वपेदुदितेषु
 नक्षत्रेषु प्रचरेत् । अथैतः सूर्याय नक्षत्रेभ्यश्चरुमिति । अभिनीयैव रात्रौ
 निर्वपेदुदिते सूर्ये प्रचरेत् । अथैतमदित्यै चरुमथैतं विष्णवे चरुमिति । यज्ञो
 वै विष्णुर्यज्ञ एवान्ततः प्रतितिष्ठतीति ब्राह्मणम् । वरो दक्षिणा भवतीति
 विज्ञायते ऽपाघावद्वा । प्रसिद्धः पशुः । पाथिकृत्येष्ट्येष्ट्वा दर्शपूर्णमासाभ्यां
 यजेत । नक्षत्रसत्रेण द्युतिरानन्त्याय । ज्योतिषामयनेनेष्ट्वा पापं निर्णुद्य
 ज्योतिष्टमुपजायते ऽप पुनर्मृत्युं जयतीति ह स्माह बौधायनः ॥ ४ ॥
 तृतीयः ॥

नवैरेवामावास्यायां पौर्णमास्यां वा यजेत नवैर्वाग्निहोत्रं जुहुयात् ।
 अपि वाग्निहोत्रीं वा नवानादयित्वा तस्याः पयसा जुहुयादपि वा नवानां
 यवाग्वा सायंप्रातरग्निहोत्रं जुहुयादपि वा गार्हपत्ये चतुःशरावमोदनं
 श्रपयित्वाग्रयणदेवताभ्यः स्विष्टकृच्चतुर्थीभ्यो जुहुयादपि वा नवैरेव
 ब्राह्मणान्भोजयेत् । स एष इष्ट्युपचारकल्पः । हरितयवशमीधान्यौषधि-
 वनस्पतिमूलफलशाकानामनिष्ट्वाग्रयणं याथाकामी स्यात्पक्तिवैषम्यात् ।
 ब्रीहिभिरिष्ट्वा ब्रीहिभिरेव यजेता यवेभ्यो यवैरिष्ट्वा यवैरेव यजेता ब्रीहि-
 भ्यः । अपि वा ब्रीहिभिरेव यवैर्वा यजेत । संतिष्ठन्त आग्रयणानि
 ॥ ५ ॥ चतुर्थः ॥

अथातः पशुप्रायश्चित्तानि व्याख्यास्यामः । स यदि पशुरुपाकृतो
 वाश्येत यदस्य पारे रजस इत्येताः हुत्वा नैमित्तिकीं द्वितीयां जुहोति

to pass, he should pour out by day, and make the offering after the stars appear. Now this cooked rice to Sūrya and the Nakṣatras. Having allowed time to pass, he should pour out at night, and make the offering after the sun has risen. Now this cooked rice to Aditi and cooked rice to Viṣṇu. "Viṣṇu indeed is sacrifice; therefore he finally resides in sacrifice," so says the Brāhmaṇa. A boon is given as Dakṣiṇā, so is it said. Or (the Dakṣiṇā should be) as in the Āpāghā sacrifice.¹ The animal-sacrifice is as prescribed. Having performed the Pāthikṛtī Iṣṭi one should perform the Full-moon and New-moon sacrifices. (One should perform) the Nakṣatra-sattra for the eternity of splendour. By performing the Jyotiṣām Ayana one gets rid of the sin, obtains illumination and wins unnatural death, so says Baudhāyana.

XXVIII.5

ĀGRAYAṆAPRĀYAŚCITTA

One should perform the New-moon sacrifice or the Full-moon sacrifice with new corn. Or one should offer Agnihotra with new corn. Or one should feed Agnihotra-cow with new corn and offer the Agnihotra with her milk. Or one should offer the evening and morning Agnihotra with the gruel of new corn. Or one should cook on the Gārhapatya rice of paddy measuring four Śārāvas, and make offerings to the divinities of Āgrayaṇa with Sviṣṭakṛt Agni as the fourth. Or one should give to brāhmaṇas food of new corn. These are alternatives to the performance of an Iṣṭi. Without having offered the first fruits of green barley, leguminous grains, plants, trees, roots, fruits and vegetables, one may consume them at will, since the times of their ripenings vary. Having performed the Āgrayaṇeṣṭi of paddy, one should offer paddy alone (in the Full-moon and New-moon sacrifices) until the Āgrayaṇeṣṭi with barley. After having performed the Āgrayaṇeṣṭi with barley, one should offer barley alone (in the Full-moon and New-moon sacrifices) until the Āgrayaṇeṣṭi with paddy. Alternatively one may offer paddy or barley (in the Full-moon sacrifices). The Āgrayaṇa performances come to an end.

XXVIII.6

PAŚUPRĀYAŚCITTA

Now we shall explain the expiations pertaining to an Animal-sacrifice. If the animal bellows after it is dedicated, one should make an offering with the verse, "O Vaiśvānara Agni, may that brilliant light which is created beyond this region lead us beyond the enemies, svāhā."¹ He makes the second incidental offering with the

1. TBr III.12.4.7

1. TS IV.2.5.2

यस्माद्द्रीषावाशिष्ठास्ततो नो अभयं कृधि । प्रजाभ्यः सर्वाभ्यो मृड नमो
रुद्राय मीढुषे स्वाहेति । यस्माद्द्रीषावेपिष्ठाः पलायिष्ठाः समज्ञास्थाः
शकृदकृथा मूत्रमकृथा इत्येतेषु निमित्तेषु य इदमकस्तस्मै नमस्तस्मै
स्वाहेति तृतीयाम् । स यदि निषीदेद्यस्माद्द्रीषा न्यषद इत्येताः हुत्वा तं
मैत्रावरुणदण्डेनोत्थापयेदन्येनौदुम्बरेण वा । ऊर्वा उदुम्बर ऊर्क् पशव
ऊर्जैवास्मा ऊर्जं पशूनवरुद्ध इति ब्राह्मणम् । उदुस्त्र तिष्ठेत्युस्त्रमुदश्चेत्यश्व-
मुच्छागेति छागमुन्मेषेति मेषमुद्वश इति वशाम् । स उ चेत्प्राक् पर्यग्न-
करणान्म्रियेत याश्वमेधे प्रायश्चित्तिस्तां कृत्वाथान्यं तदैवत्यं तद्वर्णं तद्वयसं
तद्रूपं तज्जातीयं पशुमालभेत । तस्योपाकरणादि सर्वमावर्तते निर्मन्थ्य
सामिधेनीतच्छेषाधारसंप्रैषसंमार्गप्रवरप्रयाजवर्जम् । अथ यदि तज्जातीयं
न विन्देताजावयो गोअश्वा इत्यन्योन्यस्य प्रतिनिधयो भवन्तीति । तेषां
छागश्च मेषश्चोपाकरणीयौ । अलाभे ऽन्यतममालभेत । त्वाष्ट्रेण प्रचरणकल्पो
व्याख्यातः । अथास्य शरीरमप्सु प्रवेशयति न वा उवेतन्म्रियस आशानां
त्वा विश्वा आशा इति द्वाभ्याम् ॥ ६ ॥

verse, "(O animal), do thou render us fearless (from that spirit) for whose fear thou hast bellowed. Obeisance to bountiful Rudra, svāhā." In the event of these incidences: "From whose fear thou hast trembled" "... hast run away," "... art dead," "... hast evacuated faeces," "... hast urinated," he should make a third offering with the part "obeisance to him, svāhā to him who has done this" joined to the preceding portion. If it sits down, he should make an offering with the verse, "From whose fear thou hast sat down ..." and should make it get up with the Maitrāvaruṇa's staff or any other staff of *Ficus glomerata*. "*Ficus glomerata* is strength; animals are strength; through strength he obtains for him strength i.e. cattle." So says the Brāhmaṇa. If it is a bull, he should modify the verse as "O bull, do thou get up" If it is a goat, he should modify the verse as "O goat, do thou get up" If it is a sheep, he should modify the verse as "O sheep, do thou get up" If it is a barren cow, he should modify the verse as, "O barren cow" If it dies before carrying the fire around, one should perform the expiation prescribed in the Aśvamedha,² and immolate another animal for the same divinity, of the same colour, of the same age, of the same form and of the same class. In its case the entire procedure beginning with dedication is repeated except the churning out of fire, putting of fire-sticks at the Sāmidhenī-recitation, keeping back (one fire-stick), the Āghāra by means of the spoon, the giving out of a call to the Āgnīdhra to cleanse the fire, the cleansing of the fire, the choosing (of the Hotṛ and the Maitrāvaruṇa) and the Prayājas. If one does not get an animal of the same species, goats and sheep, and bulls and horses become the substitutes for each other. He should, however, take a goat itself as a substitute for a goat, and a ram itself as a substitute for a ram. If it is not available, one may take any.³ (If no animal at all is available) the procedure in respect of the animal to Tvaṣṭṛ⁴ is recommended. One should throw away the carcass of the (dead) animal into water with the two verses, "(O animal), thou art not really dead (through immolation), (therefore) dost not ruin, thou goest to gods by an easy path. May god Savitṛ place thee where the good-doers, not the evil-doers, reach,"⁵ and with the two verses, "(I dedicate) thee to the four immortal guardians of the quarters."⁵ We worship the supervisor of this animal with the oblation. —I unite all quarters with honey; may the waters and plants be faultless. May this sacrificer dispel the enemies; may all animals be not snatched."⁶

2. BaudhŚS XV.8

3. The text is doubtful; the translation is tentative.

4. Offering of clarified butter in place of the organs of the animal, cf. BaudhŚS XVII.15.

5. Namely, Indra, Yama, Varuṇa and Soma.

6. TBr III.7.8.3

अथ यद्यङ्गहीनः पशू रूपतो वर्णतो वाग्नेयीमाग्रावैष्णवीमैन्द्रीं
वायव्यां प्राजापत्यामिति च हुत्वा तमेवोपाकुर्यात् । अथ यदि
वपामाह्रियमाणाः श्येनोऽपहरेन्नश्येद्वा पात्र्याः हिरण्यमन्तर्धाय चतुर्गृहीतं
गृहीत्वाहवनीये जुहोत्यन्वारब्धे यजमान उद्यन्त्सुपर्णो न विभाति सर्वः
हिरण्यकुक्षिः सप्तशिराः पुरस्तात् । सर्वेषु लोकेषु विभुः प्रविष्टो
गातुमस्मिन्यज्ञे यजमानाय विन्द स्वाहेति । अथैतस्यै वपायै स्थाने
यत्किञ्चिन्मेदोरूपमवशिष्टं स्यात्तदुत्पाद्य तेन प्रचरेत् । अथ यद्येनां
पुनर्विन्देत नैनामाद्रियेत । अथ यदि वपा हविरवदानं वा स्कन्देदा त्वा ददे
यशसे वीर्याय चास्मास्वध्निया यूयं दधाथेन्द्रियं पय इत्यादाय जुहोति यस्ते
द्रप्सो यस्त उदर्षो दैव्यः केतुर्विश्वं भुवनमाविवेश । स नः पाह्यरिष्ट्यै
स्वाहेति । अथ यद्यसः स्थिते पशौ शकुनिश्चषाल उपविशेच्चषालं प्रक्षाल्य
यूपं प्रोक्ष्य तथैवाज्येन जुहोत्यापवस्व वदस्व वा सोमपीतये गातुमस्मिन्यज्ञे
यजमानाय विन्द स्वाहेति ॥ ७ ॥ पञ्चमः ॥

अथातश्चातुर्मास्यान्तरालव्रतानि व्याख्यास्यामः । तस्यैतद्
व्रतम् । नानृतं वदति न मांसमश्नाति न स्त्रियमुपैति नास्य पल्पूलनेन
वासः पल्पूलयन्त्यमृन्मयपाय्यशूद्रोच्छिष्टो स्वयं पादौ प्रक्षालयते न

XXVIII.7

If the animal is deficient in respect of colour or appearance, one should offer (clarified butter) with the verses respectively addressed to Agni, Agni-Viṣṇu, Indra, Vāyu and Prajāpati, and dedicate the very animal. If an eagle snatches away the omentum being brought over, or if it is lost, one should take into a vessel four spoonfuls across a piece of gold, and make an offering on the Āhavanīya, while the sacrificer has contacted him, with the verse, "The rising (sun) with golden bowels and seven heads shines in front like an eagle. Do thou, all-pervading and entering into all regions, secure the path for the sacrificer in this sacrifice, svāhā."¹ He should tear out whatever remnant of fat might be sticking on the spot of the omentum, and offer it. In case he regains it (the omentum) he should ignore it. If the omentum or portion of the oblation falls down, one should take it with the mantra, "I take thee for glory and valour; O cows, do you grant us might and milk," and offer it with the mantra, "Do thou, whose drop or overflow, the divine sign has entered the entire region, guard us against injury, svāhā."² If a crow rests upon the Caṣāla while the animal is not yet immolated, he should wash the Caṣāla, sprinkle the sacrificial post, and make an offering of clarified butter with the verse, "Do thou pass through for the drinking of Soma (by gods); do thou (O crow) cry; do thou secure the path for the sacrificer in this sacrifice, svāhā."³

XXVIII.8

CĀTURMĀSYA-PRĀYAŚCITTĀNI

Now we shall explain the ordinances to be observed in the interval between the Cāturmāsyā-parvans. The ordinance is : one does not speak untruth, does not eat flesh; does not approach a woman; his garment is not washed with water impregnated with alkali salt. He drinks through a pot other than an earthen one; he does not give the remnants of food to a Śūdra. He himself washes his own feet; he does not eat salty things; he does not consume leguminous grains except sesame; he does not sleep on a wooden bed; he does not approach a woman (for sexual enjoyment). If he wills, he may approach his wife after her menstruation provided he has no son. At both times he eats Vrata-food along with honey. "One consumes honey," so says the Brāhmaṇa. Ghee is meant thereby. It is regarded as divine honey. It is said : "O Vanaspati, those seeking divine favour besmear thee with divine honey in the sacrifice."¹ He should not eat the remnants of another person; he should not

1. This verse is not traced anywhere.
2. TBr III.7.10.1
3. The mantra is not traced anywhere.
1. TBr III.6.1.1

लवणमश्राति न कौशीधान्यमन्यत्र तिलेभ्यो नासन्धाः शयीत न
स्त्रियमुपेयात्काममृतौ जायामुपेयाद्यद्यजातपुत्रः स्यादुभयोः कालयोर्मधुपूर्वं
व्रतमुपैति मध्वश्रातीति ब्राह्मणम् । घृतमित्येवेदमुक्तं भवति । दैव्यं
मध्विति । विज्ञायते ऽञ्जन्ति त्वामध्वरे देवयन्तो वनस्पते मधुना दैव्येनेति ।
नान्यस्योच्छिष्टं भुञ्जीत । नान्यस्यात्विज्यं कुर्वीत नाञ्जीत नाभ्यञ्जीत न
श्राद्धं भुञ्जीत न लोमानि वापयीत न दतो धावते न नखानि निकृन्तते कामं
पर्वसु केशश्मश्रुलोमनखानि वापयीत । चतुर्षुचतुर्षु मासेषु निवर्तयेतेति
ब्राह्मणम् । संवत्सरादूर्ध्वं दार्शपौर्णमासिकमेव व्रतमुपदिशन्ति तस्य
चेद्वैश्वदेवस्य कालो नातीयाद्यद्यतीयादग्नये व्रतपतये पुरोडाशमष्टाकपालं
निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । आमावास्यकालादिति व्याख्या-
ताः । कालातिक्रमेष्वापदि यजेत ॥ ८ ॥ षष्ठः ॥

अथातो ऽध्वरदीक्षाप्रायश्चित्तानि व्याख्यास्यामः । दीक्षितश्चेदनृतं
वदेदिमं मे वरुण तत्त्वा यामि त्वं नो अग्रे स त्वं नो अग्र इति चतस्रो
वारुणीर्जपेत् । कृष्णाजिनाद्वयवच्छिन्नो दण्डाद्वा देवाञ्जनमग्न्यज्ञस्ततो मा
यज्ञस्याशीरवतु । वर्धतां भूतिर्दध्ना घृतेन मुञ्चतु यज्ञो यज्ञपतिमंहस इति
जपेत् । अमेध्यमनिष्टं वा दृष्ट्वा जपतीत्युक्तमेतत् । अभिवृष्टो ऽभिवृष्यमाणो
वा जपतीत्युक्तमेतत् । व्रतयित्वाप आचम्य जपति शिवाः पीता भवथ
यूयमापो ऽस्माकं योनावुदरे सुशेवाः । इरावतीरनमीवा अनागसः स्वस्ति
नो भवथ जीवस इति । छर्दयित्वा निष्ठीव्य वा जपति यदत्रापि रसस्य मे
निरष्टविषमस्तृतः । अग्रिष्टत्सोमः पृथिवी पुनरात्मन्दधातु म इति । रेत
स्कन्नमनुमन्त्रयते यन्मे रेतः परीतोषात्तदर्पिथ । अग्रिहोत्रमिव सोमेन तदहं
पुनरादद इति । मूत्रं करिष्यन्पुरीषं वा पृथिव्या लोष्टमादत्त इयं ते यज्ञिया
तनूरिति करोत्यपो मुञ्चामि न प्रजामहोमुचः स्वाहाकृताः पृथिवीमा-

officiate as a priest in another's sacrifice; he should not put collyrium in his eyes; he should not anoint himself; he should not consume food at Śrāddha; he should not cause the hair on the body to be shaved; he should not cleanse his teeth; he should not get his nails pared; if he wills he may cause his hair, beard, hair on the body to be shaved and nails pared on the Parvan-days. He should get his hair turned back every four months, says the Brāhmaṇa.² After the year is passed over, one should observe the ordinance prescribed for the Full-moon and New-moon sacrifices provided the day for the (next) Vaiśvadevaparvan is not passed over. If it is passed over, he offers a cake on eight potsherds to Vratapati Agni. The Iṣṭi comes to a close as prescribed. (The options) "until the day of the New-moon sacrifice" etc. are explained.³ In the event of a calamity one may perform a rite even after the expiry of the proper time.

XXVIII.9

ADHVARADĪKṢĀPRĀYAŚCITTĀNI

Now we shall explain the expiations pertaining to the initiation for a Soma sacrifice. If the initiated person speaks untruth, he should murmur the four verses addressed to Varuṇa, namely, "Do thou, O Varuṇa, harken my call ... —Praying to thee with the divine song, I come to thee ... —Do thou O Agni, the wise ... —Do thou, O Agni, be nearest to us...."¹ If he is separated from the skin of black antelope or from the staff, he should murmur the verse, "The sacrifice has gone to the gods and to men; may its benediction guard me. May the welfare grow through the curds and ghee; may the sacrifice relieve the lord of sacrifice from sin."² After gazing at an impure or unwanted object he murmurs —this is already dealt with. One over whom it has rained, or is raining, murmurs —this is already dealt with. Having taken Vrata-food, he sips water and murmurs the verse, "O waters, do you, when drunk, become auspicious to us, gracious in our stomach, in our womb. Full of food, propitious and harmless, do you become kind for our life." After vomiting or spitting, he murmurs the verse, "May Agni, Soma and Pṛthivī reinstate within me the sap which I, invincible, spat." He follows the seminal fluid which he has dropped with the verse, "The seminal fluid which I have dropped voluntarily, I take it back like the Agnihotra (subjugated) by Soma."³ When he is going to urinate or to evacuate faeces, he takes a clod of earth with the formula, "This is thy sacrificial form." He urinates with "I relinquish water, not progeny; do you, relieving from sin,

2. TBr I.5.6

3. In the sequel, cf. BaudhŚS XXVIII.12

1. TBr III.7.11.1-4; BaudhŚS XXVII.1

2. cf. MS I.4.4; IV. 8.9

3. cf. ĀpŚS X. 13.10

विशतेति । लोष्टं प्रतिनिदधाति पृथिव्या संभवेति । बीभत्सा नाम स्थापः
 स्वाहाकृताः पृथिवीमाविशतेत्यश्रु । कफस्या नाम स्थापः स्वाहाकृताः
 पृथिवीमाविशतेति सूहानम् । तपस्या नाम स्थापः स्वाहाकृताः
 पृथिवीमाविशतेति स्वेदम् । दुःस्वप्नं दृष्ट्वा जपत्यभिपर्यावर्तते दुःस्वप्न
 पापस्वप्नादभूत्यै ब्रह्माहमन्तर करवै न हि स्वप्नमुपग्रथ इति । स्वप्ने ऽत्रं
 भुक्त्वा जपति यदन्नमद्यते नक्तं न तत्प्रातः क्षुधो ऽवति । सर्वं तदस्मान्मा
 हिःसीन्न हि तद्दृशे दिवेति । लोहितमुत्पतितं दृष्ट्वा कण्डूय वा जपति नमो
 रुद्रियाभ्यो ऽद्भ्यः स्वाहेति । न वर्षति धावेत् । यदि धावेन्नमो रुद्राय
 वास्तोष्पतय इत्येतामृचं जपेत् । नान्येन दीक्षितेन समेयात् । यदि
 समेयात्कया नश्चित्र आभुवदित्येतामृचं जपेत् । देवयजनादन्यत्राभ्युदितो
 ऽभिनिमुक्तो वा सूर्यो मा देवो देवेभ्यः पात्विति जपेत् । इतीन्वा इमानि
 सर्वास्वेवाध्वरदीक्षासु प्रायश्चित्तानि भवन्तीति बौधायनः । आवान्तरदीक्षायै
 विसर्गादिति शालीकिः ॥ ९ ॥ सप्तमः ॥

अथातः सर्वयज्ञानां प्रायश्चित्तानि व्याख्यास्यामः । सर्वत्र
 स्कन्नच्छिन्नभिन्नभग्ननष्टदुष्टविपरीतहीनेषु हविःस्यन्दनास्त्रावितपतित-
 स्फुटितेष्वद्विजश्चानबिडालकाकखरमृगपशुपक्षिसरीसृपादीनामन्यत्कीटा-
 नामृत्वजो ऽग्नीनामन्तरागतानां द्वादशगृहीतेन स्तुचं पूरयित्वा दुर्गां मनस्वतीं
 महाव्याहतीं स्तिष्ठो जुहुयाज्जातवेदसे सुनवाम सोममरातीयतो निदहाति
 वेदः । स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः स्वाहे-
 ति । कार्यविपर्यासे च मन्त्रब्राह्मणमात्रम् । दर्भेध्माबर्हिःपरिधिवि-
 धृतिपवित्रहविःकपालस्तुक् स्तुवारणिकृष्णाजिनप्रणीताग्न्युद्वासेन
 यत्किञ्चित्कार्यविपर्यासः स्याद्ये चान्ये चाज्यस्थाल्याः स्तुवेणोपघातं

enter into the earth with Svāhā-utterance." He replaces the clod with "Do thou be united with the earth." He sheds tears with "You are disgusting water; do you enter into the earth with Svāhā-utterance;" cough with "You are nauseous water; do you enter into the earth with Svāhā-utterance;" sweat with "You are originated by heat; do you enter into the earth with Svāhā-utterance."⁴ Having seen a bad dream, he murmurs the verse, "I return from the bad dream, the evil dream, the damage. I hold the prayer against it, the sorrows indicated by the dream are driven away."⁵ If one eats food in a dream, he murmurs the verse, "The food which is eaten at night does not save one from hunger in the morning. May it not injure us; it is not seen by day." If one looks at blood fallen on the ground, or rubs, he murmurs, "Obeisance to water belonging to Rudra, svāhā." One should not walk when it is raining. If he walks, he murmurs the verse, "Obeisance to Rudra the lord of residence. I invoke (Rudra) who guards at arrival, at departure, at leaving, at final departure, at coming back and at moving around."⁶ One should not come across another initiated person. If he comes, he should murmur the verse, "With which help, with which most powerful help will the wonderful and ever-growing friend come to us?"⁷ If the sun rises or sets while the initiated is away from the sacrificial place, the initiated murmurs the verse, "May god Sūrya protect me from the gods; Vāyu from the midregion. May Agni the sacrificer protect me from the evil eye. O strong one, O impetuous one, O instigator, O thou of all men with these names, O Soma, we shall worship thee; with these names, O Soma, we shall worship thee."⁸ These are the expiations in all kinds of initiation at a Soma-sacrifice, so says Baudhāyana. These are applicable upto the relinquishment of the intermediate initiation, says Śāliki.

XXVIII.10

THE EXPIATIONS AT ALL SACRIFICES

Now we shall explain the expiations for all kinds of sacrifice. In all cases where oblation is fallen down, broken, split, shattered, lost, defiled, inverted, or defective, or flows out, leaks out, falls down, or is cracked, where a non-twice-born, a dog, a cart, a cat, a crow, an ass, a deer, an animal, a bird, a serpent and the like, or any of the

4. cf. BhārPariS 69; ĀpŚS X.14.1

5. One may favourably compare with this mantra which is partly corrupt, AV VII.100.

6. TBr III.7.9.7

7. TS IV.2.11.2

8. TS III.5.5.1

प्रायश्चित्तानि जुहोति प्रजापतये स्वाहा हिरण्यगर्भाय स्वाहेति । अथ
 पितामहां जुहोति भृगूणां पतये स्वाहाङ्गिरसां तपसे स्वाहेति । अथ
 महाव्याहतीर्जुहोति भूरग्रये च पृथिव्यै च महते च स्वाहा भुवो वायवे
 चान्तरिक्षाय च महते च स्वाहा सुवरादित्याय च दिवे च महते च स्वाहा
 भूर्भुवः सुवश्चन्द्रमसे च नक्षत्रेभ्यश्च दिग्भ्यश्च महते च स्वाहेति । अथ
 व्याहतीर्जुहोति भूः स्वाहा भुवः स्वाहा सुवः स्वाहा भूर्भुवः सुवः स्वाहेति
 ॥ १० ॥ अष्टमः ॥

मन्त्रहीने ऽतिरिक्ते वा दुरधीते दुरागते ।
 अनागते ऽवषट्कारे अतीते वापि यद्भुते ॥
 हविषः स्यन्द्नादग्रेर्होतुर्हीनस्वरेण च ।
 अतिदाहे च हविषां यत्किञ्चित्पात्रभेदने ॥
 कपालनाशे भेदे च चतुष्पाद्यन्तरागते ।
 प्रणाशे च पवित्रस्य आज्यस्यैवावलोडने ॥
 हविषां च विपर्यास ऋत्विक्प्रयतेषु च ।
 यज्ञप्रसारणीकाले द्वैधीभावे समुत्थिते ॥
 मिन्दाहुती च होतव्ये व्याहत्यः प्रणवादिकाः ।
 वारुण्यस्तन्तुमत्यश्चान्वग्निश्च मनस्वती ॥
 महाव्याहतयः सप्त प्राजापत्या तथैव च ।
 प्रसंधानाय यज्ञस्य त्वेते मन्त्राः प्रकीर्तिताः ॥
 अप्रायश्चित्तिको यज्ञो ह्यसुरैः संप्रभुज्यते ।
 असुरैर्भुक्तयज्ञस्तु देवान्दोषेण सःश्रयेत् ॥
 ऋत्विजो यजमानं च आयुषो ब्रह्मवर्चसात् ।
 प्रच्यावयेद्दुरिष्टं तत्तस्माद्दोषान्प्रणाशयेदिति ॥
 ॥ ११ ॥ नवमः ॥

insects passes between the officiating priests and the fires, one should take twelve spoonfuls in the ladle and make offerings with the verse containing the word *durga*, another containing the word *manas*⁹ and with three Mahāvyaḥṛtis. (The *durga* offering is to be made with the verse), "We press Soma for Jātavedas Agni; he burns the riches of those entertaining enmity. May he lead us beyond all adversities. May Agni carry us beyond all misbehaviours as if crossing the sea by a boat, svāhā."¹⁰ In the event of any transposition in procedure, the expiation should be just the one prescribed in the Brāhmaṇa or the mantra. If there occurs any transposition in respect of darbha-grass, sacrificial grass and faggot, enclosing sticks, separating blades, strainer, oblation, potsherds, ladle, spoon, kindling woods, skin of a black antelope, Praṇītā-goblet, taking down from the fire, or if there is any other transposition, one should make expiatory offerings each time dipping the spoon into the vessel of clarified butter with the formula, "To Prajāpati svāhā, to Hiranyagarbha svāhā," "the *pitāmahā* offering with "To the lord of Bhṛgu svāhā; to the Tapas of the Aṅgirasas svāhā." Then offers the Mahāvyaḥṛtis "To *Bhū*, Agni, Pṛthivī and Mahat svāhā to *Bhuvah*, Vāyu, Antarikṣa and Mahat svāhā; to *svuah*, Āditya, heaven and Mahat svāhā; to *bhūr bhuvah suvah* Candramas, Nakṣatras, Diśas and Mahat svāhā." Then he offers the Vyāḥṛtis "*bhūh* svāhā; *bhuvah* svāhā, *svuah* svāhā, *bhūr bhuvah suvah* svāhā."

XXVIII.11

If an offering is made without the relevant formula, if it is superfluous, if (the mantra) is recited incorrectly, if the offering is made at a wrong time, if it is made in advance, if offered without Vāṣaṭ-utterance, if it is passed over, if the oblation is spilt out from the fire, if the Hotṛ's voice is defective, if the oblations are overburnt, if any vessel is broken, if a potsherd is lost or broken, if any quadruped passes between the fires, if the strainers are lost while agitating the clarified butter, if the oblations are transposed, if the priests are inattentive, if there is a difference of opinion during the sacrificial procedure, one should offer two Mindāhutis, make offerings with praṇava and Vyāḥṛtis, with verses addressed to Varuṇa, also to Tantumant Agni with the verse, *anu agnir uṣasām* ...,¹ with the verse containing the word *manas*, seven Mahāvyaḥṛtis, and offerings to Prajāpati. These mantras are prescribed for the restoration of the sacrifice. A sacrifice concluded without the (essential) expiations is consumed by demons. The sacrifice consumed by demons invests the gods with blemish. A defective offering deprives the priests and the sacrificer of (long) life and divine splendour. Therefore one should remove the deficiencies (in rites).

9. Namely, *mano jyotir juṣatām* ... TS I.5.3.2; BaudhŚS XXVII.9

10. TĀ X.1.16

1. TS IV.1.2.2

अथातो ऽनुग्रहान्व्याख्यास्यामः । साय॑होमं चोपोदयं जुहुयात्प्रातर्होमं चोपास्तमयं कालेन कालमनतिक्रम्य । कालो दर्शपूर्णमासयोरग्निहोत्रस्य न स्कन्दते न व्यथत इति विज्ञायते । आ प्रातराहुतिकालात्सायमाहुतिकालो नातीयादा सायमाहुतिकालात्प्रातराहुतिकालः । अथ यदि साय॑ सायं दोषा वस्तोर्नमः स्वाहेत्याहुतिः हुत्वाग्निहोत्रं जुहुयात् । यदि प्रातः प्रातर्दोषा वस्तोर्नमः स्वाहेत्याहुतिः हुत्वाग्निहोत्रं जुहुयात् । अथ यदि पूर्वस्यामाहुत्याः हुतायामाहवनीयो ऽनुगच्छेदग्निर्दारौ दारावग्निरिति वदञ्छकले हिरण्यं निधायोत्तरामाहुतिं जुहुयात् । कालातिक्रमेष्वा-
पद्धोमः । आमावास्यस्य कालात्पौर्णमासस्य कालो नातीयादा पौर्णमासादामावास्यस्या ब्रीह्याग्रयणस्य कालाच्छ्यामाकाग्रयणस्य कालो नातीयादा यवाग्रयणस्य कालाद्ब्रीह्याग्रयणस्या श्यामाकाग्रयणाद्य-
वाग्रयणस्या वरुणप्रधासानां कालाद्वैश्वदेवस्य कालो नातीयादा साकमेधेभ्यो वरुणप्रधासानामा शुनासीर्यात्साकमेधानामा वैश्वदेवाच्छुनासीर्यस्या दक्षिणायनपशोः कालादुत्तरायणपशोः कालो नातीयादोत्तरायण-
पशोर्दक्षिणायनपशोः । ओत्तरवसन्तज्योतिष्टोमस्य कालात्पूर्ववसन्तज्यो-
तिष्टोमस्य कालो नातीयात् । समस्तस्य संवत्सरस्यानिज्यासुत्या । ऋषयो ह स्म तत्प्रयोजुगा आस॑स्ते ऽर्धमासायार्धमासायाग्निहोत्रमजुहवुः ।

XXVIII.12

ANUGRAHAS

Secondary employments

Now we shall explain the secondary employments. One should offer the evening Agnihotra before the next sunrise, and the morning Agnihotra before sunset without transgressing the time (of the next offering) by the (belated) time. The period of Full-moon and New-moon sacrifices and the Agnihotra does not pass away nor it becomes disturbed, so is it said. The period of evening Agnihotra does not pass away until the (next) morning Agnihotra; the period of morning Agnihotra does not pass away until the evening Agnihotra. If the evening (Agnihotra is belated), one should make an offering with the formula, "Obeisance to the illuminator of dark in the evening svāhā," and then offer the Agnihotra. If the morning (Agnihotra is belated), one should make an offering with the formula, "Obeisance to the illuminator of dark in the morning svāhā," and then offer the Agnihotra. If the Āhavanīya becomes extinguished after the first Agnihotra-offering is made, one should place a piece of gold on a chip of wood with the formula, "Agni is in the wood, in the wood is Agni" and then make the second offering. If the proper time for the Agnihotra is transgressed, the practice of offering the Agnihotra in emergency should be adhered to.¹ The time for the Full-moon sacrifice does not pass over until the time for the New-moon sacrifice; the time for the New-moon sacrifice does not pass over until the time for the Full-moon sacrifice. The time for the Śyāmākāgrayaṇa does not pass over until the time for Vrihyāgrayaṇa. The time for the Vrihyāgrayaṇa does not pass over until the time for the Yavāgrayaṇa. The time for the Yavāgrayaṇa does not pass over until the time for the Śyāmākāgrayaṇa. The time for the Vaiśvadevaparvan (of the Cāturmāsya) does not pass over until the time for the Varuṇapraghāsaparvan. The time for the Varuṇapraghāsaparvan does not pass over until the time for the Sākamedhaparvan. The time for the Sākamedhaparvan does not pass over until the time for the Śunāsīriyaparvan. The time for the Śunāsīriyaparvan does not pass over until the time for the Vaiśvadevaparvan (in the next cycle).

The time for the Animal-sacrifice pertaining to the northern course of the sun does not pass over until the time for the Animal-sacrifice pertaining to the southern course of the sun. The time for the Animal-sacrifice pertaining to the southern course of the sun does not pass over until the time for the Animal-sacrifice pertaining to the northern course of the sun. The time for the performance of the Jyotiṣṭoma to be performed in the former Vasanta does not pass over until the time

1. cf. BaudhŚS XXIV.8

प्रतिपदि सायं चतुर्दशगृहीतानि गृह्णाति । सकृदुन्नयते हविरेका समित्सकृद्धोमः सकृदुपस्थानः सकृत्पाणिनिमार्जनमेवं प्रातः । अथ षण्मासानहुते ऽग्निहोत्रे दर्शपूर्णमासाभ्यामनिष्टाग्रयणैश्चातुर्मास्यैः पशुबन्धेन चाग्रये पथिकृते ऽग्रये तन्तुमते ऽग्रये वैश्वानरायाग्रये व्रतपतय इति पुरोडाशान्निरुप्याग्निहोत्रं हुत्वा दर्शपूर्णमासाभ्यामिष्टाग्रयणैश्चातुर्मास्यैः पशुबन्धेन च । अथ संवत्सरमहुते ऽग्निहोत्रे दर्शपूर्णमासाभ्यामनिष्टाग्रयणैश्चातुर्मास्यैः पशुबन्धेन चाग्रये पवमानायाग्रये पावकायाग्रये शुचये ऽग्रये पथिकृते ऽग्रये तन्तुमते ऽग्रये वैश्वानरायाग्रये व्रतपतय इति पुरोडाशान्निरुप्याग्निहोत्रं हुत्वा दर्शपूर्णमासाभ्यामिष्टाग्रयणैश्चातुर्मास्यैः पशुबन्धेन च ॥ १२ ॥

अथ हविषामर्थे ब्रीहियवौ । तयोरलाभे प्रियङ्गवः कोद्रवोदारवरक-
वर्जः श्यामाकनीवारवेणुयवास्तरसंपाककन्दमूलफलान्यापः सक्तुमिति ।
घृतमाज्यार्थे । गव्यमिति प्रत्ययः । तस्यालाभे माहिषमाजं वा घृतमाज्यार्थे
प्रयुञ्जीत । भोजनेष्वविरुद्धं मन्यन्त एके । तयोरलाभे तैलं प्रतिनिधिः ।
तस्यालाभे जर्तिलतैलमतसीकुसुम्भसर्षपवाक्षस्त्रेहा इति शिष्ट-
प्रामाण्यात् । अत ऊर्ध्वमलाभे यवपिष्टानि ब्रीहिपिष्टानि श्यामाकपिष्टानि
वाद्भिः संसृज्याज्यार्थे प्रयुञ्जीत । कुशा स्तरणार्थे । तेषामलाभे
शरमयकुतपाश्ववालमुञ्जसुगन्धितेजनार्जुनादारदूर्वाश्यामाकाः क्षीरवृक्षा
इक्षव इत्येतेभ्यः प्रस्तरबर्हिर्विधृतिपवित्रयूपरशनाशालाकपरिस्तर-
णान्तर्धानासनशयनस्तोत्रोपाकरणार्थाः कार्याः सर्वतृणेभ्यो वा शुष्क-

for the Jyotiṣṭoma to be performed in the latter Vasanta. In the case of a combined year, there should be no performance of an Iṣṭi nor of a Soma-sacrifice (at the next year's beginning).

There were sages who were experts in ritual-practice. They offered the Agnihotra every month-half. On the Pratipad-day in the evening one takes up fourteen portions of Agnihotra; he takes the oblation at once. One firestick should be put. There should be a single offering. The praying should be done at one time. Cleansing of the palms should be done once only. Similarly at the morning Agnihotra. If one has not offered the Agnihotra for six months, has not performed Full-moon and New-moon sacrifices, the Āgrayaṇeṣṭi, the Cāturmāsya and the Animal-sacrifice for six months, one should offer cakes on eight potsherds to PathikṛtAgni, TantumantAgni, VaiśvānaraAgni and VratapatiAgni, and then offer the Agnihotra. (He should then perform) the Full-moon and New-moon sacrifices, the Āgrayaṇa, the Cāturmāsya and the Animal-sacrifice (at the proper time). If one has not offered the Agnihotra, has not performed the Full-moon and New-moon sacrifice, the Āgrayaṇa, the Cāturmāsya and the Animal-sacrifice for one year, he should offer cakes on eight potsherds to PavamānaAgni, PāvakaAgni, ŚuciAgni, PathikṛtAgni, TantumantAgni, VaiśvānaraAgni and VratapatiAgni, and then offer the Agnihotra. (He should then perform) the Full-moon and New-moon sacrifices, Āgrayaṇa, Cāturmāsya and the Animal-sacrifice (at the proper time).

XXVIII.13

For the purpose of oblations paddy and barley (are the normal grains). If they do not become available, one should employ the grains of *Panicum italicum* unmixed with *Paspalum scrobiculatum* and *udāravāraka*, or grains of *Panicum frumentaceum* or *Hygrorhiza aristata* or bamboo-seed or fully roasted bulbs, roots or fruits or flour of parched barley. One should use ghee for clarified butter. The convention is that it should be made out of cow's milk. In its absence one should use the ghee prepared out of the milk of she-buffalo or she-goat. Some teachers think that one should employ such ghee as is not unsuitable as food. In the absence of both of them one should use sesame-oil as a substitute. In its absence one should use the oil of wild sesamum. Oils prepared out of linseed or safflower or mustard are also allowed under the sanction of the wise. If these are not available, one may use flour of barley or paddy or *Panicum frumentaceum* mixed with water in place of clarified butter. The grass of *Poa cynosuroides* should be used for spreading. If that is not available, one may use *Saccharum Śara* or *Kulapa* or *Saccharum spontaneum*,

शुण्ठिनलबल्बजकृष्णातूलतृणवर्जम् । पालाशः खादिरो वेध्मः । तयोरलाभे
याज्ञिकानां वा वृक्षाणामन्यतमस्तेषामलाभे ऽरुरुकपित्थकोविदार-
शल्लभलिश्लेष्मातकनीपनिम्बतिलकवाधकविभीतकराजवृक्षकरञ्ज-
पलाण्डुवर्जम् । सर्ववनस्पतीनामिध्मो भवतीत्येके । दक्षिणानां काले
गौर्हिरण्यं वासः । तेषामलाभे फलानां मूलानां भक्ष्याणां दद्यान्न त्वेव न
यजेत ।

नित्यं नित्येषु युक्तः स्यात्तथैवाजस्त्रिकेषु च ।
यस्य नित्यानि लुप्तानि तथैवाजस्त्रिकाणि च ॥
विपथस्थो न स स्वर्गं गच्छते पतितो हि सः ।
तस्मान्मूलैः फलैर्वापि मधुना तरसेन वा ।
नित्यं नित्यानि कुर्वीत न च नित्यानि लोपयेत् ॥
न च नित्यानि लोपयेदिति ॥ १३ ॥ दशमः ॥

॥ इत्यष्टाविंशः प्रश्नः ॥

or *Saccharum Muñja*, or the fragrant grass, or *arjuna* or *ādāra* or *Dūrvā* or *Panicum frumentaceum*, or twigs of milky trees or sugarcane for the Prastara, Barhis, separating blades, strainer, cord for the sacrificial post, sticks, strewing grass, concealment, seat, bed and introduction of a Stotra. Or one may prepare these out of any grass except dry ginger, *nala*, *balbaja* and the grass having black tufts. The sacrificial faggot should be of *Butea frondosa* or *Acacia catechu*. If both these are not available, one may procure from any sacrificial tree; if it is not available, one may procure from any tree except *araru*, *kapittha*, *kovidāra*, *Śalmali*, *Śleṣmātaka*, *Nīpa*, *Nimba*, *Tilaka*, *Bādhaka*, *Vibhītaka*, *Rājavarṅga*, *Karañja* and *Palāṇḍu*. According to some teachers one may procure the faggot from any tree. At the giving away of Dakṣiṇā one should give a cow or a piece of cloth. If these are not available, one may give fruits or roots or other eatables. It should however not happen that one does not perform a sacrifice (because he has nothing to give away as Dakṣiṇā).

One should always be devoted to the obligatory rites and also to the ceaseless maintenance of the fires. One whose obligatory rites are discontinued and permanent fires are not maintained, becomes deprived of the right path; he does not reach the heaven; he becomes sinful. Therefore one should always perform the obligatory rites by means of roots, fruits, honey or flesh. One should not discontinue obligatory rites.

CHAPTER XXVIII ENDS.

अथाभिदग्धानि सदोहविधानानि समस्तदेवयजनमावृतैव क्रिये-
रन्नावृता वा । वसतीवरीः प्रथमं गृह्णीयादिति वाधूलकस्य मतम् ।
अथेतरेनानुपूर्वमिति । अथ यदि भिन्नेषु कपालेषु सर्वाणि निपतेयुस्तत्र
यावत्तमूतं पुरीषमादाय वसतीवरीभिः संयुत्य विस्राव्य प्रचरेत्तत्र प्रायश्चित्तं
ग्रहाणामेकेन जुहुयात् । आग्नीध्रीयविनाश आग्नेय्यर्चा जुहुयादग्निर्मूर्धा
दिव इति । वैष्णव्या हविधानि विष्णो त्वं नो अन्तम इति । आग्नेय्या
स्रुक्ष्वयमग्निः सहस्रिण इति । वायव्यया वायव्येषु वायो शतःहरीणा-
मिति । ऐन्द्रिया सदसीन्द्रं विश्वा अवीवृधन्निति । वैश्वदेव्या प्राग्वंशे विश्वे
देवाः शृणुतेमं हवं म इति । सर्वेषु मिन्दाहुती जुहुयाद्द्वयाहतीश्च । अपि

CHAPTER - XXIX
SOMA-SACRIFICES

XXIX.1

If the Sadas and the Havirdhāna sheds (and other constructions) are burnt out, they may be reconstructed in the in the manner of, or irrespective of the manner of, the entire sacrificial place. One should take up the Vasatīvārī waters first - this is the view of Vādhūlaka.¹ One should restore the other things in the regular order. If all (oblations) crumble down because of the broken potsherds, one should collect whatever dough becomes available, mix it with Vasatīvārī waters, cause the fluid to flow out, and make the offering. The expiation for this is that he should offer (clarified butter) with any of the *graha* formulas.² If the Āgnīdhriya chamber is burnt, one should make an offering with the verse addressed to Agni, "Agni is the head of the heaven"³ If the Havirdhāna shed is burnt, one should make an offering with the verse addressed to Viṣṇu, "O Viṣṇu, thou art nearest to us"⁴ If the ladles (are burnt), one should make an offering with the verse addressed to Agni, "This Agni is the lord of wealth counted in thousands and hundreds"⁵ If the Vāyavya cups (are burnt), one should make an offering with the verse addressed to Vāyu, "O Vāyu, do thou provide me with a hundred horses"⁶ If the Sadas shed (is burnt), one should make an offering with the verse addressed to Indra, "All praises have promoted Indra."⁷ If the Prāgvarīṣa (is burnt), one should make an

1. Baudhāyana's tradition, and also the Taittirīya tradition in general, lay down the procedure of the Upavasatha rites as (1) the piling up of the Dhiṣṇya mounds, (2) the carrying forth of Agni and Soma, (3) the offering of omentum of the Agniṣomīya animal, and (4) the taking up of Vasatīvārī waters (BaudhŚS VI. 29-32). The VādhŚS VI. 19.3 has prescribed the taking up of the Vasatīvārī waters immediately after the piling up of the Dhiṣṇya mounds; the carrying forth of Agni and Soma and the offerings of the omentum follow the taking up of the Vasatīvārī waters. The author of the Baudhāyana Prāyaścittasutra chose to draw attention to this fact while dealing with the expiations. By the word *prathamam* he probably meant "prior to the carrying forth of Agni and Soma and the offering of the omentum of the Agniṣomīya animal." It may be noted that Aupamanyava's view recorded in the BaudhŚS XXI.15 (Dvaidha) fully agrees with Vādhūla's prescription.
2. TĀ III.1-7
3. TS I.5.5.1
4. TS III.1.10.3
5. TS II.6.11.1
6. TS II.2.12.7
7. TS IV.6.3.4

वेष्टिं निर्वपेत् । अगारदहने क्षामवान् सर्वविनाशे तन्तुमती । दग्धेषु सोमेषु वा नष्टेषु वा सोमानामुपघातापहारेषु वा यथालाभमः शून्गृहीत्वा वसतीवरीभिः संयुत्याभिषुत्य प्रचरेत् । सर्वविनाश ओषधीभिरभिषुत्य प्रचरेत् । तत्कृत्वा पुनर्यजेतेति श्रुतिः । एवमेव कुर्यात्सा प्रायश्चित्तिरिति ॥ १ ॥ प्रथमः ॥

अथं होत्रकाणामन्योऽन्यस्य मैत्रावरुणश्चोदयेदपि वान्योऽन्यस्य याज्यापुरोऽनुवाक्याभ्यां यजेत तस्य प्रायश्चित्तम् । ब्राह्मण एकहोतेत्यस्यानुवाकस्य प्रथमेन होतुर्जुहुयात् । द्वितीयेन मैत्रावरुणस्य तृतीयेन ब्राह्मणाच्छःसिनश्चतुर्थेन पोतुः पञ्चमेन नेष्टुः षष्ठेनाच्छावाकस्य सप्तमेनाग्नीध्रस्य । अध्वर्युः प्रधानदेवतामनुच्चारयित्वा योऽन्यामुच्चरयेद्यद्वो देवा अतिपादयानीत्येतया स्तुवाहुतिं जुहुयात् । दशात्मकेनाष्टमेन नवमेन पूर्वोक्तं प्रायश्चित्तं कुर्यात् । उक्थ्यपर्यायेषु यथाक्रमेण जुहुयात् । दशमेन षोडशिरात्रिपर्यायेभ्यो राथंतराय संधये । तथा शिपिविष्टस्तोत्रे वाजपेये । तथातिरिक्तस्तोत्रेष्विति । यथाचोदितमन्यो यजेत्तत्प्रथमो यजेज्जपेद्वा स्वयं

offering with the verse addressed to Viśve Devas, "O Viśve Devas, do you listen to my call"⁸ If all (are burnt), one should offer two Mindāhutis⁹ and the offerings with the Vyāhrtis. Or one should perform an Iṣṭi. If a shed is burnt, one should offer a cake to Kṣāmavant Agni; if the whole sacrificial place is burnt, one should offer a cake to Tantumant Agni. If Soma-shoots are burnt or injured or snatched away, one should procure Soma-shoots from any place, mix them with Vasatīvarī waters and make the offerings. Having finished the procedure one should again perform a Soma-sacrifice, so is it prescribed. One should adopt this procedure. This is the expiation.

XXIX.2

Now (we shall explain) the expiation for the contingency when the Maitrāvaruṇa addresses a call to a Hotraka other than the proper one or (if any priest) recites the puronuvākya and yāgyā relating to a different divinity. (with regard to the mistake) of the Hotṛ (the Adhvaryu) should make an offering with the first formula of the Anuvāka *brāhmaṇa ekahotā*¹ For the Maitrāvaruṇa he should make an offering with the second; for the Brāhmaṇacchaṁsin with the third; for the Potṛ with the fourth; for the Neṣṭṛ with the fifth; for the Acchāvāka with the sixth; for the Āgnīdhra with the seventh. If the Adhvaryu pronounces the name of the divinity other than the principal divinity, he should offer a spoonful with the verse, "O Maruts, the excess involving the violation of good"² He should (also) make offerings for the aforesaid expiation with the eighth and the ninth formulas of (the above-mentioned Anuvāka) comprising ten formulas. With regard to the Ukthyaparyāyas,³ he should make offerings with the formulas in the serial order. In respect of the Śoḍaśīsastra,⁴ the nocturnal rounds⁵ and the Rāthantara Saṁdhi,⁶ he should make an offering with the tenth formula. Similarly (with the tenth formula) in regard to the Stotra for Śipiviṣṭa Viṣṇu⁷ in the Vājapeya sacrifice. Similarly (with the tenth formula) in regard to the Atiriktastotras.⁸ As impelled, the

8. TS II.4.14.4

9. TS II.2.5.

1. TĀ III.7

2. TBr III.7.11.2

3. cf. BaudhŚS XVII.2

4. cf. BaudhŚS XVII.4

5. cf. BaudhŚS XVII.7

6. cf. BaudhŚS XVII.9

7. cf. BaudhŚS XI.13

8. cf. BaudhŚS XVIII.15

चोदितः स्वयमेव यजेद्वितीय एवं प्रायश्चित्तं भवेत्सोमे ऽन्यत्रैवं कुर्याद्धोतान्येन यजेदन्येनैव मैत्रावरुणो वा पूर्वोक्तं प्रायश्चित्तं कुर्यात् । तथा याज्यापुरोऽनुवाक्यास्वन्यथान्यत्प्रायश्चित्तं भवेत् । अथाश्वमेधस्यान्नहोमेष्वा-
रण्यानां पशूनां स्तुवाहुत्या ऊनातिरिक्तपुनरुक्तव्याघातेषु मिन्दाहुती जुहुयात् । अथेष्टकोपधाने । अथ देवसुवां हविषामन्यद्वीजमन्यदैवतस्य कुर्यात्तदुत्सृज्य पुनरुत्पाद्य यजेत् । अतिशिष्टं सह यजेज्जपेद्वा । पूर्वोक्तं प्रायश्चित्तं कुर्यादिति ॥ २ ॥ द्वितीयः ॥

अथ वितते यज्ञकर्मणि प्रायश्चित्तानि व्याख्यास्यामः । तत्रौषधं पयः पशुः सोम आज्यमित्येतेषु न्यूनेषु वा नष्टेषु वापहतेषु वा पुनरुत्पाद्य गृह्णीयात् । यत्र स्मरेत्प्राक् स्विष्टकृत उत्पादनं भवति । स्विष्टकृत ऊर्ध्वं स्मरेत्तत्संस्थाप्यैतेनैव पुनर्यजेत्सह यजेद्वा । अथ यदि निरुप्य स्मरेदन्यदैवतममुष्मै त्वेति प्रतिविभज्याभिमृश्य वा सर्वं जुहुयादमुष्मै स्वाहेति । यत्र स्मरेत्तत्रैवमेव कुर्यादासादनादथ यद्यासाद्य स्मरे-
दन्वायात्यस्थानेषु जुहुयादन्यद्वा पूर्वोक्तं प्रायश्चित्तं कुर्यात् । अन्यासु देवतास्विष्टासु नष्टेषु दुष्टेषु वा दोषवति तन्त्रे प्रधानमावर्तयेत्सर्वेष्टि-
रशेषतः । तस्य कः कर्मण उपक्रमो भवतीति । भागिनो दैवतस्य

latter or former priest should recite the yājyā and murmur (the formula). If the latter himself has realised (the mistake), he should himself recite the yājyā. This should be expiation in a Soma-sacrifice. In other sacrifices the Hotṛ should do the thing; he should recite the (correct) yājyā. Or the Maitrāvaruṇa should observe the aforesaid expiation. He should act similarly in respect of the puronuvākya-yājyā. Otherwise the expiation may be different. In respect of the Annahomas in relation to the wild animals, being less or excessive or duplicate or violated, one should offer two spoonfuls as Mindāhutis. Similarly in respect of the piling up of bricks. If in respect of Devasū Havis one offers the oblation of a specific corn to a different divinity, one should discard that oblation, produce a new one and offer. One may simultaneously offer the superfluous oblation, or murmur (the above-mentioned formula). One should observe the aforesaid expiation.

XXIX.3

DURING SACRIFICIAL PROCEDURE

Now we shall explain the expiations to be observed for the deficiencies occurring during the sacrificial procedure. If an oblation of grains or milk or animal or Soma or clarified butter becomes reduced in quantity or is lost or is snatched away, one should procure a fresh one and employ. At whatever stage one may realise, it has to be procured before Sviṣṭakṛt offering. If one realises subsequent to the Sviṣṭakṛt offering, he should conclude the sacrifice, and perform the sacrifice anew, or he may make both the offerings at one time. If he realises after the pouring out of the oblation-material, he should divide the oblation to be offered to another divinity with "to so-and-so thee," or he may touch the oblation and offer it in entirety with "to so-and-so svāhā." At whatever stage one realises, he should do so until the time for placing the oblation within the altar. If one realises after the placing, he should make the offering at the time of adding the names of principal divinities; or he may observe another aforesaid expiation. If offerings are made to different divinities, or if oblations are lost or have become defective, or if the procedure is disturbed in some other way, one should repeat the principal offering, and the Iṣṭi should be brought to completion. What should be the order of its rites? One should go through the rite beginning with taking up of the winnowing basket in respect of the oblation to the relevant divinity, bake (the cake), place within the altar, and offer in the proper order. As an expiation one should offer two Mindāhutis and make offerings with the Vyāhrtis. In respect of an Animal-sacrifice one should go through the rite beginning with the formal dedication upto the Sviṣṭakṛt offering; he should also observe the above-mentioned expiation.

If the sun rises before the introduction of the Prātaranuvāka, what should be the expiation? One should make an offering with the verse, "May Uṣas receive with her brightness the sacrifice followed by the gods, the sweetest (oblation) for gods,

शूर्पादानप्रभृति कर्म कृत्वा श्रपयित्वासाद्य स्वस्थाने प्रचरेत् । तत्र प्रायश्चित्तं मिन्दाहुती जुहुयाद्वाहतीश्च । एवं पशानुपाकरणप्रभृत्या स्विष्टकृतः पूर्वोक्तं प्रायश्चित्तं कुर्यात् । अथ यदि प्रातरनुवाकमनुपाकृतमादित्यो ऽभ्युदियात्कथं तत्र प्रायश्चित्तं भवतीति । उषाः केतुना जुषतां यज्ञं देवेभिरन्वितम् । देवेभ्यो मधुमत्तमः स्वाहेति मिन्दाहुती व्याहतीश्च हुत्वोपाकुर्यात् । अथ यदि प्रातरनुवाके शस्यमान आदित्यो ऽभ्युदियादुद्वयं तमसस्पूर्युदु त्यं चित्रमित्येताभिः सुवाहुतीर्जुह्यात् । अथ यदि सोमो नाविः स्यान्नवोनवो भवति जायमानो यमादित्या अःशुमाप्याययन्तीत्येताभ्याः सुवाहुती जुहुयात् । यदि सूर्याचन्द्रमसोर्ग्रहणं विद्यत एतदेव ॥ ३ ॥

अथ यदि ग्रहान्ग्रहीष्यमाणो भागिनीं देवतामगृहीत्वा योऽन्यां गृहीयादथामुष्मै स्वाहेति तदानीमेव सर्वं जुहुयात् । भागिनीं पुनर्गृहीत्वा मिन्दाहुती जुहुयात् । अपि वा ग्रहाणामेकेन जुहुयात्सर्वान्वाचस्पते विधे नामन्नित्येवमादीन्ग्रहान्होतृणाम् । ग्रहेषु वा चमसेषु वा हविर्दोषोक्तदोषो भवेत् । तथापो ऽभ्यवहृत्य तत्प्रायश्चित्तं हुत्वा तथा पुनर्गृहीत्वा जुहुयाच्चमसेषु पुनरुन्नीय जुहुयाद्धुत्वा वा तस्मिन्हिरण्यमन्तर्धायाप आनीय भक्षयेत् । सैव ततः प्रायश्चित्तिः । अथ यदि सवनकालो ऽतिक्रामेदग्रिर्मूर्धा दिव इत्येतस्यानुवाकस्य प्रथमेन गायत्रेण जुहुयात्प्रातः-सवने । तथा त्रैष्टुभेन माध्यंदिने सवने तथा जागतेन तृतीयसवने । अत ऊर्ध्वमतिरात्र उत्तरमहर्नाधिगच्छेत् । यदि गच्छेद्यज्ञश्रेष्ठ आगच्छेत्तत्र

svāhā.”¹ He should also offer two Mindāhutis and make offerings with the Vyāhrtis, and then introduce the Prātaranuvāka. If the sun rises while the Prātaranuvāka is being recited, one should offer spoonfuls with the verses. “We have gone above darkness The rays bear upwards god Sūrya —The bright face of the gods has arisen”² If the moon does not become visible, one should offer two spoonfuls respectively with the verses, “Being born, (the moon) becomes new (every time). The ensign of days, it appears at the front of the evenings. Coming, it imparts shares to the gods. The moon gives long life. May king Varuṇa, Bṛhaspati (and other gods), guardians of the universe swell us with the shoot which the Ādityas thrive and which, invincible, the ever-living gods consume.”³ If there is an eclipse of the moon or the sun, the same expiation should be observed.

XXIX.4

If while taking up the draughts, one takes up one for a different divinity, he should immediately offer the entire draught saying “to so-and-so svāhā.” He should again take a draught for the relevant divinity, and offer two Mindāhutis. Or he should offer one of the draughts with all *graha*-portions of the Hotṛ-formulas beginning with “O lord of speech, creator, the name”¹ If the cups or goblets meet with any of the deficiencies mentioned in connection with the oblation,² one should cast it into water as prescribed (BaudhŚS XXVII.9), perform a similar expiation, (that is) take up (clarified butter) and make an offering. He should again take up the draught in the (cup or) goblet and offer. Or he should offer (the cup or goblet), pour water into it across a piece of gold, and consume it. That is the expiation. If the time for offering of Soma passes over, one should make an offering with the first Gāyatrī verse from the Anuvāka beginning with “Agni is the head of heaven,”³ at the morning pressing; with a verse in the Triṣṭubh metre at the midday pressing, and with a verse in the Jagatī metre at the third pressing. Even then (the offering of draughts of the first day) should not reach the next day. If it reaches, it will bring a deficiency in the sacrifice. An expiation therefor is: one should make offerings with all Hotṛ-formulas.⁴ It is said, “the divine power indeed are the

1. BhārŚS IX.10.9

2. TBr III.7.11.1-4

3. TS II.4.14.1

1. TĀ III.1. Caland reads *hotrakāṇām*. Certain MSS have *hotṛṇām* which is the correct reading.

2. BaudhŚS XXVII.9

3. TS IV.4.4.1

4. TĀ III.1-4

प्रायश्चित्तम् । सर्वान्होतृञ्जुहुयात् । विज्ञायते ब्रह्म वै चतुर्होतार इति । तस्माच्चर्होतृनेव जुहुयादत ऊर्ध्वमहःसंख्यां नाधिगच्छेदेकाहेषु । अथ सवनीयानां प्रायश्चित्तिः । अथ यदि पूतिगन्धः स्यात्तदुत्सृज्य पुनरुत्पाद्य प्रचरेत् । अपि वोष्णोदकेन प्रक्षाल्याऽवधाय पुनः श्रपयित्वा प्रचरेत् । तत्रापि यदि पूतिगन्धो भवेत्तदुत्सृज्य पुनरेवोत्पाद्य प्रचरेत् । तथा सवनीयानां पुरोडाशानां तथा सांनाय्यानाम् । अथ यदि स्तोत्रं शस्त्रं प्रतिगरं वोत्सृजेन्मिन्दाहुती हुत्वोपाकुर्यात् । अथ यद्येकांस्तोत्रीयाः सूक्तं वर्चं वार्धर्चं वा प्रतिगरं वोत्सृजेन्मिन्दाहुती हुत्वा जपेत् । स्तोत्रोपाकरणप्रभृत्या होमाद्वाचं यच्छेत् । यदि वाचं विसृजेद्वैष्णवीमृचं जपेत् । अथ यद्याश्राव्य वाचं विसृजेद्वैष्णवीमृचं जपेद्विष्णो त्वं नो अन्तम इति । पुनरेवाश्राव्य यजेत् । ऊनातिरिक्तपुनरुक्तव्याघातेष्वन्येषु वान्यत्र प्रायश्चित्तं मिन्दाहुती जुहुयात् । सर्वस्थानेषु मिन्दाहुती यज्ञशरीरमिति श्रुतिः । तस्मात्सर्वेषामाचार्याणां प्रशस्तमिति ॥ ४ ॥ तृतीयः ॥

अथ यदि हुताहुतौ सोमौ सःसृज्येतायामाहवनीयादुदीचो ऽङ्गारान्निरूह्य तेषु जुहुयाद्यज्ञस्य हि स्थ ऋत्विग्याविन्द्राग्नी चेतनस्य च । हुताहुतस्य तृप्यतमहुतस्य हुतस्य च ॥ हुतस्य चाहुतस्य चाहुतस्य हुतस्य च । इन्द्राग्नी अस्य सोमस्य वीतं पिबतं जुषेथाः स्वाहेति । तस्य नित्यभक्षमनुवर्तयति मा यजमानं तमो विदन्मर्त्विजो मो इमाः प्रजाः मा

Caturhotṛ-formulas." Therefore one should make offerings with the Caturhotṛ-formulas. Hereafter there would be no defect of number of days in respect of Ekāhas.

Now the expiation in respect of the Savanīya oblations. If an oblation has a bad smell, one should abandon it, prepare a new one and offer. Of one should cleanse it with hot water, put down, bake again and offer. Even then if it has a bad smell, he should abandon it, prepare a new one and offer. A similar expiation should be for the Savanīyapuroḍāśas. Similar for the Sāmnāya oblations. If one misses a Stotra or a Śastra or a response, he should offer two Mindāhutis and employ (the missing one). If one misses a single Stotriyā, or a hymn or a verse or a verse-half or a response, he should offer two Mindāhutis and murmur (the *graha*-formula). He should restrain speech from the introduction of the Stotra upto the offering. If he releases speech, he should murmur a verse addressed to Viṣṇu. If after having caused (the Āgnidhra) to announce he releases speech, he should murmur the verse addressed to Viṣṇu, "O Viṣṇu, thou art the nearest to us" He should again cause to announce and then make the offering. In the event of a missed utterance, excessive utterance, repetition, a defect or any other deficiency, one should, besides the prescribed expiation, offer two Mindāhutis. In all instances (of deficiency) Mindāhutis constitute the body of the sacrifice, so is it said. Therefore it is esteemed by all teachers.

XXIV.5

If Soma (-fluids), offered and not offered, come into contact, one should take out embers from the Āhavanīya towards the north, and offer them on them with the verses, "O Indra-Agni, you are the keepers of the proper time of the sacrifice and of the visible. Do you be satisfied with the offered and non-offered Soma.—O Indra-Agni, do you be aware of drink and enjoy the offered and non-offered Soma, svāhā."¹ He joins to the normal formula for the partaking of Soma the verse, "Let not the darkness reach the sacrificer, nor the priests, nor this progeny, nor the one who has drunk this mixed up Soma."² The same expiation holds good if goblets offered by some one have come into contact with the goblets offered by others, or if one pours Soma into the one already taken. The same expiation holds good if the priests chosen by one are mixed up with those chosen by another, or the initiated ones are mixed up with others who are initiated (for a different purpose) except in the Vrātyastoma and in a Sattra. If rain showers over the pressed Soma, one should make offerings with the two verses, "Even a learned is not aware of the goal where the

1. TS III.1.10.3

2. TBr III.7.8.3

यः सोममिमं पिबात्सःसृष्टमुभयं कृतमिति । अथ यद्यन्यहुताश्चमसा
 अन्यहुतैः सःसृज्येरन्सोमे वा सोममभिगृहीयादित्येतदेव । अथ यद्यन्यवृता
 ऋत्विजो ऽन्यवृतैः सःसृज्येरन्दीक्षिता दीक्षितैर्वान्यत्र ब्रात्यस्तो-
 मात्सत्राच्चेत्येतदेव । अथ यदि सुतः सोमो ऽभिवृष्येत तदित्पदं प्रत्यस्मै
 पिपीषत इत्येताभ्याः सुवाहुती हुत्वा तस्य नित्यभक्षमनुवर्तयतीन्दुरिन्दु-
 मवागादिन्दोरिन्द्रो ऽपात् । तस्य त इन्द्रविन्द्रपीतस्य मधुमत उपहूतस्योपहूतो
 भक्षयामीति । अथ यदि सुते सोमे यजमानो म्रियेत भयं वागच्छेत्सर्वाणि
 हवींषि पात्र्याः समवधाय द्रोणकलशे सोमं जुह्वामाज्यं पशुमन्यस्या-
 मित्येकामाहुतिं जुहुयाद्ये देवा येषामिदं भागधेयं बभूव येषां प्रयाजा
 उतानूयाजाः । इन्द्रज्येष्ठेभ्यो वरुणराजभ्यो ऽग्निहोतृभ्यो देवेभ्यः स्वाहेति
 हुत्वात ऊर्ध्वं पैतृमेधिकं कर्म प्रतिपद्येताभये वा पुनर्यजेत । जीर्णस्याशक्तस्य
 चाग्निहोत्रचेष्टायामात्मन्यग्निसमारोपणं विद्यत इति । आत्मनि समारूढेष्वग्निषु
 न खादेन्न पिबेन्नोपरि शय्याः शयीत नाप्सु निमज्जेन्न मैथुनं व्रजेत्कामं
 खादेत्कामं पिबेत्कामं त्वेवोपरि शय्याः शयीत नैवाप्सु निमज्जेन्न मैथुनं
 व्रजेदिति । प्रक्षालितपादपाणिरप आचम्य प्राङ्मुख उपविश्याग्निहोत्रयजुषा
 यावन्मात्रं व्रतयित्वा तूष्णीं भूयो व्रतयेत्प्रजापतिं मनसा ध्यायन्निति ।
 एवमेवोपासीता शरीरविमोक्षणात् ॥ ५ ॥ चतुर्थः ॥

अथ वै भवति यथा वै पुत्रो जातो म्रियत एवं वा एष म्रियते
 यस्याग्निरुख्य उद्वायति । यन्निर्मन्थ्यं कुर्याद्विच्छिन्द्याद्भातृव्यमस्मै
 जनयेत् । स एव पुनः परीध्यः । स्वादेवैनं योनेर्जनयति नास्मै भ्रातृव्यं
 जनयतीति ब्राह्मणम् । उख्यश्चेदुद्वायेदप्सु भस्म प्रवेश्योखाः शकृत्पिण्डेन
 परिलिप्य पुनरेवैनां प्रवृज्य परिदायाहुतिषाहं कृत्वाथैनाः सुवाहुतिभिरभि-
 जुहोति सुवर्नं घर्मः स्वाहा सुवर्नार्कः स्वाहा सुवर्नं शुक्रः स्वाहा सुवर्नं

dead reaches and from where he again meets the living. Rotating thrice like the chariot of the universe, a living being does not die (ultimately); he lives (again).— O Soma, do thou be restored for one desiring to consume thee, knowing all things ready to help, striving and not staying behind.”³ He joins to the normal formula for consuming Soma the formula, “Soma has known Soma, Indra has consumed Soma. O Soma, acquiesced, I partake of thee, acquiesced, sweet and drunk by Indra.”² If, after the Soma has been pressed, the sacrificer expires or he meets with a calamity, one should collect all oblations into a pan, the Soma into the wooden trough, the clarified butter into the ladle, and the (cooked) organs of the animal into another one, and offer all at once with the verse, “To those gods among whom Indra is the seniormost and of whom Varuṇa is the King and Agni is the Hotṛ who has all this as their share, to whom Prayāja and Anūyāja offerings are generally made, (these oblations are offered) svāhā.”⁴ Then one should commence the funeral rites. When the calamity is over, one should again perform the sacrifice. For one who has become old and is incapable of offering the Agnihotra, consigning the fires within oneself is prescribed. When the fires are consigned within oneself, one should not eat, nor should he drink, nor should lie on an upper bed, nor should dip into water, nor should have copulation. One may eat, drink, lie on upper bed; but he should not dip himself into water and should not have copulation. Having washed his hands and feet, he should sip water, sit down facing towards the east, take with the Agnihotra-formula Vrata-milk in the quantity prescribed for the Agnihotra-offering, and meditating upon Prajāpati, drink additional milk. In this manner he should continue his worship until the fall of the body.

XXIX.6

It is indeed said, “Just as a son, (lately) born, dies, similarly one dies whose fire maintained in the cauldron becomes extinguished. If he produces fire by churning, he would break (the ritual); it will bring him hostility. (Therefore) the same fire should be rekindled. Thus he creates him from his own womb. He does not bring him hostility.” So says the Brāhmaṇa.”¹ If the fire in the cauldron becomes extinguished, one should cast the ashes into water, besmear the cauldron with cowdung, rekindle it, add fuel and render it capable of admitting oblation and offer spoonfuls around with the formulas, “To Gharma like the sun, svāhā; to Arka like the sun svāhā; to Śukra like the sun svāhā; to Jyotis like the sun svāhā; to Sūrya like

3. TBr VII.10.3

4. TBr III.7.10.4

1. TS V.7.5.1 cf. VādhŚS VIII.50.20; ĀpŚS XVII.20.16

ज्योतिः स्वाहा सुवर्न सूर्यः स्वाहेति । अर्कवतीभ्यामर्कसमिधावभ्याद-
धात्यर्कः पवित्रं पवित्रमर्को रजसो विमान इति द्वाभ्याम् । मुञ्जकुलाय प्रभृतिना
कर्मणा प्रतिपद्येता कृष्णाजिनवाचनात् । अथ वै भवति तमो वा एतं
गृह्णाति यस्याग्निरुख्य उद्वायति मृत्युस्तमः कृष्णं वासः । कृष्णा
धेनुर्दक्षिणेति । कृष्णं वासः कृष्णां धेनुं शतमानं हिरण्यमिति ददाति ।
तमसैव तमो मृत्युमपहते । अथो तेजो वै हिरण्यं तेज एवात्मन्धत्त इति
ब्राह्मणम् । अथ यद्यासन्दी शिष्यमगारं वा दह्येत वैश्वानरीभिः समिधो
ऽभ्यादध्याद्वैश्वानरो न ऊत्येत्येतेनाष्टर्चेन । अथ यदि वसतीवरीकलशः
पात्रेजन एकधनाः कुम्भेष्टकाः कथनेष्टका वा परासिच्येरन्यूपो वा भिद्येत
रशना वा छिद्येत चषालं वा भिद्येतौदुम्बरी वा भिद्येत ग्रावा वा भिद्येत
द्रोणकलशो वा दीर्येतान्यद्वा यज्ञे दारुमयं मृन्मयं वा पात्रं भिद्येत तत्स्वेनैव
यजुषा स्व आयतने निधायोपधायाभिमन्त्रयते भूरायुर्मे धारयत प्राणं मे
धारयत प्रजां मे धारयत पशून्मे धारयत मा म आयुः प्राणाः प्रजाः पशवः
परासिच्येरन्निति । अथ यदि दारुमयं पात्रमाहवनीये ऽनुप्रहरेत् । अथ यदि
मृन्मयमपो ऽभ्यवहरेद्भूमिर्भूमिमगान्माता मातरमप्यगात् । भूयास्म पुत्रैः
पशुभिर्यो नो द्वेष्टि स भिद्यतामिति ॥ ६ ॥ पञ्चमः ॥

अथातो ऽग्निहोत्रस्य लौकिकविधिं व्याख्यास्यामः । पुराग्निहोत्रा-
द्रार्हपत्यादरण्योरग्नीन्समारोपयन्त्ययं ते योनिर्ऋत्विय इति । अन्तर्वेद्यरणी
निधाय लौकिके ऽग्नौ जुहुयात् । सायमुद्धरति । सायमाहुतिं हुत्वा ।
प्रातरुद्धरति । प्रातराहुतिं हुत्वेति विज्ञायते । अथाग्निहोत्रं चतुर्भिर्लुप्यते

the sun svāhā.”¹ He puts on the fire two fire-sticks with the Arkavatī verses, “The sun, the purifier, traversing the midregion, purifies all beings belonging to the gods. (Thereby) the heaven and earth, being harmonious and full of sap, yield sweet water. —The sun, the purifier, traversing the midregion, purifies all beings belonging to the gods. May we attain the lustrous heaven, the great glory and stability on the earth.”² He should commence the rite beginning with the procurement of cobweb and ending with making the sacrificer recite the formula pertaining to the skin of black antelope.³ It is indeed said, “Darkness catches hold of him whose fire in the cauldron becomes extinguished. Death indeed is darkness. A black piece of cloth and a black milch-cow are the Dakṣiṇā.”⁴ The sacrificer gives away a black piece of cloth, a black milch-cow and a hundred Mānas of gold as Dakṣiṇā. “Through darkness he drives away darkness i.e. death.” “Moreover lustre indeed is gold. He holds lustre itself within.” So says the Brāhmaṇa.⁴

If the stool or the sling or the chamber is burnt, he puts fire-sticks on the fire with verses addressed to Vaiśvānara Agni with the eight verses beginning with “May Vaiśvānara Agni come to us with favour from a distance.”⁵ If a pitcher used for Vasatīvarī waters or the vessel used for keeping the earth of the footprint of the Soma-purchasing cow, or Ekadhana pitchers employed as bricks or burnt out bricks spill out or are cast away, if a sacrificial post breaks off or if a cord is cut off, or a top of the sacrificial post is broken, or if the Andumbarī post is broken, or if a pressing stone is broken, or if the wooden trough has a crevice or if any wooden or earthen sacrificial implement is broken, one should keep it in its place or near with the relevant formula, and recite over it the formula, “bhūh, do you hold my life, do you hold my vital breath, do you hold my progeny, do you hold my cattle; may my life, vital breath, progeny and cattle not be cast away.” If it is a wooden implement, he should throw it on the Āhavanīya; If it is earthen, he should throw it into water with the verse, “Earth has gone to the earth; mother has gone to the mother. May we grow with sons and cattle; may one who hates us be torn.”⁶

XXIX.7

AGNIHOTRA

Now we shall explain the rite of offering Agnihotra on secular fire. Before the (time for the) Agnihotra fires are consigned into the kindling woods from the

2. TBr III.7.9.9

3. cf. BaudhŚS XII.12-14

4. TS V.7.5.1

5. TS IV.4.12.5

6. ŚaḍBr XVI.20; BhārŚS III.18.6

होमोपस्थानव्रतदर्शपूर्णमासैरिति । तन्तुमत्येष्ट्येष्ट्वा दर्शपूर्णमासाभ्यां
यजेत । संतिष्ठते विच्छिन्नप्रायश्चित्तिः ॥ ७ ॥ षष्ठः ॥

अथापद्यग्रिहोत्राणां समासः । तद्यथा राष्ट्रविभ्रमो व्याधयो ऽध्वगमनं
गुरुकुलवासो देशकालद्रव्यानुपपत्तिरन्यैश्चायोगो यासु विद्यत इति । तस्य
कः कर्मण उपक्रमो भवतीति । कामं पूर्वाह्णे वापराह्णे वाग्रिहोत्रवेलायां वा
प्रसिद्धं यजमानस्या प्रवासात् । प्रवसतः प्रतिपदि सायं चतुर्दश चतुर्गृहीतानि
गृह्णाति सोपवसथे पार्वणे वा प्रसिद्धं सर्वं समित्प्रभृति कर्म ।
मन्त्रांश्चैकवत्संस्थाप्य सायमग्रिहोत्राणि हुत्वा प्रातरग्रिहोत्राणि जुहुयात् ।
सायमुपक्रमः प्रातरपवर्गः । काले पार्वणेन यजेत । नोर्ध्वं पाक्षिकात्समासो
न प्रसङ्गेनाश्रद्धानस्य । अथाप्युदाहरन्ति

अश्रद्धा परमः पाप्मा पाप्मा ह्यज्ञानमुच्यते ।

अज्ञानाल्लुप्यते धर्मो लुप्तधर्मो ऽधमः स्मृतः ॥

श्रद्धया शुध्यते बुद्धिः श्रद्धया शुध्यते मतिः ।

श्रद्धया प्राप्यते ब्रह्म श्रद्धा पापप्रणाशिनी ॥

तस्माच्छ्रद्धानेनाप्रसङ्गेन संपन्ने काले तन्तुमत्या यजेत । एवं
लौकिकप्रयोग एवमहुत एवं विध्यपराधे च । अथाप्युदाहरन्ति न
वृथाग्रीनुद्वासयेन्नैवानापत्सु । वीरहा वा एष देवानां यो ऽग्रिमुद्वासयत इति ।
तस्माच्छ्रद्धानस्याप्रासङ्गिकस्य च । अन्यत्रापि

Gārhapatya with the verse, "This is thy natural birth-place"¹ One should keep the kindling woods within the altar and offer (the Agnihotra) on the secular fire. In the evening one draws out fire (out of the Gārhapatya). After one has offered the evening Agnihotra (that fire is rendered secular). In the morning one should draw a portion (out of the Gārhapatya). After he has offered the morning Agnihotra (that fire is rendered secular). So is it said. Now (the vow of) the Agnihotra becomes violated through the (missing of) offering, prayer, ordinance and the performance of Full-moon and New-moon sacrifices. Having performed the Iṣṭi for Tantumant Agni, one should commence performing Full-moon and New-moon sacrifices. The expiation for the missing performance comes to an end.

XXIX.8

AGNIHOTRĀSAMĀSA

Now the collective Agnihotra-offering in adversity. For example, disturbance common to the whole country, diseases, journey, living at the teacher's house, unfavourable conditions regarding place, time and materials, and such circumstances in which there is non-availability of other things, what is the procedure of the contingent rite? The procedure, as prescribed, may take place in the morning or in the evening or at the time of the Agnihotra until¹ the sacrificer's being away on a journey. For the sacrificer going on a journey one should take fourteen four-spoonfuls in the evening of the Pratipad or on the Parvan-day joined with the Upavasatha.¹ The entire procedure beginning with the taking up of a firestick is as prescribed. He should consequently recite the formulas in the specific number. After having offered the evening Agnihotras, he should offer the morning Agnihotras. The beginning is to be made in the evening and the conclusion in the morning. At the proper time one should perform the Parvan-sacrifice.² There should be no collective offering over and above a fortnight; not for one having no faith through attachment.³ It is said, "Absence of faith is a great sin; ignorance is also said to be a great sin. through ignorance the ritual-practice is violated. One whose

1. TBr I.2.1.16

1 I have considerably changed the text on the basis of variants recorded by Caland.

2. The Full-moon or New-moon sacrifice as the case may be. The printed text *pārvaṇena* is to be read as *pārvaṇena*.

3. Caland reads *prasāṅgenāśraddadhānasya*. It should be read as *prasāṅgenā'sraddadhānasya*.

येये विशेषा लघवो यत्रयत्रोपलक्षिताः ।
 तैः कर्मसंस्तरे कुर्यान्न्यायोपेतं यथा भवेत् ॥
 स्वशास्त्रे विद्यमाने यः परशास्त्रेण वर्तते ।
 भ्रूणहत्यासमं तस्य स्वशास्त्रमवमन्यतः ॥
 आर्षेयस्य स्वशास्त्रस्य प्रदेशास्तद्गुणैः समाः ।
 कर्मणां प्रविचारार्थमापत्सु च समाप्नुयादिति ॥ ८ ॥

यथो एतत्सो ऽपरिमितं प्रवसति न संवत्सरमतिप्रवसतीत्य-
 विशेषाज्जायापत्योराहिताग्न्योरित्येवेदमुक्तं भवति । विज्ञायते चार्धो वा
 एष आत्मनो यत्पत्नीति । अथ यदि प्रवसति यजमाने पत्न्याः प्रवासनिमित्तं
 स्यात्तद्वास्तोष्पतीयं हुत्वाध्वर्युः समारोपयेदयं ते योनिर्ऋत्विय इति । यत्र
 गच्छेत्तत्रानो हरेत् । तत्र प्राप्याग्निं मथित्वा विहारं कल्पयित्वा गार्हपत्य
 आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये संतनीं जुहोति मनो
 ज्योतिर्जुषतामाज्यं विच्छिन्नं यज्ञं समिमं दधातु । या इष्टा उषसो निमृचश्च
 ताः संदधामि हविषा घृतेन स्वाहेति । अथाग्रये तन्तुमते पुरोडाशमष्टाकपालं
 निर्वपति शरावं दक्षिणां ददाति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ यदि
 यजमानश्चैव पत्नी चोभौ त्वेव निष्क्रामतो ग्रामान्ते ग्रामसीमान्ते वा वसतो

ritual-practice is violated is considered a lowliest person. Intellect becomes pure by faith; the faculty of thinking becomes pure by faith. By faith the divine bliss is obtained; faith destroys sin. Therefore a faithful person who is without attachment⁴ should perform the Tantumatī Iṣṭi at the appropriate time. This expiation is applicable also to the offering on secular fire if offering is not made, and to the deficiency of action. It is also said that one should not extinguish the fires without any reason, nor in the absence of a calamity. One who extinguishes the fire is the killer of a heroic son of gods. Therefore in the case of a faithful person having no occasion (one should observe the rule).⁵ Elsewhere also whichever options have been prescribed in different contexts, one should adopt them in connection with the ritual in a manner which would be right. Whoever follows other injunctions when one's own injunctions exist—in his case the disregarding of his own injunctions is tantamount to infanticide. The instructions of one's own traditional injunctions are equal in value to (those in others possessing) equal merit. Therefore in emergencies one should resort even to the instructions in other injunctions for the determining of the ritual.

XXIX.9

As for the contingency that one who has set up fires goes on a journey for a longer period, (the limit however is that) he does not go on a journey for a period longer than a year. This is said in general about the Āhitāgni husband and wife. It is said in the Brāhmaṇa, "Wife is indeed the half of self." If while the sacrificer is on a journey, his wife is also required to join him, the Adhvaryu should make an offering to Vāstospati Agni, and consign the fire into the kindling woods with the verse, "This is thy natural birth-place"¹ Wherever he has to go, he should carry (the kindling woods) in a cart. Reaching the place, he should churn out fire, spread out fires, melt clarified butter over the fire, purify it, take four spoonfuls into the ladle and offer on the Āhavanīya the Samitanī offering with the verse, "May mind rejoice in the light ..."² He then offers a cake on eight potsherds to Tantumat Agni. He gives away a potful of paddy as Dakṣiṇā. The Iṣṭi comes to a close as prescribed. If the sacrificer and his wife both go out and camp on the outskirts of the village or outside the border of the village, the Agnihotra would be violated. He should then perform the entire rite of setting up of fires. While carrying the actual fires, one should not breathe over them. If one breathes over, the fires would become secular.

4. The instrumental *śraddadhānenā*'*prasaṅgena* is defective.

5. The genitive *śraddadhānasyā*'*prasaṅgikasya* cannot be explained.

1. TBr I.2.1.16; BaudhŚS II.16

2. TS I.5.10.1; BaudhŚS III.14

ऽग्निहोत्रमेव लुप्येताविकृतमग्न्याधेयं कुर्वीत । अग्नीन्हरन्तो नोच्छ-
सेयुर्यद्युच्छसेयुरग्रयो लौकिकाः संपद्येन् । अनो विना समारूढेष्वग्निषु
नाद्रियेत शम्याप्राप्ते सत्त्रनिदर्शनात् ॥ ९ ॥ सप्तमः ॥

अथ वै भवति सर्वान्वा एषो ऽग्नौ कामान्प्रवेशयति यो ऽग्नीनन्वाधाय
व्रतमुपैति स यदनिष्ठा प्रयायादिति । स यदनिष्ठा प्रयास्यन्भवति तद्गार्हपत्य
आज्यं विलाप्योत्पूय स्तुचि चतुर्गृहीतं गृहीत्वाहवनीये जुहोत्यन्वारब्धे
यजमाने तुभ्यं ता अङ्गिरस्तमेति । यो ऽग्नीनन्वाधाय व्रतमुपैति स
यद्युद्धायतीति तत्पुरस्ताद्व्याख्यातम् । यस्याहिताग्रेरग्रिरपक्षायति
यावच्छम्यया प्रविध्येद्यदि तावदपक्षयेत्तः संभरेदिदं त एकं पर उत
एकमिति । संभृत्यानुप्रहरेदग्निहोत्रकालेषु वान्येषु वा । यदि
परस्तरामपक्षयेदनुप्रयायावस्येदिति । अनुप्रयायावस्येत्तद्यत्रैवावस्येत्तत्र
वोद्वासयेयुः । ओषधीर्वा एतस्य पशून्पयः प्रविशति यस्य हविषे वत्सा
अपाकृता धयन्ति । तान्यदुह्याद्यातयाम्ना हविषा यजेत । यन्न
दुह्याद्यज्ञपरुरन्तरियात् । वायव्यां यवागूं निर्वपेदित्यथैतेषां दोहयित्वा
तस्मिन्नप आनीय व्रीहिप्रभृति सिद्धमत ऊर्ध्वम् । अथ यस्य सायं दुग्धः
हविरार्तिमार्च्छतीन्द्राय व्रीहीन्निरुप्योपवसेदिति । निर्वपणान्तं कर्म कृत्वा
श्वो भूत आग्नेयेन प्रचर्यैन्द्रेण प्रचरेच्छृतस्थानं तत्कुर्यात् । अथ यस्योभयः
हविरार्तिमार्च्छत्यैन्द्रं पञ्चशरावमोदनं निर्वपेदिति । प्रकृत्या वा निर्वपेच्छरावेण

One should not resort to consigning the fires into kindling woods unless he has to use a cart (for the journey) by analogy that one undertaking a sacrificial session does not consign fires if he has to halt at a distance of a throw of the yoke-halter.

XXIX.10

MISCELLANEOUS

It is indeed said, "One who observes vow after having added fuel to the fires, places all his desires with Agni. If he goes on a journey without having performed the Iṣṭi"¹ When he is going on a journey without performing the Iṣṭi (on the Parvan day), he should melt clarified butter over the Gārhapatya, purify it, take four spoonfuls into the ladle and make an offering on the Āhavanīya while the sacrificer has contacted him, with the verse, "To thee the best of Aṅgīrasas all folks with their fair dwellings, O Agni, have turned severally to gain their desire."² "If the fire becomes extinguished after one has added fuel to the fires and has then observed vow" this is already explained.² If the fire of one who has set up fires spills out up to the distance of a throw of the yoke-pin, one should collect it with the verse, "This is thine; that is thine; with the third luminary do thou set down thyself. Setting down thyself, do thou be comfortable for thy person in the highest dear abode of gods."³ Having collected, he should put it back at the time of the Agnihotra-offering or at any other time. "If it spills out beyond that, one should follow it and halt there."³ He should follow it and halt there. He may optionally remove fires there where he halts. "The milk of the sacrificer returns (back) to the plants and the cattle for whose oblation the calves separated from their mothers suck their mothers. If one milks them, he would be offering stale oblation. If he does not milk, a limb of the sacrifice would be broken. One should offer gruel to Vāyu."³ He should cause (one) of the cows to be milked, and add water to that milk. The procedure beginning with the pouring out of paddy is as prescribed. "One whose oblation namely the milk milked in the evening becomes spoilt, should pour out paddy for Indra and wait." Having finished the rite ending with the pouring out, he should, next day, offer first to Agni and then to Indra. He should offer that cake in the place of the hot milk. "One whose both the milks become spoilt, should pour out five potfuls of paddy for cooked rice."⁴ He may pour out at random or by means of the Śārāva pot. "He should pour out four pots." In this case he should pour out by means of a pot, not

1. TBr III.7.1.1
2. cf. BaudhŚS XXVII.5
3. TBr III.7.1.3, 4
4. TBr III.7.1.7

वेति । शरावपरिमणार्थः शरावमिति वदन्तः । चतुष्पात्रं निर्वपेदिति । अत्र पात्र्यामेव निर्वपेत् न प्रकृत्या । प्रसिद्धमाग्नेयेन प्रचर्येन्द्रेण प्रचरेत् । सांनाय्यस्थाने कुर्यात् । यस्य व्रत्ये ऽहन्यत्यनालम्भुका भवति तामपरुध्य यजेतेति । तामपरुध्यैव यजेत । सर्वेणैव यज्ञेन यजते । तामिष्टोपह्वयेतामू हमस्मीत्यृतुकाल उपगमनमन्त्रोऽग्न्यन्वाधानप्रभृत्यपरुध्यैव यजेत । तथैकाहानाम् ॥ १० ॥ नवमः ॥

अथ यद्दीक्षोपसत्सु तथाहर्गणेष्वन्येष्वहःसु वा । अथ त्र्यहे पर्यवेते गोमूत्रेणोष्णोदकमिश्रेण लोहितं छिन्त्स्वेत्युक्त्वा प्रक्षाल्य दर्भपुञ्जीलैः पवयतीति । विज्ञायत आपो वै दर्भास्तैर्हि स्नाता भवतीति । विज्ञायते ब्रह्महत्यायै ह्येषा वर्णं प्रतिमुच्यास्त इति । तस्माद्भविर्नान्वीक्षेत न स्पृशेदिति । अथ सूतिकायां दशाहे पर्यवेते यथाम्नातः शौचं कृत्वा पत्नीं कर्मसु योजयेत् । तत्कर्म पुत्रो ब्रह्मचारी वा कुर्यात् । तन्मन्त्रं यजमानो जपेदेषा पत्युकुशली यदि स्यादेवमेव कारयेदिति । अथ यदि सांनाय्ये घर्मे वा प्रवृत्तायां पयो न स्याद्येन केन चिदुपायेन किञ्चित्पयो दोहयित्वाद्भिः सःसृज्य प्रचरेन्नैवान्यत्पय आनीय कुर्यात्सैव ततः प्रायश्चित्तिः । अथ यदि सोमाधानमारभ्य पुरा दीक्षणीयाया अनालम्भुका भवति नाग्निहोत्रं जुहोति । त्र्यहे पर्यवेते ऽप्सुदीक्षाप्रभृति सिद्धमत ऊर्ध्वम् । अथ यदि पुरा व्रतदोहनादनालम्भुका भवति त्र्यहः हविष्यमश्रीयात् । यदि व्रते दुग्धे हविष्यमेव । व्रतमपो ऽभ्यवहरेत् । त्र्यहे पर्यवेते गोमूत्रादि सिद्धमत ऊर्ध्वम् । अथ यदि पुरा प्रवर्ग्यस्य न प्रवृञ्ज्यात् । हविष्यप्रभृति यथाम्नातः

at random. Having first offered to Agni, he should offer to Indra. He should deem (the cake for Indra) in the place of Sāmnāyā.⁴ "The sacrificer whose wife enters the period of menses on the day of vow, should keep her away and then perform the sacrifice."⁵ He should keep her away and then perform the sacrifice. "He indeed performs the whole sacrifice. Having performed the sacrifice, he should invite her with the verse, "I am this, thou art that; I am the heaven; thou art the earth; I am the Sāman; thou art the Rk. Come, let us two be united, place the seminal fluid for obtaining a male child for the abundance of wealth, for possessing good progeny and manliness."⁶ This is the formula to be recited while approaching her after the period of menses. He should keep her away from the adding of fuel to the fires onwards and perform the sacrifice. (He should do similarly) in respect of the Ekāha sacrifice.

XXIX.11

What is applicable with regard to the Dīkṣā and Upasad days is also applicable in the case of Ahargaṇas and other days. After three days have passed, one should say to her, "Do thou remove the blood by means of cow's urine mixed with hot water." After she has taken bath, he should purify her with bunches of Darbha-blades. It is said, "Water indeed are the Darbha-blades; she becomes bathed thereby." It is also said, "She remains assuming the appearance of the murder of a brāhmaṇa." Therefore she should not gaze at the oblation nor should touch it. Now if she has delivered a child. After ten days have passed, one should achieve cleanliness as prescribed¹ and introduce her to her duties. (Until that) her son or a bachelor should act for her. The sacrificer should murmur her formulas. If she is not feeling well, one should arrange similarly.

If there is no milk while a cow is being milked for Sāmnāyā or Gharma,² one should make her yield a little in some way, add water to it and offer. One should not serve the purpose by procuring another milk. This is the expiation therefor. If the sacrificer's wife enters the period of menses before the Dīkṣāñīyeṣṭi in the conjunction of setting up of fires and the performance of a Soma-sacrifice, one should not offer the Agnihotra. After three days are over, one should commence the procedure with Apsudīkṣā.³ The subsequent procedure should be as prescribed. If she

5. The printed text needs to be modified here and there on the authority of manuscripts.

6. TBr III.7.1.9

1. Namely, the murmuring of the relevant verse, cf. BaudhŚS XXIX.10.

2. cf. BaudhŚS IX.9

3. cf. BaudhŚS VI.2

शौचं कृत्वा गोमूत्रादि सिद्धमत ऊर्ध्वम् । अथ यदि प्रवृत्ते ऽनालम्भुका भवति हविष्यमेव । तदहः सःस्थाप्य त्रहे पर्यवेते गोमूत्रादि सिद्धमत ऊर्ध्वम् । अथ दीक्षित वाचं यच्छ ब्रत्य वाचं यच्छ पत्नि वाचं यच्छेति संप्रैषादेकस्तनप्रभृत्यनालम्भुका भवति सिद्धमावभृथात्कृत्वा त्रहे पर्यवेते ऽवभृथमवयन्ति । सुत्ये ऽहनि मार्जालीये सिकतोपोसे परिश्रित्यो- पविशेत् । अन्येष्वहःसु पत्नीशालायामेवोपविशेत्प्राग्वःशं न प्रपद्येत ॥ ११ ॥ दशमः ॥

अथातः प्रायश्चित्तसमुच्चयं व्याख्यास्यामः । सर्वत्रानादिष्टेषु मनस्वती मिन्दाहुती व्याहतयो होतार इति जुहुयात् । सर्वेष्वव्रत्येषु मिन्दाहुती । पितृयज्ञलोपे सप्तहोतारमिति जुहुयात् । अथ यद्यग्न्याधेये सर्वमौपासनमभि- प्रव्रजेयुः पुनस्त्वादित्या रुद्रा वसवः समिन्धतामित्येतया स्तुवाहुतिः हुत्वा लौकिके ऽग्नौ गृह्णाणि कर्माणि प्रयुञ्जीत । अथ यद्यर्धमवशिष्येताथ यदि ब्रह्मौदनिको धारितः स्यादौपासनवत्स्यात् । तथोद्वाते पाकादूर्ध्वं जयादींश्च जुहुयात् । अथ यदि गार्हपत्यमनाहितमादित्यो ऽभ्युदियादादित

enters the period of menses prior to the milking of Vrata-milk, she should eat the food obtained from the oblations. If after the Vrata-milk has been milked, she should eat food obtained from oblations. One should throw the Vrata-milk into water. After three days are over, the procedure beginning with the cow's urine should be as prescribed.⁴ If before the Pravargya, one should not start the procedure of Pravargya, the rule of eating food obtained from oblations should be applied; one should achieve cleanliness as prescribed; and the procedure beginning with the use of cow's urine should be as prescribed. If she enters the period of menses after the Pravargya, she should eat food obtained from oblations; one should conclude the procedure of that day, and after three days are over, the procedure beginning with the use of cow's urine should be prescribed. If she enters the period of menses from the time of the call to cause the milk from one udder to be milked⁵ until the call "O Initiated, do thou restrain speech, O thou to be served with the Vrata-milk; do thou restrain speech; O sacrificer's wife, do thou restrain speech." One should go through the procedure upto the Avabhṛtha. After three days are passed, they proceed to the Avabhṛtha. On the pressing day she should sit down enclosed on the Mārjāliya mound covered with sand. On other days she should sit in her chamber; she should not enter the Prāgvarṇśa shed.

XXIX.12

PRĀYAŚCITTASAMUCCAYA

Now we shall explain a group of expiations. Where no specific expiation is mentioned, one should offer offerings with Manasvatī, Mindāhuti, Vyāhṛtis and Hotṛ-formulas. In all violations of the vow one should make offerings with Mindāhuti. If the Piṇḍapitṛyajña is missed, one should make an offering with the Saptahotṛ-formulas. If at the setting of fires the whole Aupāsana fire is to be employed, one should offer a spoonful on it with the verse, "O wealth-bringing agni, may the Ādityas, Rudras, Vasus and Brahmans enkindle thee in sacrifice. Do thou get thy bodies promoted by clarified butter. May the desires of the sacrificer be fulfilled,"¹ and should perform domestic rites on the secular fire. If half of the Aupāsana fire is kept back or if the Brahmaudanika fire has been maintained, one should deem it as the formal Aupāsana fire. If that fire becomes extinguished after the oblation is cooked over it, one should make offerings (on the enkindled fire) with Jaya and other (i.e. Abhyātāna and Rāṣṭrabhṛt) formulas. If the sun rises while the

4. BaudhŚS XXIX.11 above

5. BaudhŚS VI.24

1. TS IV.2.3.4

आरभ्यान्यस्मिन्काल आदध्यात् । मध्ये चेदग्निविनाश एतदेव । अथ पत्नीमृत्वियं विन्देत प्राग्दक्षिणाया एतदेव । अत ऊर्ध्वमपरोधो ऽग्निहोत्रे च सोमे चावभृथादिषु । सर्वत्रेष्टिपशुसोमेषु तावन्मात्रं पत्न्या वा सर्वम् । अथ यदि गार्हपत्याहवनीयावुद्वायेतामभिनिम्नोचेदभ्युदियाद्वाग्न्याधेयं तत्र प्रायश्चित्तिः पुनराधेयमित्येके । अथ यदि पत्नी बहिः सीमां पुनराधानम् । अथ यद्यात्मनि समारूढेष्वव्रत्यं चरेदरणिविनाशोक्तदोषो वा भवेदग्न्याधेयम् । अरणिविनाशेनाग्निविनाश उक्तः । अथ यदि ग्राममर्यादां नदीं वाग्नीनतिहरेयुरेतानेवाग्नीन्द्रियमाणानन्वारभेयाताम् । प्रवसति यजमाने न पत्नी प्रवसति नात्र प्रायश्चित्तम् । भिन्नयोनिश्चेदन्वाहार्यपचन उद्वायेद्या प्रकृतिस्तत आहरणं पृथगरणी वा ॥ १२ ॥

अथ यद्येककपालः परावर्तते प्रजापतेर्वर्तनिमनुवर्तस्वेत्यध्वर्युः स्वस्थाने प्रतिष्ठापयेत् । प्रति क्षेत्रे प्रतितिष्ठामि राष्ट्रे विश्वमन्याभिवावृध इत्येताभ्यां यजमानो ऽनुमन्त्रयते । अस्कान्द्यौः पृथिवीमस्कानजनि प्राजनीत्येताभ्यां सुवाहुती जुहुयात् । सःस्थिते वैश्वानरीमिष्टिं निर्वपेत् । विज्ञायते च यत्प्राङ्पद्येत देवलोकमभिजयेत् । यद्दक्षिणा पितृलोकं

Gārhapatya is not yet set up, one should set it at another time beginning the rite freshly. If the fire becomes extinguished any time inbetween, the same expiation holds good. If the wife enters the period of menses before the giving away of Dakṣiṇā, the same expiation holds good. If she enters the period after that, she should be kept away. At the Agnihotra and in a Soma-sacrifice subsequent to the Avabhṛtha (she should be kept away). In all sacrifices namely the Iṣṭis, Animal-sacrifices and Soma-sacrifices (if the wife enters the period of menses, the sacrificer should recite the mantras of his wife) upto the point (upto which she would be away); or he may recite all her mantras. If the sun sets or rises while both the Gārhapatya and Āhavanīya become extinguished, setting of fires is the expiation. Resetting according to some teachers. If the sacrificer's wife stays outside the border (of the village), resetting (is the expiation). If one breaks the vow while the fires are consigned within himself, or any of the deficiencies leading to the violation of kindling woods occurs, setting of fires (is the expiation). The violation of kindling woods means the violation of fires. If fires are being carried beyond the village-border or a river, (the sacrificer and his wife) should keep contact with them. If while the sacrificer is on a journey, his wife has not joined him (that is, she is staying at home maintaining the fires), there is no expiation. If the Anvāhāryapacana fire, having been procured from outside source becomes extinguished, one should procure it from the very source; or from separate kindling woods.

XXIX.13

If a cake on one potsherd turns about, the Adhvaryu should install it in its place with the verse, "Do thou follow the track of Prajāpati. May we prosper with heroic sons and cattle, with horses and with all kinds of wealth, with progeny and with power. May the gods lead our sacrifice straight."¹ The sacrificer follows it with the two verses, "I remain in the ruling class, in the nation, among the horses, among the cattle, in the progeny, and in that which exists. — (Of the two heaven and earth) one supports all beings; the latter resorts to the other. I pay obeisance to the heaven supporting all and to the earth."² (The Adhvaryu) should offer spoonfuls with the two verses, "The heaven has dropped (water) upon the earth; the young bull has dropped (seminal fluid) unto the cows, all these beings are dropped; may the sacrifice dropped (that is, offered) procreate. — What is dropped has grown, has procreated; from the dropped grows the strong one. May we procreate from the dropped."² After the parvan is over, he should perform the Vaiśvānarīṣṭi. It is said, if (the cake) falls towards the east, the sacrificer would win the divine world: if

1. TS III.4.4

2. TBr III.7.10.2, 3

यत्प्रत्यग्रक्षांसि यज्ञं हन्युर्यदुदङ् मनुष्यलोकमभिजयेत् । प्रतिष्ठितो
 होतव्य इति । अथ यदि पशुबन्धः सोमो वा लुप्येत वैश्वानरीमिष्ट्वा
 पुनर्यजेत । सर्वं चेत्सुत्यमहरतिक्रामेत् । समन्वारब्धाः प्रागुपवेश-
 नादपच्छिद्येरन्समाप्य पुनर्यजेत । सोमेन दीक्षितो न दद्यान्न जुहुयान्न पचेन्न
 जपेदिति । आदित एव विभजेदित्याहुः । व्रतोपेतो न स्नायान्नापो ऽवगाहेत
 न वासो जह्यान्न रजः प्रप्रावयेत् । सर्वत्र यजमानस्यर्त्विजां च यावत्कर्म
 व्रतमुपदिशन्ति । नर्त्विजामार्त्विज्यमन्यत्र विद्यते । न महर्त्विजाः समासो
 न सर्वत्र यजमानस्यार्त्विज्यमन्यत्र सत्तात् । सर्वेषु सोमेषु सोमापचारका-
 लातिक्रमान्तरितविपर्यासव्यवायसमासादिष्वन्येषु चाज्ञातेषु ज्ञातेषु च
 दोषेषु प्राक् समिष्टयजुष आज्यस्थाल्याः स्तुवेणोपघातः सर्वप्रायश्चित्तानि
 जुहुयात् । जयानित्येके ऽभ्यातानानित्येके राष्ट्रभृत इत्येके ऽमात्यहो-
 मानित्येके छन्दाःसीत्येके सौरीरित्येके तनूरित्येके होतृनित्येके
 दशात्मकमित्येके पौरुषीरित्येके वैष्णवीरित्येके महाव्याहतीरित्येके

towards south, the paternal world; if towards the west, the Rakṣases would attack the sacrifice; if towards the north, the sacrificer would win the human world. One should offer so that it would remain stable." If an Animal-sacrifice or a Soma-sacrifice is missed, one should perform the Vaiśvānarīṣṭi, and again perform it. If the entire pressing day is passed over (one should perform the Vaiśvānarīṣṭi and again perform the sacrifice). If the priests, one catching hold of the other (while moving out for the Bahiṣpavamāna chanting on the pressing day) leave the contact before taking their seats, one should conclude the sacrifice and perform again. One who is initiated for a Soma-sacrifice should not give away, should not make any offering, should not cook, should not murmur. He should distribute (food) at the outset, so they say.

One who has adopted the vow should not bathe, should not enter into water, should not leave his garments, should not dip the garment into alkaline water. In all cases they prescribe the adoption of vow by the sacrificer and the priests as long as the ritual is going on. The priests are not allowed to officiate as priests at another place. No combination is allowed in respect of the functions of the high priests. In all cases a sacrificer is not allowed to officiate as a priest except in a Sattrā. In all Soma-sacrifices if there occur any faults of bad conduct of Soma, passing over of time, missing (of any rite), reversal, intervention, combination etc. and other unknown or known faults, one should offer Sarvaprāyaścittas. Offerings with Jaya formulas¹ according to some teachers; with Abhyātāna formulas³ according to some; with Rāṣṭrabhṛt formulas⁴ according to some; Amātya offerings⁵ according to some; the Chandas verses⁶ according to some; verses addressed to Sūrya⁷ according to some; Tanu-formulas⁸ according to some; Hotṛ-formulas⁹ according to some; ten formulas¹⁰ according to some; verses addressed to Puruṣa¹¹ according to some; verses addressed to Viṣṇu¹² according to some; Mahāvāhṛtis¹³ according

3. TS III.4.5.6

4. TS III.4.7.8

5. TBr III.7.12

6. TS IV.4.4

7. TĀ IV.11.8

8. TBr I.1.7.2

9. TĀ III.1-6

10. TĀ III.7

11. TĀ III.12

12. TS I.3.6

13. *bhūh svāhā, bhuvah svāhā, suvah svāhā, bhūr bhuvah suvah suvah svāhā.*

व्याहृतीरित्येके प्राजापत्यामित्येके प्रणवमित्येके । सर्वानित्याचार्यः
सर्वानित्याचार्यः ॥ १३ ॥ एकादशः ॥

॥ इत्येकोनत्रिंशः प्रश्नः ॥

॥ प्रायश्चित्तसूत्रं समाप्तम् ॥

to some; Vyāhṛtis¹⁴ according to some; verse addressed to Prajāpati¹⁵ according to some; Praṇava according to some. The view of the teacher (Baudhāyana) however is that one should make offerings with all of these.

**CHAPTER XXIX ENDS.
END OF THE PRĀYAŚCITTASŪTRA.**

14. *bhūḥ svāhā, bhuvah svāhā, suvah svāhā.*

15. TS III.2.5.6

GLOSSARY

अंशु m. (1) a shoot of the Soma plant. Shoots are pressed on a stone; the extracted juice is mixed with water or milk or curds or gruel, and is offered to a divinity in a Soma-sacrifice.

(2) a specific draught of Soma to be offered at the morning pressing in a Soma-sacrifice, whose offering is not attended by the chanting of a Stotra and the reciting of a Śastra.

अंस m. Southern shoulder as well as the northern shoulder of the altar (big or small) in a sacrifice.

अक्ष m. 1. an axle of a chariot or a cart.

2. The axle of a chariot as a measure, that is, 104 Aṅgulas.

3. a seed of *Terminalia bellerica* used for gambling.

4. a die for gambling.

अगार m.n. a quadrangular shed.

अग्निचयन n. the piling up of a Fire-altar; a specific sacrificial rite.

अग्निचिति f. a piled up construction or a layer piled up with burnt bricks.

अग्निशाला f. a shed for preserving the set up fires.

अग्निष्ठ adj. (a sacrificial post or any other thing) erected or standing in front of the Āhavanīya fire or to the rear of the Gārhapatya fire.

अग्निहोत्र n. milk or any other substance offered on the fire in the Agnihotra rite; the Agnihotra rite, one of the seven Havis-sacrifices.

अग्निहोत्रहवणी f. the wooden ladle, one cubit long, made on the pattern of the Dhruvā ladle, and being used for offering the Agnihotra.

अग्निहोत्रिन् m. one who has set up the fires and offers the Agnihotra in the evening and in the morning.

अग्निहोत्री f. the cow which is maintained by an Āhitāgni and whose milk is used for the Agnihotra-offering.

अग्नीध्र m. = आग्नीध्र

अग्न्यगार m. n. a shed for preserving a set up fire or fires.

अङ्गुलि f. a finger; used as measure, equal to the length of fourteen seeds of *panicum millaceum*.

अच्छावाक m. a priest belonging to the Hotr's group, third in status who is required to recite certain Śāstras in a Soma-sacrifice.

अज m. a male goat, the main oblation in an Animal-sacrifice.

अजा f. a female goat.

अजाक्षीर n. milk of a female goat.

अणु m. a kind of grain, *panicum millaceum*; adj. thin.

अदाभ्य m. a specific draught of Soma to be offered at the morning pressing in a Soma-sacrifice, whose offering is not attended by the chanting of a Stotra and the reciting of a Śāstra.

अधरारणी f. the lower kindling wood made out of the wood of *Ficus religiosa* (Āśvattha tree) grown upon *Prosopis spicigera* (Śamī tree) on which a shallow ditch is made for churning out fire.

अधिदेवन n. a gambling place adjoining the fire-hall of the sacrificer where he and his relatives or friends play the game of dice as a part of the ritual.

अधिषवणचर्मन् n. a skin of a red bull spread over two planks of the Udumbara tree (*Ficus glomerata*) fixed upon four Uparava-holes in the Havirdhāna shed in a Soma-sacrifice. Soma-shoots are pressed upon a stone placed on this skin.

अधिषवणफलक m. a plank of the wood of *Ficus glomerata*. Two such planks are fixed upon four Uparava-holes in the Havirdhāna shed in a Soma-sacrifice.

अध्वर्यु m. one of the four chief priests officiating in a Soma-sacrifice. He belongs to the Yajurveda and makes offerings and carries out other executive functions on behalf of the sacrificer. He functions also in pre-Soma sacrifices.

अनडुत्पशु m. a rib of an ox.

अनड्वाह m. an ox yoked to a cart used in a sacrifice on various occasions.

अनस् n. a bullock-cart used in a sacrifice on various occasions.

अनिष्टुब्ध सुच् f. a wooden ladle which is not carved out, with flat surface.

अनुचर m. a triad or Pragātha of R̥gvedic verses to be recited by the Hotr in his Śāstra immediately following the Pratipad triad in a Soma-sacrifice.

अनुरूप m. a triad or Pragātha of R̥gvedic verses, recited by the Hotraka (i.e. the Hotr's assistant) in his Śāstra subsequent to the stotriya triad in a Soma-sacrifice.

अनुवाक्या f.= पुरोनुवाक्या

- अनूबन्ध्या f. a barren cow (or a female goat) to be offered to Mitra-Varuṇa in the concluding part of a Soma-sacrifice.
- अनूयाज m. a type of offerings of clarified butter to be made in any type of sacrifice after the invocation of Idā and giving away the Anvāhārya cooked rice and other Dakṣiṇās. Also written as अनुयाज.
- अन्तःपात्य m. the rear part (i.e. the passage) of the Mahāvedi.
- अन्तर्याम m. name of a specific Soma-draught to be offered in the morning pressing, whose offering is not attended by the chanting of a Stotra and the reciting of a Śāstra.
- अन्वाहार्यचरु m. the rice cooked on the Anvāhāryapacana fire to be given as Dakṣiṇā in the Full-moon and the New-moon and other sacrifices.
- अन्वाहार्यपचन m. name of a fire deposited in a fire-place lying to the south of the Gārhapatya fire. This fire is procured from outside or from the Gārhapatya. Offerings to the Pitṛs and certain minor offerings are made on this fire. The Anvāhārya cooked rice to be given to the priests as Dakṣiṇā is cooked on this fire. Also known as Dakṣiṇāgni.
- अन्वाहार्यस्थाली f. an earthen vessel in which the Anvāhārya rice is cooked and given as Dakṣiṇā to the priests in the Full-moon and the New-moon and other sacrifices.
- अभिघार m. pouring out of clarified butter over the portions of oblation taken into the ladle for offering to a divinity.
- अभिधानी f. a cord intended for tying up a calf or any other animal.
- अभिवात्यक्तसा f. a cow whose calf is fed by another cow.
- अभिवान्या f. a cow feeding the calf of another cow.
- अभ्यञ्जन n. butter used for applying to one's body.
- अभि f. a hoe made of wood and used for digging earth.
- अम्भृण m. a jar used for storing water or any other liquid like Soma-juice.
- अरणी f. a pair of kindling woods made out of the wood of Aśvattha tree (*Ficus religiosa*) grown upon a Śamī tree (*Prosopis spiciğera*). A piece of the upper kindling wood is fixed into the churning device; it is held into the shallow ditch of the lower kindling wood and moved around in both directions by means of a cord, and thus fire is generated. These kindling woods are handed over to the sacrificer at the setting up of fires. these are used whenever there is an occasion to generate fire in a ritual.

- अरलि m. the elbow; a cubit of the middle length, from the elbow to the tip of the middle finger; a measure equal to 24 Aṅgulas (= two Prādeśas).
- अर्ध्या f. a variety of burnt bricks used for piling up a Fire-altar.
- अर्मकपाल n. a broken piece of a burnt earthen tile lying in a deserted place.
- अवका f. a water-plant named *Blyxa octandra*.
- अवान्तरेडा f. a portion taken out of the Idā. See इडा
- अवि m. a sheep, male as well as female.
- अशनिहत *adj.* (a tree or a branch) struck by lightning; a piece of its wood is put into a fire-place as one of the substances at the setting up of the fires.
- अश्वतर, -री m. f. a mule sometimes yoked to a chariot; an article of Dakṣiṇā.
- अश्वपर्शु m. a rib of a horse, used for cutting sacrificial grass.
- अश्ववाल m. a variety of grass, *Saccharum spontaneum*; sometimes used for tying up a Prastara.
- अषाढा f. a variety of burnt bricks used in the rite of piling up a Fire-altar.
- अष्टाश्रि *adj.* (a sacrificial post) having eight corners or edges.
- असिद m. a sickle of iron or bronze used for cutting grass.
- अहत वासस् n. a new, unwashed piece of cloth. A sacrificer is asked to wear such a piece of cloth on several occasions.
- आखुकरीष n. आखुकिरि m. आखूत्कर m. a mole-hill, one of the substances to be put into the Āhavanīya fire-place at the setting up of fires.
- आग्नीध्र m. a priest assisting the Adhvaryu. In a Soma-sacrifice he belongs to the Brahman's group and is next to the Brāhmaṇācchamsin; as one of the seven Hotṛs he recites the yāgyā at the Hotraka-camasa offering and at the R̥tugraha offerings of Soma at the morning pressing. Also called अग्नीध्र
- आघाटि f. a cymbal played by the sacrificer's wives in the Mahāvratā sacrifice.
- आजि m. a chariot-race which takes place in the Vājapeyā and in the Abhiṣecanīya Soma-sacrifice at the Rājasūya. The sacrificer and others participate in this race.
- आज्य n. clarified butter prepared out of cow's milk; a substance very often offered in any sacrifice.
- आञ्जन n. collyrium to be put into the eyes by the sacrificer and his wife at the initiation in a Soma-sacrifice and on other occasions.

- आत्रेय m. a brāhmaṇa belonging to the Atri Gotra to whom Dakṣiṇā (gold) is first given away in a Soma-sacrifice.
- आधवनीय m. an earthen jar in which Soma-juice is collected before filtering in a Soma-sacrifice.
- आनडुहचर्मन् m. a skin of an ox used for spreading on various occasions, especially over the Soma-pressing boards for collecting Soma-juice in a Soma-sacrifice.
- आमिक्षा f. coagulated milk or sour milk; when coagulated, the milk is transformed into solid portion and liquid portion; the solid portion is called *āmikṣā*. = पयस्या
- आवसथ m. living room.
- आवसथ्य m. the fire formally set up in the living room.
- आब्रश्चन m. the stump of a tree after a tree is cut for preparing a sacrificial post.
- आशिर् n. आशिर n. milk for mixing with Soma-juice in a Soma-sacrifice.
- आश्रावण n. the call *āśśrāvaya* or *ośśrāvaya* or *śrāvaya* ("Do thou announce the offering to the relevant divinity") given by the Adhvaryu to the Āgnīdhra in any sacrifice.
- आसन्दी f. a wooden stool woven with threads of darbha-grass used as a seat (for king Soma, sacrificer etc.) cf. राजासन्दी, सम्राडासन्दी
- आस्ताव m. the space lying to the north of the Havirdhāna shed in a Soma-sacrifice. Certain priests and the sacrificer occupy this place while the Bahiṣpavamāna Stotra is chanted by the Sāman-chanters.
- आहवनीय m. the fire on which the principal offerings and also certain other offerings are made from time to time by the Adhvaryu and other priests. In the usual fire-hall its place is towards the east. In the Cāturmāsya and the Animal-sacrifice it is deposited within a bigger altar prepared to the east of the normal Vihāra for the Full-moon and the New-moon sacrifices. In a Soma-sacrifice the Āhavanīya is carried forward on the Uttaravedi raised in the Mahāvedi on which the offerings of Soma and other oblations are offered.
- आहाव m. the utterance *śomsāvom* uttered by the Hotṛ or the Hotṛaka reciting the Śāstra (= Maitrāvaruṇa, Brāhmaṇācchamsin or Acchāvāka) at the beginning and inbetween the recital at certain points. At the opening of the Śāstra in the midday pressing he recites *adhvāryo śomsāvom*, and at the beginning of the Śāstra in the third pressing he recites *adhvāryo śomsāvom*.
- आहिताग्नि m. one who has set up the fires ceremonially and has been worshipping those fires following the Vedic tradition.

- इक्षुशलाका f. a stem of sugarcane which is employed towards the stirring of the mixture of the flour of parched barley and milk of a cow feeding the calf of another cow at the Mahāpitṛyajña in the Sākamedhaparvan of the Cāturmāsya.
- इडसून n. a wooden plank to be used for cutting portions of the cooked organs of an animal at an Animal-sacrifice.
- इडा f. sacrificial food, portions of all oblations offered to the divinities. These themselves are deemed as a divinity, and are invoked and prayed. They are finally partaken of by the priests concerned.
- इडापात्र n. an oblong wooden goblet for keeping the Idā.
- इण्ड्व n. a circular wicker-work used as a support to a pitcher or jar.
- इध्म m. a faggot to be put on the fire.
- इध्मप्रव्रश्चन n. a cutting of faggot.
- इध्मसंनहन n. a cord made of darbha-blades for tying up the faggot.
- इष्टका f. a burnt brick of a specific pattern and size.
- इष्टि f. a sacrifice having the pattern of the Full-moon sacrifice or the New-moon sacrifice.
- ईषा f. a pole or shaft of a chariot or a cart; a measure of 188 Aṅgulas.
- उखा f. a cauldron prepared out of earth and burnt. This is used for maintaining fire for a specific period in Agnicayana.
- उच्छिष्टखर m. an earthen mound prepared and located in the Prācīnavarīṣa shed towards the east for washing the supporting ladle from which the remnants of Gharma were partaken of by the relevant priests in the Pravargya rite.
- उत्कर m. a rubbish-heap located in the fire-hall towards the north.
- उत्तरनाभि f. a square earthen platform measuring a span raised in the middle of the Uttaravedi in the Cāturmāsya, an Animal-sacrifice or a Soma-sacrifice.
- उत्तरवेदि f. a square earthen mound of a specific size raised within the altar in the sacrificial place prepared for the performance of the Cāturmāsya, the Animal-sacrifice or a Soma-sacrifice. In a Soma-sacrifice characterised by the Agnicayana a Fire-altar of a specific pattern (normally resembling a flying eagle) takes its place.
- उत्तरारणी f. a piece of wood fashioned out of the tree *Ficus religiosa* grown upon the tree *Prosopis spicigera*. A pin of the suitable size is cut out of this piece and is fixed into the device for churning. Fire is churned out by rotating this pin into the shallow ditch of the lower kindling wood (*adharāraṇī*).

- उदकुम्भ m. an earthen pitcher full of water.
- उदचन n. a wooden spoon without a handle for taking up Soma-juice.
- उदपात्र n. a pot full of water.
- उद्गातृ m. one of the four chief priests in a Soma-sacrifice. He is the head among the four priests belonging to the Sāmaveda. He chants his part of each chant in the Stotra in a Soma-sacrifice.
- उद्वासनीय खर m. an earthen mound laid down in the eastern part of the Prācinavamśa shed in a Soma-sacrifice. In the Pravargya rite after the Gharma is offered on the fire, the Mahāvīra vessel from which the Gharma was offered is disposed on this mound.
- उन्नेतृ m. an assistant to the Adhvaryu priest, the third in the order, who fills in with Soma the cups and goblets in a Soma-sacrifice.
- उपगातृ m. a person assisting the Sāman-chanters in chanting at a Soma-sacrifice.
- उपबर्हण n. a pillow employed in the Piṇḍapitṛyajña rite and also as an article of Dakṣiṇā to be given away in a sacrifice.
- उपभृत् f. a ladle made out of the wood of *Ficus religiosa* resembling the Juhū in pattern and serving as a feeder for the Juhū.
- उपयमनी n, f. a big wooden ladle held as a support to the normal ladle. The term also denotes the earth (in some container) held as a support (to the fire being carried forth).
- उपर m. the lowermost part of a sacrificial post which is not chiseled and which is buried underground.
- उपरव m. one of the four holes made into the ground to the west of the mound for Soma-cups, goblets and vessels in the Havirdhāna shed in a Soma-sacrifice. All the four holes are joined to each other at the bottom.
- उपला f. upper crushing stone to be used for crushing grains upon the lower crushing stone.
- उपवसथ m. the day preceding the principal offering day of any sacrifice.
- उपवेष m. a stick (of *Butea frondosa*) for stirring embers.
- उपशय adj. lying near, subsidiary (Mahāvīra vessel - BaudhŚS IX.2; a sacrificial post - BaudhŚS XV.15 etc.).
- उपस्तम्भन n. the support of the yoke of a bullock-cart used while the bullocks are unyoked.

उपस्तरण n. spreading clarified butter into the ladle or any other pot before taking portion of the oblation.

उलूखल n. a wooden mortar for pounding grains.

उष्णीष n. a turban worn by the sacrificer when initiated for a Soma-sacrifice; put as a cover over the Soma plant after it is ceremonially purchased at a Soma-sacrifice.

ऊर्णास्तुका f. a tuft of wool of a sheep; white and black tufts of wool are employed at the purchase of Soma.

ऊष m. saline soil, one of the substances put into the fire-place at the setting up of fires.

ऊषपुट n. saline soil folded in a leaf. The priests strike the sacrificer with such folds when in the Vājapeya sacrifice he climbs down the ladder after having reached the top.

ऋजीष m. residue of Soma after it is pressed out. At the third pressing, Soma-juice is extracted out of the residue. The residue is finally disposed of in water at the Avabhṛtha rite together with the other implements contacted with Soma.

एरका f. a bed prepared out of Darbha-blades, offered to the Pitṛs in the Piṇḍapitṛyajña.

ओदन m. cooked rice of paddy or barley; one of the oblations.

औदुम्बरी f. a two-pronged pole of *Ficus glomerata* to be erected in the southern half of the Sadas. The Sāman-chanters sit down around it and chant.

औषासन m. the domestic fire also known as Smārta or Grhya. It is set up by a person belonging to one of the first three social orders at his marriage; it is maintained by him, and he makes offerings on it every evening and morning. He performs all his domestic rites with the help of this fire.

कंस m. a pot of bronze.

कट m. a mat of grass or bamboo.

कठिन n. a specific basket made of bamboo and used in preparing Surā in the Sautrāmaṇī and Vājapeya sacrifices.

कपाल n. a burnt earthen potsherd. A set of such potsherds is used in baking a cake (*puroḍāśa*).

कमण्डलु m. a water-pot.

कम्बुशूर्प n. a winnowing basket of a specific pattern.

- करम्भ m. an oblation prepared out of the flour of parched barley (or paddy) mixed with curds (or ghee). The oblation is offered in the Mahāpitṛyajña in the Sākamedhaparvan of the Cāturmāsya and also as one of the five Savanīyapuroḍāśas in a Soma-sacrifice. Small pots prepared out of its are offered to Varuṇa in the Varuṇapraghāsaparvan of the Cāturmāsya.
- कर्करीका f. a kind of lute played by the sacrificer's wife in the Mahāvṛata sacrifice.
- कशिपु m. a bed offered to Pitṛs in the Mahāpitṛyajña at the Sākamedhaparvan of the Cāturmāsya.
- कांस्यपात्र n. a pot of bronze, cf. कंस
- काण्टकी समिध् f. a thorny firestick.
- कारोतर n. a filter for filtering the Surā.
- काश m. a kind of grass *sachcharum spontaneum*.
- कार्भर्य m. the tree known as *Gmelina arborea*.
- कुटरु m. a stone used for striking upon the lower and upper crushing stones.
- कुम्भ, कुम्भी m. f. a burnt earthen pitcher used for keeping liquids, water, Soma-juice etc.
- कुरुविन्द m. a wild variety of barley.
- कुलत्थ m. a kind of pulse, *Dolicos uniflorus*.
- कुश m. a kind of grass, *Poa cynosuroides*, commonly used for preparing strainers etc.
- कुशा f. a stick. These are arranged as required for counting the chants (*stomas*) of a Stotra by the Prastotṛ in a Soma-sacrifice.
- कूर्च m. a bunch of grass.
- कूर्म m. a tortoise, laid down at the bottom while piling up the Citi in Agnicayana.
- कृष्णतूष m. husk of black paddy (employed in the Kārīrīṣṭi and the Vṛātyastoma).
- कृष्णल n. the black berry of the plant *Abrum precatorium*.
- कृष्णविषाणा f. a horn of black antelope given to the sacrificer when initiated for a Soma-sacrifice.
- कृष्णाजिन n. a skin of black antelope.
- क्लीतका f. seed of the tree *Pongamia glabra* (used for polishing the Mahāvīra in the Pravargya rite).

- क्लीब m. a eunuch. Materials for preparing Surā are purchased from him in the Sautrāmaṇī sacrifice.
- क्लोमन् m. a lung, a part of the oblation in an Animal-sacrifice.
- क्वलसक्तु m. the flour of this grain after it is parched was employed in accomplishing the oblation (Surā) in the Sautrāmaṇī sacrifice.
- क्षत्तु m. a charioteer.
- क्षीरहोतृ m. a priest who was employed to offer one's Agnihotra with milk as the fee.
- क्षुद्रचित्ति f. a fire-altar in which pebbles are piled up.
- क्षुद्रपद n. a measure less than a Pada, that is, ten aṅgulas.
- क्षुर m. a razor for shaving the hair and beard of a sacrificer on fixed occasions.
- क्षौम n. a piece of linen to be worn by a sacrificer at the sacrifices like Vājapeya and the Rājasūya.
- खदिर m. a tree *Acasia catechu*; certain sacrificial implements are prepared out of its wood.
- खर m. an earthen mound prepared for depositing cups, goblets and vessels for Soma in the Havirdhāna shed at a Soma-sacrifice; certain mounds are to be prepared in the Pravargya rite.
- खारी f. a basket of grass or bamboo.
- गतश्री adj. a brāhmaṇa who has studied the Veda, or a Rājanya or a village-chief. A *gataśrī* enjoys certain special privileges in ritual-practice.
- गर्दभ m. an ass employed in carrying earth for preparing the cauldrons etc. in the Agnicayana.
- गर्मुत् f. a kind of wild bean; cooked grains of *garmut* are offered as oblation in certain optional sacrifices.
- गवीधुक m. a wild grain, *Coix barbata*, used for polishing the Mahāvira in the Pravargya rite.
- गुद, गुदकाण्ड m. the anus (of an animal); a part of the boiled anus is offered as a part of the oblation; another part cut into eleven sections is offered by a priest on a procured fire in an Animal-sacrifice.
- गो f. m. a cow; a bull; offered in sacrifice; especially cows are given as Dakṣiṇā; a cow to be given as one of the articles of price to be given in exchange for Soma; a bull yoked to a cart or a plough.

- गोधूम m. wheat; grains or dough used as a top on the tip of the sacrificial post in the Vājapeya sacrifice.
- गोमय n. cowdung, used for cleansing a fire-place etc.
- गोमृग m. the gayal.
- गोष्ठ m. cow-stall.
- ग्रह m. a draught of Soma.
- ग्रामणी m. a village-chief.
- ग्रावन् m. a stone (for Soma-pressing).
- ग्रावस्तुत् m. a priest belonging to the R̥gveda who is asked to praise the pressing stones at the beginning of the midday-pressing in a Soma-sacrifice; he is the fourth and the last among the four priests belonging to the Hotṛ's group.
- घर्म m. the oblation being a mixture of boiled clarified butter and milk offered in the Pravargya rite; Pravargya-implements.
- घर्मदुह् f. the cow whose mil is obtained for the Gharma.
- घृत n. melted clarified butter.
- चतुर्युज् m. (a chariot) to which four horses have been yoked.
- चतुष्पथ m. a place where four roads meet.
- चतुःशक्ति *adj.* (a sacrificial post, a Soma-cup etc.) having four corners.
- चमस m. an oblong wooden goblet with a short handle (for Soma-juice etc.).
- चमसाध्वर्यु m. an assistant to the Adhvaryu who offers on or shakes over the Āhavanīya fire the Soma-goblet assigned to a particular priest in a Soma-sacrifice.
- चयन n. the piling or the rite of piling bricks on a Fire-altar.
- चरु m. boiled rice of paddy or barley; the pot meant for boiling rice.
- चर्मकर्त m. a piece of leather.
- चषाल m. a wooden ring fixed upon the top of a sacrificial post.
- चात्वाल m. the pit lying to the north-east of the altar in an Animal-sacrifice or a Soma-sacrifice, the earth out of which is used for raising the mound of the Uttaravedi in the middle of eastern part.
- चिति f. a construction resulting from the piling up of burnt bricks.
- छदिस् n. a roof (set over the Havirdhāna or Sadas shed in a Soma-sacrifice).

- छाग m. a goat offered to a divinity in an Animal-sacrifice or a Soma-sacrifice.
- जर्तिल m. wild sesamum.
- जाघनी f. the tail of an animal; it is boiled and its parts are offered as Patnīsamāyāja offerings in an Animal-sacrifice.
- जानु n. the knee; a measure of 32 Aṅgulas.
- जाल n. a hair-net worn by the sacrificer's wife over her head when she is initiated for a Soma-sacrifice.
- जुहू f. a wooden ladle made of the wood of *Butea frondosa*. It is as long as the hand, has a cavity to hold a liquid or solid oblation, has a beak and a long handle. The Adhvaryu (or any other priest) makes an offering on the fire by means of this ladle.
- तरी f. a grain of paddy which, after it is parched, remains intact.
- तार्य n. a piece of cloth woven out of the thread of the *trpā* plant.
- तिल m. sesamum.
- तिल्वक m. the tree known as *Symplocos racemosa*.
- तिसृधन्व n. a bow with three arrows.
- तीर्थ n. a bathing place with steps.
- तूपर m. a hornless (goat).
- तृतीयसवन n. the third pressing in a Soma-sacrifice.
- तेजनी f. a bunch of grass (used for filling the gap in a roof).
- तोक्म m. a shoot of paddy.
- दक्षिणाग्नि m. = अन्वाहार्यपचन
- दर्भ m. grass, usually Kuśa, very often used in a ritual for spreading as a seat, within the altar, for preparing strainers, for strewing around the fire-place, etc.
- दर्वी f. a wooden ladle in general.
- दशापवित्र n. a woollen filter for filtering Soma-juice together with a woollen fringe tied below in the centre for achieving a stream of the passing juice.
- दीक्षा f. the vow adopted by the sacrificer and his wife at the initiation for Soma-sacrifice.
- दीक्षित adj. one who has adopted the vow at the initiation for a Soma-sacrifice.
- दुन्दुभि m. a drum. Drums are beaten at the chariot-race and on certain other occasions.

- दृति f. a leather-bag used for keeping a liquid.
- दृषद् f. a lower crushing stone for crushing grains or for pressing Soma.
- देवयजन n. a place for performing a Soma-sacrifice.
- द्रोणकलश m. a wooden trough for collecting the Soma-juice passing through the woollen filter.
- द्विदेवत्यपात्र n. a wooden cup used for offering Soma to twin-divinities.
- द्वियोग *adj.* (a chariot) to which two horses are yoked.
- धवत्रि n. a fan made out of a piece of the skin of black antelope used in the Pravargya rite for fanning the fire on which the oblation of Gharma is prepared.
- धाना f. parched paddy; one of the five oblations forming the Savanīyapuroḍāśa.
- घाय्या f. a verse to be recited additionally in the Sāmidhenī, or in a Śastra or in any other group of verses, to be recited by the Hotṛ or a Hotṛaka.
- धिष्णिय m. a small earthen mound raised in front of the seat of a priest sitting in the Sadas. These priests are : the Maitrāvaruṇa, the Hotṛ, the Brāhmaṇacchaṁsin, the Acchāvāka, the Neṣṭṛ, the Potṛ and the Āgnidhra. In the Agnicayana mounds are raised by piling bricks.
- घृष्टि f. a fire-stirring stick.
- धेनु f. a milch-cow.
- ध्रुवस्थाली f. an earthen vessel filled with Soma while taking draughts in the morning pressing; it is preserved until the close of the third pressing when it is emptied into the Hotṛ's goblet.
- ध्रुवा f. a ladle made of the wood of *Flacourtia sapida* on the pattern of the the Juhū. It is placed within the altar along with the other ladles (Juhū and Upabhṛt). It is filled with clarified butter; oblation of clarified butter is taken up into the Juhū and the Upabhṛt out of the Dhruvā ladle.
- नग्नहु m. shoot of the plant of beans; used for the preparation of *surā* (wine).
- नलदमाला f. a garland of the flowers of *Nardostachys jatamansi* (Indian spikenard) (worn round the neck of the dead).
- नवनीत n. butter.
- नादेय *adj.* (a creature) living in river-water.
- नाभि f. navel; the central earthen platform raised on the Uttaravedi in an Animal-sacrifice or a Soma-sacrifice.

- निदान n. a cord with which the hinder legs of a cow (or goat) are tied while milking.
- निर्मन्थ्य m. the fire generated by churning.
- निविद् f. a group of prose formulas forming part of a Śastra to be recited by the Hotṛ in a Soma-sacrifice.
- निविध्दानीय n. a hymn to which a Nivid is attached . The hymn forms part of a Śastra to be recited by the Hotṛ in a Soma-sacrifice.
- निषादस्थपति n. a chieftain of the Niṣādas who is entitled to set up the sacred fires.
- निष्क m. a gold-coin of a specific weight; a gold-ornament to be worn around the neck.
- निष्कास m. scrapings of cooked rice.
- नीवार m. a kind of wild grains.
- नेष्टृ m. one of the assistants of the Adhvaryu at a Soma-sacrifice; the third out of the four.
- न्यग्रोध m. the tree *Ficus Indica*; one of the sacrificial trees.
- पक्षमध्या f. a kind of burnt brick to be piled up in the piling up of a Fire-altar.
- पक्षाग्र्या f. a kind of burnt brick to be piled up in the piling up of a Fire-altar.
- पक्ष्या f. A kind of burnt brick to be piled up in the piling up of a Fire-altar.
- पत्नीशाला f. the shed intended for the sacrificer's wife adjoining to the Prācinavaṁśa shed on the western side.
- पत्न्यगार n. पत्नीशाला
- पद n. a foot; a measure equal to fifteen aṅgulas or twelve aṅgulas.
- पन्नेजनी f. the earth (or water mixed with it) collected from the foot-print of the Soma-purchasing cow from the seventh foot-step while the cow is led for the purchase of Soma plant.
- पयस्या f.= आमिक्षा
- परिधि m. an enclosing stick. Three enclosing sticks are laid around the Āhavanīya fire along the borders except the eastern one.
- परिप्लवा, परिप्लु. A small wooden spoon with a short handle used for filling a cup or goblet with Soma juice.
- परिवाप m. Parched barley; one of the five constituents of Savanīyapuroḍāśa to be offered at each of the three Soma-pressings.

पर्ण m. The tree *Butea frondosa*; one of the sacrificial trees. The Juhū ladle is made out of the wood of this tree. = पलाश

पर्यग्निकरण n. Carrying a firebrand around one or more sacrificial objects.

पर्शु m. A rib of an animal; it is used for cutting sacrificial grass.

पलाश n.= पर्ण : a leaf.

पवित्र n. a strainer consisting of two (or one) Darbha-blades used for purifying sacrificial objects.

पशु m. An animal to be offered in an Animal-sacrifice or to be given away as Dakṣiṇā (man, horse, cow, bull, male or female goat, male or female sheep).

पशुपुरोडाश m. A cake to be offered subsequent to the offering of omentum in an Animal-sacrifice.

पशुश्रपणी f. An earthen pitcher used for cooking the organs of an animal.

पष्ठौही f. a four-year old heifer; given away as Dakṣiṇā.

पाजक n. a wicker-work basket used in preparing *surā* (wine).

पात्र n. a vacant wooden cup or earthen vessel used for taking a draught of Soma in a Soma-sacrifice.

पात्री f. an earthen pan for keeping an oblation.

पादेष्टका f. a quarter-brick (burnt) used in the piling up of a Fire-altar.

पाद्या f. = पादेष्टका

पार्श्व n. thoracic walls on both sides of an animal; part of an oblation in an animal-sacrifice.

पिञ्जोला f. a specific string-instrument.

पिण्ड m. a ball; a ball of cooked rice.

पिधानपात्र n. a lid used for covering a pitcher or any other pot full of milk or any other liquid.

पिन्वन n. a milking pot.

पिष्टलेप m. a bit of dough used for preparing a cake or cakes.

पिष्टसंवपनी f. a wooden pan used for mixing flour with water.

पुरीतत् f. A specific part of the intestines; it is cooked and forms part of the oblation in an Animal-sacrifice.

पुरीष n. earth, soil.

पुरुष m. a man; a measure equal to the height of a man (= 5 Aratnis = 120 angulas).

पुरोडाश m. a cake made of the flour of rice or barley and baked on a set of potsherds arranged on embers; an oblation.

पुरोनुवाक्या f. a verse to be recited by the Hotṛ or the Maitrāvaruṇa before the Ājyābhāga-formula or before the yājyā-verse relating to the principal or Sviṣṭakṛt offering
= अनुवाक्या

पुष्कर n. a blue lotus-flower; garlands of lotus-flowers are worn by the priests officiating in the Vājapeya-sacrifice; the bowl of a ladle.

पुष्करपर्ण n. a lotus-leaf, it is laid down in the middle of the area fixed for piling up the Fire-altar.

पूतभृत् m. an earthen jar used for storing Soma-juice after it is passed through a woollen filter in a Soma-sacrifice.

पूतीक m. the plant *Guilandina bonduca* or *Basella cardifolia* employed as a substitute for Soma plant.

पूतुद्रु m. the tree *Pinas deodara*.

पूर्णद्वय m. crust and scrapings of rice cooked for the Gṛhamedhīyeṣṭi in the Sākamedhaparvan of the Cāturmāsya, collected in the ladle and offered as an oblation in the Kraīdineṣṭi of the same Parvan.

पूर्णपात्र n. a goblet full of water; a wooden pot filled with paddy or barley measuring 128 handfuls (*muṣṭis*).

पूर्णाहुति f. an offering of clarified butter filled in the ladle.

पृश्नि f. a spotted cow or female goat.

पृश्निपर्णी f. the plant called *Hemionitis cordifolia* or *Glycine debilis*.

पृषदाज्य n. clarified butter mixed with curds.

पृषदाज्यधानी f. the wooden vessel used for keeping Pṛṣadājya.

पेत्व m. a ram; the fleece between the horns of a ram is used as one of the substances placed in the middle of the Uttaravedi for inflaming the fire to be deposited in an Animal-sacrifice and a Soma-sacrifice.

पोतृ m. The fourth priest in the group of the Brahman; in a Soma-sacrifice he occupies a place in the Sadas and has to recite the yājyās in the offerings of the goblets of the Hotṛakas and at the Ṛtu-offerings.

- प्रउग n. the forepart of the poles of a chariot or cart; a triangle; a Fire-altar in the form of a triangle.
- प्रक्रम m. a foot-step; the measure of two *padas* or thirty *aṅgulas*.
- प्रगाथ m. a unit of two verses; two verses are turned into three while chanting a *Stotra* and reciting a *Śastra*.
- प्रचरणी f. a spare ladle used for offering an oblation, when the chief *Juhū-ladle* is engaged in some other offering.
- प्रणीता f. water carried forth in a wooden goblet and kept to the north of the *Āhavanīya* fire-place for sacrificial purposes.
- प्रतिगर m. the oral response uttered by the *Adhvaryu* or the *Pratiprasthātr* standing in a bent position with his palms resting on his knees, in front of the reciter of the *Śastra*.
- प्रतिदुह n. fresh milk, used sometimes for mixing with the *Soma-juice*.
- प्रतिपद् m. the first triad or *Pragātha* of a *Śastra* recited by the *Hotṛ* in a *Soma-sacrifice*; this is the very same triad on which the preceding *Stotra* is based.
- प्रतिप्रस्थातृ m. an assistant to the *Adhvaryu*, next to him in status, officiating in an *Animal-sacrifice* and a *Soma-sacrifice*.
- प्रतिहर्तृ m. an assistant to the *Udgātṛ*, third in status; he chants the specific portion of each chant of a *Stotra*.
- प्रत्याश्रावण n. the response *astu śrauṣaṭ* 'let it be heard' uttered by the *Āgnīdhra* as against the call *ā 3 śrāvaya* "do thou announce" given to him by the *Adhvaryu* or the *Pratiprasthātr*.
- प्रयाज m. an offering of clarified butter made by the *Adhvaryu* on the *Āhavanīya* fire before the principal offering in an *iṣṭi* or *Animal-sacrifice* to the accompaniment of the mantra recited by the *Hotṛ* priest.
- प्रवर्ग्य m. a rite involving the offering of hot milk attached to a *Soma-sacrifice*, repeated for a number of times.
- प्रवर्त m. a golden ear-ornament to be worn by the sacrificer.
- प्रवृञ्जनीय खर m. the circular earthen mound on which clarified butter filled in the *Mahāvīra* (earthen vessel) is boiled.
- प्रशास्तृ m. = मैत्रावरुण
- प्रष्टि m. the third horse yoked to a chariot either along the side or in front of the two horses.

प्रष्टिवाहिन् m. (a chariot) with a third horse yoked to it.

प्रसर्पक m. a learned visitor to the performance of a Soma-sacrifice.

प्रस्तर m. a bundle formed by tying together a few bunches of Darbha-grass.

प्रस्तार m. a layer of burnt bricks in the piling up of a Fire-altar.

प्रस्तोतृ m. an assistant to the Udgātr, second in status among the four, who opens the chant of any Stotra, and in some cases chants a Sāman alone.

प्राग्वंश m. प्राचीनवंश

प्राचीनवंश m. a shed with its central beam pointing towards the east; the sacred fires of the sacrificer are deposited herein for the performance of a Soma-sacrifice. The sacrificer gets himself initiated for the sacrifice herein. =प्राग्वंश

प्राचीनावीत n. the position of the sacred cord worn by the sacrificer in a rite intended for the Pitṛs as being suspended over the right shoulder and under the left arm.

प्राजहित m. the original Gārhapatya fire deposited in the Prācīnavamśa shed in a Soma-sacrifice, so called after the Āhavanīya fire in the same shed has attained the status of the Gārhapatya, the Āhavanīya now being carried forth in the Mahāvedi.

प्रातरनुवाक m. the recital by the Hotṛ of Rgvedic verses addressed to Agni, Uṣas and the Aśvins in the early morning of the pressing day in a Soma-sacrifice.

प्रातर्दोह m. milking the Agnihotra-cow in the morning; the milk milked in the morning in the New-moon sacrifice.

प्रातःसवन n. the rite of offering in the morning a fixed set of Soma-draughts in a Soma-sacrifice; the morning Soma-pressing, the first among the three pressings in a Soma-sacrifice.

प्रादेश m. a span between the thumb and the forefinger; a measure of the length of twelve aṅgulas.

प्रायश्चित्त, - त्ति n. f. an expiation to be observed in the event of any ritual-deficiency.

प्राशिन्न n. a portion of the oblation to be given to the Brahman priest after the invocation of Idā in an Iṣṭi.

प्राशिन्नहरण n. a wooden pot intended for carrying the Prāśitra-portion towards the Brahman.

प्रियङ्गु m. a wild corn known as *Panicum italicum*.

- प्रेष m. a call given by the sacrificer or by a priest to a person.
- प्रोक्षणीधानी f. a wooden ladle meant for keeping the water to be used for sprinkling.
- प्लक्ष m. the tree known as *Ficus infectoria*.
- प्लीहन् m. spleen; the boiled spleen is offered as a portion of the oblation in an animal-sacrifice.
- प्लेङ्ख m. a swing for sitting upon (by the Hotṛ priest in the Mahāvratā sacrifice).
- फलीकरण n. chaff of grains obtained after pounding the paddy; an oblation in an Iṣṭi.
- फाल्गुन n. m. a specific plant used as a substitute for Soma; the name of a month.
- बदर n. fruit of *zizyphus jujuba*; the flour of parched Badara is used in the preparation of *surā*.
- बर्कर m. a young goat.
- बर्हिस् n. Kuśa grass used for spreading within the altar and for similar ritualistic purposes.
- बल्बज m. the grass *Eleusine Indica*.
- बस्त m. a goat.
- बस्ताजिन n. the skin of a goat.
- बहिष्पवमान n. the first Stotra to be chanted in the morning pressing by the Udgātṛ and his two assistants while sitting near the Cātvala in a Soma-sacrifice.
- बाधक m. a specific tree whose wood is used in ritual for exorcistic purposes.
- बिल्व m. the tree *Aegle marmelos*.
- ब्रह्मन् m. one of the four chief priests, who supervises the entire ritual performance and offers expiation for deficiency if any.
- ब्रह्मौदन m. cooked rice which the four chief priests consume together at the setting up of fires and on other occasions.
- ब्राह्मणाच्छंसिन् m. a priest belonging to the Brahman's group, second in status, who is one of the Hotṛakas sitting in the Sadas and reciting certain Śāstras in a Soma-sacrifice.
- ब्राह्मौदनिक m. the fire on which the Brahmaudana is cooked.
- भयेडक m. a dreadful wild sheep.
- भूमिदुन्दुभि m. the drum formed by fixing a leather over the pit dug out into the ground; used in the Mahāvratā sacrifice.

- भ्राष्ट्र n. m. parching pan, parcher's fire.
- मदन्ती f. hot water.
- मधुपर्क m. a formal reception offered to a priest or any other respectable person.
- मधूक m. the tree known as *Bassia latifolia*; its wood is used as fuel in the Rāṣṭrabhṛt offerings for one engaged in a battle.
- मन्थिन् m. a draught of Soma taken in a wooden cup which is mixed with the flour of parched barley.
- मयूख m. a wooden peg.
- महापितृयज्ञ m. an Iṣṭi performed in honour of the Pitṛs and forming part of the Sākamedhaparvan of the Cāturmāsya.
- महावीर m. an earthen vessel resembling a wooden Soma-cup, made by hand and baked; used for preparing the oblation *gharma* in the Pravargya rite.
- महावेदि f. a big altar measured and prepared for a Soma-sacrifice to the east of the Prācīnavamśa shed.
- महाहविस् n. a specific Iṣṭi forming part of the Sākamedhaparvan of the Cāturmāsya.
- माध्यंदिन पवमान n. the first Stotra in the midday pressing recited by the Udgātṛ and his two assistants, Prastotṛ and Pratihartṛ in a Soma-sacrifice.
- माध्यंदिनसवन n. the midday pressing, one of the three Soma-pressings in a Soma-sacrifice.
- मार्जालीय m. an earthen mound prepared for cleansing Soma-pots towards the south of the Mahāvedi in a Soma-sacrifice.
- मासर m. the mixture of soup of rice and the crushed meal from the parched rice; used in preparing wine (*surā*).
- मुञ्ज m. the grass *Sachcharum Muñja*.
- मुञ्जप्रलव m. a shoot of Munja grass rising from its stump.
- मुष्टि m. a handful.
- मुसल n. a wooden pestle for pounding grains.
- मूत m. a basket.
- मेक्षण n. a corn-stirring stick.
- मेखला f. a girdle (of Muñja grass) to be fastened around the waist; a band elevated around any pot or any other material object.

- मेथी f. a wooden peg or pin.
- मेदस् n. fat; perinephric fat; a portion of the oblation in an Animal-sacrifice.
- मेष m. a male sheep, an animal to be offered in a sacrifice.
- मेषी f. a female sheep, an animal to be offered in a sacrifice.
- मैत्रावरुण m. a priest belonging to the Hotr's group, second in status; one of the Hotrakas sitting in the Sadas and reciting certain Śāstras and giving certain calls in a Soma-sacrifice = प्रशास्तृ
- मैत्रावरुणपात्र n. the cup for the Soma-draught for Mitra and Varuṇa, one of the three Dvidevatya draughts.
- मौञ्जी f. the girdle made of Muñja grass.
- यकन् n. the liver of an animal; a portion of the oblation in an Animal-sacrifice.
- यजमान m. the sacrificer.
- यज्ञोपवीत n. the sacred cord suspended over the left shoulder and under the right arm.
- यव m. barley.
- यवागू f. gruel, one of the oblations.
- यवौदन m. cooked barley-grains.
- याज्या f. a verse or formula pertaining to the principal or other offering recited by the Hotr or the Hotraka.
- यायावर m. a sacrificer who is always on a journey.
- युग n. the yoke of a chariot or a cart; a measure of 86 aṅgulas.
- यूप m. a sacrificial post having a specific length and a particular number of edges (four or eight) fashioned out of a sacrificial tree to be erected in front of the Āhavanīya fire in an Animal - or Soma-sacrifice.
- यूपरशना f. the cord wound round the sacrificial post.
- यूपावट m. a hole made into the ground for erecting the sacrificial post.
- यूषन् m. broth, a portion of the oblation in an Animal-sacrifice.
- योक्त्र n. a girdle (made of Muñja grass) to be fastened round the waist.
- रजत (हिरण्य) n. silver.
- रथकार m. a chariot-maker; a sub-caste whose member was entitled to set up the fires.

- रथचक्रचित्त n. the Fire-altar having the form of a chariot-wheel.
- रसाटी f. a frontlet (made of *iṣika* grass) set upon the door of the Havirdhāna shed in a Soma-sacrifice.
- राजन्य m. a member of the ruling class.
- राजासन्दी f. a wooden stool used as a seat for king Soma.
- रास्ना f. a cord, a band, a strand.
- रुक्म m. a gold or silver sheet of a square or circular size.
- रौहिण पुरोडाश m. a cake of barley flour which is not baked.
- लाङ्गल m. a wooden plough used for ploughing the area of Fire-altar.
- लाज m. a parched paddy.
- वंश m. a bamboo.
- वक्षस् n. sternum, a portion of the oblation in an Animal-sacrifice.
- वङ्क्षण n. the thigh.
- वडबा f. a mare.
- वत्सतर, -री m. f. a heifer, a weaned calf.
- वसतीवरी f. the water brought in pitcher from the neighbouring river on the Upavasatha day in the afternoon before sunset for the purpose of Soma-offerings.
- वसा f. oily substance of flesh, an oblation in an Animal-sacrifice.
- वसाहोम m. offering of the oily substance of flesh in an Animal-sacrifice.
- वसाहोमहवनी f. the ladle used for offering oily substance of flesh in an Animal-sacrifice.
- वसोर्ध्वरा f. the continuous offering of a clarified butter on the Āhavanīya fire deposited on the Fire-altar through a specially prepared long wooden ladle; the group of formulas with which the offering is made.
- वाजिन n. scam of curdled milk; an oblation.
- वाण m. a string instrument having a hundred strings.
- वायव्य m. a wooden cup employed for offering Soma.
- वाल n. a woollen filter for filtering wine (*surā*).
- वासोभार m. a load of pieces of cloth.

वास्त्व n. a wild grain; the plant yielding it.

विकङ्कत m. the tree known as *Flacourtia sapida*; the Dhruvā ladle is made out of its wood.

वितस्ति f. a span between the thumb and the finger; a measure of the length of fifteen angulas.

वितृष्णी f. a basket with holes.

विधृती f. (*du*) two darbha-blades spread within the altar across so as to separate the Juhū ladle from the Upabhr̥t-ladle.

विप्रुष् m. a drop (of milk, Soma etc.).

विभीतक, -दक m. the tree *Terminalia bellerica*; its fruits were used for gambling; the wood of this tree was used as faggot in certain rituals.

विमित n. a square shed.

विशय m. the space between the Gārhapatya fire-place and the altar.

विशाखदामन् n. the two-pronged cord tied around the neck of a cow.

विशाखी f. a two-pronged pole.

विषाण n. a horn (of black antelope).

विष्टर m. a seat made of darbha-blades.

विष्टुति f. the number of chants of each verse from a triad or a Pragātha.

विहार m. the area covering the fire-places of the Gārhapatya, Āhavanīya and Anvāhāryapacana (i.e. Dakṣiṇa fire) (and also the Sabhya and the Āvasathya).

वीणागाथिन् m. one singing to the accompaniment of playing the lute.

वृकलोमन् n. the hair of wolf (used in preparing the wine-*surā*).

वृक्क m. Kidney of an animal; a portion of the oblation in an Animal-sacrifice.

वृष्णि m. a ram.

वृष्णिवासस् n. a piece of cloth made of a ram's wool (used in the Mṛtyusava sacrifice).

वेणु m. a bamboo.

वेणुयव m. bamboo-seed (as an oblation in the Āgrayaṇa sacrifice).

वेतस m. a cane.

वेद m. a brush of different patterns made of darbha-grass.

- वेदि f. an altar prepared to the rear of the Āhavanīya fire-place in which oblations are placed and where the divinities of the sacrifice are supposed to have seated themselves.
- वेहत् f. a cow which has miscarried.
- वैतसकट m. a mat made of cane.
- व्याघ्रचर्मन् n. a skin of tiger.
- व्याघ्रलोमन् n. the hair of tiger (used in preparing wine - *surā*).
- व्याम m. extended arms; a measure equal to five Aratnis or 120 aṅgulas.
- व्यायाम m. a measure equal to four Aratnis or 96 aṅgulas.
- व्रीहि m. paddy, one of the principal oblation-materials.
- शंयुवाक m. a specific prose formula to be recited by the Hotṛ subsequent to the Sūktavāka in an Iṣṭi and other sacrifices.
- शकट m. a bullock-cart.
- शकृत्पिण्ड m. a ball of faeces (of a horse used for fumigating a Mahāvira or a cauldron).
- शङ्कु m. a peg, a pin.
- शतमान n. (gold) weighing a hundred berries.
- शतरुद्रीय n. the chapter of formulas in praise of Rudra from the Yajurveda; employed towards the offering of goat's milk through a leaf of Arka tree over the north-western brick of the uppermost layer of the Citi.
- शतातृण्णा f. a basket with a hundred holes used for passing wine (*surā*) in the Sautrāmaṇī sacrifice.
- शफौ m. (*du*) a pair of tongs.
- शमितृ m. one who immolates the animal, dissects it and boils its specific organs for offering in an Animal-sacrifice.
- शमीधान्य n. leguminous grains.
- शम्या f. the yoke-halter of a chariot or a cart; a measure normally equal to 36 aṅgulas.
- शर m. the grass *Sachcharum śara*; crust of boiled rice.
- शराव m. an earthen pan, a measure of grains.
- शर्करा f. gravel, pebble.
- शलली f. a quill of porcupine.

शलाका f. a stick.

शल्लक n. a chip of wood.

शवाग्नि m. funeral fire.

शस्त्र n. a group of verses (and formulas) to be recited by the Hotṛ, or the Maitrāvaruṇa, or the Brāhmaṇācchamśin or the Acchāvāka in connection with Soma-offering; an implement.

शाखापवित्र n. the strainer of darbha-blades set on a twig (of *Butea frondosa*).

शामित्रशाला f. a shed to the north of the sacrificial place for keeping the fire for the use of the Śamitr.

शामित्राग्नि m. the fire kept in the shed to be used by the person immolating the animal, dissecting it and boiling its organs.

शार्दूलचर्मन् n. tiger's skin.

शाला f. an oblong shed.

शालामुखीय m. the Āhavanīya fire in the Prācīnavamśa shed after a part of it is carried forth on the Uttaravedi of the Mahāvedi in a Soma-sacrifice and is designated as the Āhavanīya.

शिक्य n. a sling (made of Muñja grass).

शुक्र m. a specific draught of Soma offered in the morning and midday pressings.

शुल्ब n. a cord made of darbha-blades for tying or for measuring.

शूर्प n. a winnowing basket.

शूल m. a spike.

शृत n. hot milk.

शृतातङ्क्य n. curds obtained by curdling hot milk, mixed with Soma to form the Āditya draught to be offered in the third pressing of a Soma-sacrifice.

श्यामाक m. a wild grain called *Panicum frumentaceum*; an oblation for the Śyāmākāgrayaṇa.

श्येनचिति f. a pile of burnt bricks arranged in a form resembling an eagle.

श्येनपत्र n. a feather of an eagle (used in the preparation of wine-*surā*).

श्रिति f. a ladder (resting upon the sacrificial post and used by the sacrificer to ascend to the heaven in the Vājapeya sacrifice).

श्रोणि f. a buttock; hinder corner (southern or northern) of the altar.

- षोडशिन् m. the Ṣoḍaśin sacrifice; the Ṣoḍaśin draught of Soma.
- संस्नाव m. remnant or drop of a liquid (mainly clarified butter) remaining in the ladle after the offering is made.
- सक्तु m. flour of parched rice or barley.
- संक्षालन n. wash-water.
- संगव m. the time next to the morning, when cattle flock together for going to the pasture.
- संग्रहीतृ m. a charioteer or an accounts-officer.
- संचर m. route (for entering into or departing from the sacrificial place).
- सत m. an earthen pan.
- सदस् n. the shed forming the rear part of the Mahāvedi wherein the Hotṛ and Hotrakas, and the Udgātṛ and his assistants seat themselves during the procedure of Soma-offering.
- सनीहार m. a deputy sent by a Soma-sacrificer to procure gifts for performance of the Soma-sacrifice.
- संदंश m. pincers.
- सभ्य m. the fire set up in the hall.
- समवत्तधानी f. the wooden pan for depositing the cooked organs of an animal.
- समिध् f. a fire-stick collected from a sacrificial tree.
- संपात m. remnants of the liquid oblation in a ladle remaining after the offering.
- संप्रैष m. a combined call given to two or more persons.
- संभार m. substance or material.
- संभेद m. the joint of two cuttings of an oblation.
- सम्राडासन्दी f. the wooden stool used for depositing Pravargya-implements.
- सर्पिर्धान n. the earthen vessel for keeping melted clarified butter.
- सर्पिस् n. melted clarified butter.
- सर्ववेदस n. entire wealth.
- सवन n. pressing of Soma; one of the three sections of Soma-offering in a Soma-sacrifice.
- सवनीय पशु m. the animal to be offered on the Soma-pressing day.

सवनीय पुरोडाश m. a group of five oblations-parched grains, flour of parched grains mixed with curds or honey, parched barley-grains, coagulated milk and a cake to be offered in each pressing in a Soma-sacrifice.

सांनाय्य n. the oblation consisting of milk and curds.

सामन् n. a song comprising a number of chants based on a triad or Pragātha or a single verse from the Sāmaveda chanted in parts by the Prastotr, the Udgātṛ and the Pratihartṛ, or by the Prastotr or the Udgātṛ alone in a Soma-sacrifice or at the setting up of fires.

सामिधेनी f. verse recited by the Hotṛ while the Adhvaryu is putting firesticks on the Āhavanīya fire in an Iṣṭi or in any other sacrifice.

सायंदोह m. the rite of milking the cows in the evening preceding the day of the New-moon sacrifice; the milk so milked.

सालावृक m. a wolf having solitary habits.

सिंहचर्मन् n. the skin of a lion.

सिंहलोमन् n. the hair of a lion (used in preparing wine - *surā* in the Sautrāmaṇī sacrifice).

सिकता f. sand.

सिध्मक m. a kind of tree; the pestle made out of its wood is used for killing a dog below the horse in the Aśvamedha sacrifice.

सीता f. a furrow.

सीर m. a plough.

सीस n. lead, given as one of the things in exchange for the materials used in preparing wine (*surā*).

सुगन्धितेज n. fragrant grass.

सुत्या f. the rite of offering Soma after pressing the Soma-plant and allied ritual; the day on which this rite takes place.

सुपूर्वाह्ण m. early part of forenoon.

सुब्रह्मण्य m. a priest belonging to the Udgātṛ's group, fourth and the last in status; chanting the Subrahmanya call for a number of times in a Soma-sacrifice.

सुब्रह्मण्या f. a call given by the Subrahmanya priest to goddess Subrahmanya and Indra for a number of times in a Soma-sacrifice.

सुरा f. wine, an oblation in the Sautrāmaṇī and the Vājapeya sacrifices.

सुवर्ण (हिरण्य) n. Gold.

सूक्तवाक m. the formula to be recited by the Hotṛ subsequent to Anūyājas in an Iṣṭi and other sacrifices.

सूत m. a charioteer; one belonging to a particular subcaste.

सूतवशा f. a cow (or a female goat) who has delivered only once.

सूद m. dried earth from a pond .

सूना f. a wooden plank (used for dissection in an Animal-sacrifice).

सोम m. a plant belonging to the genus *Ephedra* used as the principal oblation in a Soma-sacrifice; Soma-juice mixed with water, milk, curds, gruel etc. to be offered as a draught to a divinity.

सोमक्रयणी f. a cow to be given, among other things, in exchange for Soma-plant.

स्तम्ब m. a cluster (of darbha-grass).

स्तम्बयजुस् n. earth and pieces of a darbha-blade to be collected from the space for an altar and to be thrown away on the rubbish-heap in an Iṣṭi.

स्तोत्र n. a song comprising one or more Sāmāns each consisting of a number of chants based on a triad or a Pragātha from the Sāmaveda, each chant being shared by the Praṣṭotṛ, Udgātṛ and Pratihartṛ.

स्तोत्रिय, स्तोत्रीय m. pertaining to a Stotra; a triad or Pragātha on which a Stotra is based and which marks the beginning of the Śāstra recited by a Hotṛaka.

स्तोभ m. a syllable or a word or sentence added to a chant of a Stotra.

स्तोम m. a chant based on a verse; the number of such chants in a Stotra.

स्तोमभाग m. the formula to be pronounced by the Brahman in connection with the permission to the Sāmān-chanters to recite the specific stotra in a Soma-sacrifice.

स्थण्डिल n. an earthen mound.

स्थाली f. an earthen vessel used for various purposes, e.g. for keeping clarified butter or for cooking rice or for filling Soma-juice etc.

स्थालीपाक m. rice cooked on the domestic fire, and offered on that fire on every full-moon day and new-moon day; the rite of offering that rice.

स्थूरि m. a chariot to which only one horse is yoked.

स्पन्धा f. a cord, a string.

स्पय m. a wooden sword having the length of one cubit.

- स्रक्ति f. an edge or a corner (of a sacrificial post).
- सुच f. a ladle one cubit in length having a bowl, a beak and a handle made of the wood of a specific tree and used for making offerings in a sacrifice.
- सुव m. a wooden spoon with a bowl of the breadth of the phalanx of a finger made of the wood of *acasia catechu*; used for filling a liquid into the ladle.
- स्वधिति f. a knife with edges on both sides.
- स्वपराह्न m. early part of the afternoon.
- स्वयमातृष्णा f. naturally perforated pebble or stone.
- स्वरु m. a chip of wood obtained while cutting a tree for a sacrificial post, and later fixed within the cord wound round the sacrificial post.
- हरितयव m. unripe barley.
- हविर्धान n. the shed of a specific area forming part of the Mahāvedi for a Soma-sacrifice.
- हविर्धानशकट m. the cart (without bullocks) made to stand within the Havirdshāna shed-one towards the south loaded with Soma-plant, the other towards the north as the seat for the Pūtabhṛt and the Ādhavanīya jars.
- हारियोजन m. the Soma-juice taken from the Āgrayaṇa vessel into the Droṇakalāśa and mixed with parched grains.
- हिरण्यकशिपु m. a mattress decorated with gold.
- हिरण्यशल्क n. a piece of gold.
- हृदय n. heart (of the animal); the heart cooked on the Śāmitra fire as a portion of the oblation in an Animal-sacrifice.
- हृदयशूल m. the heart-spike used for pricking the heart when the organs are boiled with the heart kept over and above.
- होतृ m. one of the priests in a sacrifice who invokes and praises the divinity through the recitation of verses.
- होतृचमस m. the wooden goblet assigned to the Hotṛ priest.
- होत्रक m. a priest, subordinate to the Hotṛ, who sits within the Sadas, and recites a Śastra or a yājyā pertaining to Soma-offering. The Hotrakas are : the Maitrāvaruṇa, the Brāhmaṇacchaṁsin, the Acchāvāka, the Neṣṭṛ, the Potṛ and the Āgnīdhra.

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